This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LELAND·STANFORD·JVNIOR·VNIVERSITY

THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL:

From JANUARY to JUNE, *incluſive*,

M,DCC,LXXXVIII.

"But you who ſeek to give and merit Fame,
"And juſtly bear a Critic's noble name—
— — — — — — — —
"Be niggards of advice on no pretence,
"For the worſt avarice is that of Senſe.
"With mean complacence ne'er betray your truſt,
"Nor be ſo civil as to prove unjuſt.
"Fear not the anger of the Wiſe to raiſe;
"Thoſe beſt can bear reproof, who merit praiſe." POPE.

VOLUME LXXVIII.

LONDON:
Printed for R. GRIFFITHS:
AND SOLD BY T. BECKET, IN PALL MALL.
MDCCLXXXVIII.

240090

TABLE

TO THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Criticiſms* and *Extracts*, ſee the INDEX, at the End of the Volume.

ABBEY of Ambreſbury, a Poem, 390
ABERCROMBIE's Gardener's Aſſiſtant, 263
ADAIR's Reply to Thickneſſe, 77
ADAMS on the Microſcope, 227
ADAMS's [Dr. J.] Defence of the American Conſtitutions, Vol. II. 285
——— [Rev. J.] Flowers of Hiſtory, 352
ADDRESS to the Pariſh of All-Saints, Northampton, 171
——— to the Sovereign, 348
AGUTTER's Sermon on Slavery, 270
ALBUM of Streatham, Extracts from, 443
ALDERSON on Fevers, 673
ALTHAN and Galvina, a Tale, 526
AMERICA, North, Hiſtorical and Political Inquiries concerning the United States of, 637
——— Publications relative to, 285, 289, 347, 377, 637, 665
AMERICAN Loyal. Claim of, 347
ΑΝΑΛΕΚΤΑ ΕΛΛΗΝΙΚΑ ΗΣΣΟΝΑ, 72
ANDREWS's Appeal to the Humane, 260
ANECDOTES of Henry IV. of France, 261
ANGOLA, Prince of, a Trag. 522
ANSTIE's Letter to Phelips, 433
ANSTRUTHER's Speech at the India Houſe, 439
APOLLO turned Stroller, 253
APPEAL. See TURNER.
APPENDIX to Price's Serm. 174
ATLAS. See PLAYFAIR.
AUGUSTA, or the Dependant Niece, 539
———, or the Female Travellers, ib.

BACON—*Liber Regis*, &c. 259
BADCOCK's Sermon at Bath, 358
BAKER's Harmony of the Evangeliſts, 268
BALDWYN's Critique on Atkinſon, 354
BANK Stock, Obſervations on the Dividend of, 514
BAPTISM, Diſcourſe on, 170
BARLOW's Viſion of Columbus, 248
BASELLI on Mathematical Language, 349
BATTLE of Haſtings, a Poem, 81
BAYLEY's Remarks on Levi, 170
BEATSON's Political Index, 2d Edition, 434
BEATTIE's Evidences of the Chriſtian Religion, 304
BEAUTIES of Poetry, 17

BEE,

BEE, or Exhibition exhibited, 443

BELLENDEN, Animadverſions on the Preface to the new Edition of his Works, 257

——— Free Tranſlation of ditto, 258

BELLENDENI *Editorem Carmen in olentem*, 244

BELL's Edit. of Courayer's Sentiments on Religion, 37

BENEZET's Hiſtorical Account of Guinea, 343

BENGAL, Letters Patent for a Supreme Court at, 158

BENTHAM's Defence of Uſury, 361

BERINGTON's Reflections, 268

BERKENHOUT's Firſt Lines of Chemiſtry, 502

BETTESWORTH's Naval Mathematics, 67

BIBLIOTH. *Topog. Britannica*, Numb. 37, 38, 39, 99

——— Numb. 40, 41, 42, 192

BICHENO's Addreſs to the Jews, 169

BICKNELL's Patriot King, 522

BIDLAKE's Sermon, 86

BIRCH's Abbey of Ambreſbury, a Poem, Part I. 390

BIRLEY's Ordination, Charge and Sermon at, 444

BLAIR. See SENTIMENTAL.

BLANE's Eſſay on Hunting, 168

BLENHEIM Lodge, a Novel, 249

BLOWER's (Miſs) Features from Life, 531

BOISSIER's Tranſlation of Bonnet's Enquiries, 445

BONNET. See BOISSIER.

BOOTH's Pædo-baptiſm examined, 173

BRADSHAW's Sermon on the Slave Trade, 446

BRAND's Caſe of a Boy, 674

BROMLEY's Collection of Royal Letters, 374

BURJA—*Obſervations d'un Voyageur ſur la Ruſſie, &c.* 597

BUTLER. See HARGRAVE.

BUTLER. Dr. Philemon's Letter to, 66

CALONNE—*Requête au Roi—Extrait de cette Publication*, 76

——— tranſlated, ib.

——— *Réponſe de, à l'ecrit de M. Necker*, 668

CAMELOPARD, Deſcription of, 595

CAREY's Poetical Efforts, 244

CARY's Ode to Gen. Elliot, 81

CARMEN *Antamœbæum in olentem Bellendeni editorem*, 244

CARROL's Addreſs to the Catholics, 268

CASAUX (Marq. de) *Quatrième Suite des Conſiderations*, &c. 408

CATECHISM (Plain) for Children, 258

CATHARINE, or the Wood of Llewellyn, 530

CAVALLO's Treatiſe on Magnetiſm, 273

CHAIS—*Sermons ſur divers Textes*, 564

CHAMPION's Poems, 164

CHAPMAN's Patriad, a Poem, 244

CHARGES againſt Sir E. Impey, conciſe View of, 158

CHARLESWORTH's Practical Sermons, 445

——— Abridgment of Needham's Sermon on Forgiveneſs, 447

CHATTERTON, Stanzas to his Memory, 440

CHAUDON's Memoirs of Voltaire, 36

CHEMISTRY, Firſt Lines of, 502

CHESTERFIELD, Earl of, Supplement to his Letters, 31

CLARA and Emmeline, 531

CLARKSON's Eſſay on Slavery, 343

CLAYTON's Ordination Serm. 85

COBB's Love in the Eaſt, an Opera, 349

COLUMBUS, Viſion of, 248

COMINS's Sermon on Manning's Death, 174

CONCORDANCE to Shakeſpeare, 220

CONDUCT

Conduct of the Commiſſioners, &c. about the Four Regiments, 345

Considerations on the Emancipation of Negroes, 161

———— on Parochial Evils, 514

Constant Maid, 523

Contrast, 77, 261

Controversiad, 351

Cooke—*Prælectio ad Actum Publicum*, &c. 83

Cooper's Letters on the Slave Trade, 65

Correspondence *with the Reviewers*, 88, 175, 272, 360, 447, 544, 670

Courayer. See Bell.

Cowley's Fate of Sparta, a Tragedy, 404

———— Scottiſh Village, a Poem, 438

Coxe's Comparative View of the Ruſſian Diſcoveries, 674

Craufurd's Tranſl. of Tielke's Account of the War, &c. 53

Critics, a Poem, 78

Crowe's Leweſdon Hill, a Poem, 305

Cunningham's Hiſt. of Great Britain, 89

Curry's Review of the Wars in Ireland, 672

Dalziel's *Collectanea Græca Minora*, &c. 72

Davies's Plays, 252

Day's Letter to Young, 516

Defence of the Clergy, 267

———— of the Statute, 43d of Elizabeth, 340

Delap's Elegy on the Duke of Rutland, 350

De Lolme's Obſervations on Taxes, 434

Derwent, an Ode, 526

Desultory Tract, 356

Dialogues and Letters on Morality, 73

Dissenters. See Letter to Mr. Rogers. 168

Donaldson's Poems, 79

———— Principles of Taſte, 259

Drogheda, Sermon at, on the Caſe of the diſtreſſed Curates in Ireland, 88

Dudley's Remarks on Gilbert's New Bill, 516

Dupre's Sermons, 172

Eastern Theatre erected, 439

East Indies, &c. Tracts rel. to, 64, 73, 75, 158, 255, 431, 433

Edward, a Poem, 242

Ela, a Novel, 166

Elizabeth, Q. Hiſtory of, by Mademoiſelle de Keralio, 648

Emperor's Code of Criminal Laws, 105

English Readings, 80

Epistle from a Louſe to Peter Pindar, 81

Eschenburg—*Ueber W. Shakſpeare*, 637

Essay on the Slave Trade, 430

Este's own Life, 66

Estwick's Conſiderations on the Negroe Cauſe, 161

Excursions to Parnaſſus, 527

Extravagance ſupported, &c. 514

Europe, Political Obſervations on the preſent State of, 63

Ewen's Tranſlation of Ovid's Heroids, 245

Fairy Tales, 531

Falconar's [Harriet and Maria] Poems, 245

Falconbridge's Account of the Slave Trade, 343

Familiar Expoſtulations with Pitt and Thurlow, 163

———— Letters from a Gentleman, 535

Fane of the Druids, 78

Farmer, of Belfaſt. See Letters.

Farr's Elements of Medical Juriſprudence, 436

FATAL Follies, 441
FAVOURITE Tales, from the French, 531
FAWCETT's Eſſay on Anger, 174
FEATURES from Life, 531
FEMALE Virtues, a Poem, 78
FERGUSON's Gardener's Guide, 83
FERRAR's Hiſt. of Limerick, 191
FERRIAR's Prince of Angola, 522
FIELDING's New Peerage, 68
FLORIAN's Adventures of Numa Pompilius, 82
FOEDERAL Government of the U. States of America, Remarks on the propoſed Plan of, 665
FOREIGN Literature, 152, 236, 413, 545
FORM of Trial of Commoners, 347
FRANCIS's Anſwer to Impey's Charge, 255
FRANCIS's Charlotte to Werter, 351
FRANKLIN's Sermons, Vol. III. 84
FRESTON's Poems, 509
FULLARTON's View of the Engliſh Intereſts in India, 396
——— Remarks on ditto, 402

GEDDES's Letter to Prieſtley, 172
GENERAL View of the Slave Trade, 160
GIBBES's Niece, a Novel, 441
GIBBON's Roman Hiſtory, Vols. IV. V. and VI. 468
GILBERT's Bill, Summary View of the Objects in, 515
——— ——— Dudley's Remarks on, 516
GILPIN's Sermon on Sunday Schools, 271
——— Obſervations on Pictureſque Beauty, 314
GODSCHALL's Plan of Police, 338
GOOCH's (Mrs.) Appeal to the Public, 263
GOUGH's Sepulchral Monuments, 277
GRATTAN's Speech on Tithes, 348
GREAT BRITAIN, State of, from the German of Wendeborn, 568
GREAT Doctors differ, 266
GREATHEED's Regent, a Tragedy, 406
GREGORY's Tranſl. of Lowth's Lectures, 311
GRIFFIES's Journey to Brighton, 528
GRISDALE's Sermon at Biſhop Douglas's Conſecration, 271
GROSE's Provincial Gloſſary, 32
——— Supplement to his Antiquities, 211
GROVE's Sermon on Peckwell's Death, 175
GYPSEYS. See RAPER.

HAPPY Art of Teazing, 82
HARGRAVE's and Butler's Edition of Coke on Littleton, 147, 205, 319
HARLEY's Monody on Henderſon, 164
HARRIS's Scriptural Reſearches, 344
HASTINGS and FRANCIS, Minutes of, 75
———'s Anſwer to the Articles againſt him, ib.
——— Publications relative to, 75, 81, 157, 158, 163, 164, 347
HAWEIS's Hints reſpecting the Poor, 342
HAWKINS's Edition of "*Ignoramus*," 197
HAYTER's two Sermons, 263
HEADLEY's Beauties of Engliſh Poetry, 17
HELME's (Mrs.) Clara and Emmeline, 531
HENDERSON, Monody on, 164
HENRY IV. of France, Anecdotes of, 261
HERALDRY in Miniature, 68
HERTZBERG's Memoir of the firſt Year of Fred. Will. II. 534
HEYNII — *Opuſcula Academica*, 643

HILL's

Hill's (Lady) Addreſs to the Public, 353
Histoire *de l'Academie Royale des Sciences de Paris*, 1784, 605
——— 1785, 613
Historical Sketches of Civil Liberty, 534
History of Peter Pindar, 525
Hobson on Prayer, 540
Hodgson's Letter to a Proprietor of a Fiſhery, 345
——— Jeſus Chriſt the true God, 540
Hollingbery's Edit. of Cunningham's Hiſtory of Great Britain, 89
Hollingsworth's Diſſertation on Africa, 430
Holt's Characters, Vol. II. 536
Hoole's Edward, a Poem, 242
Horsley's Sermon before the Sons of the Clergy, 174
——— Ordination Sermon at Gloceſter, 358
Houel—*Voyage Pittoreſque*, &c. 555
Howlett on the Increaſe of the Poor, 511
Hughes's Diſcourſe on Slavery, 269
——— Anſwer to Harris, 515
Humane Society, Reports of, for 1787, 68
Hunter's Letter to Prieſtley, 170
Hunting, Eſſays on, 168
Hurtley's Account of the Curioſities of Malham, 59
Hustler on the Wool Bill, 427

Jabet's Sermons, 267
Jefferson on the State of Virginia, 377, 459
Jekyll, an Eclogue, 243
Jephson's Julia, a Tragedy, 215
Ignoramus, *Comœdia*, 197
Impey, Sir Elijah, Articles of Charge againſt, 73
——— Conciſe View of the Charges, 158
——— other Publications relative to, 64, 73, 158, 255, 433
Impropriety of open Communion, 445
Indian Vocabulary, 158
Instructions for the Treatment of Negroes, 161
Johnson, Dr.—Taylor's Letter to, 83
———'s Letters to Mrs. Piozzi, 324
——— Ode to Mrs. Thrale, 528
Joseph and Benjamin, 257
Ireland, Tracts relative to, 61, 66. 191, 268, 348
——— Civil Wars in. See Curry.

Kennicott's Remarks on the Old Teſtament, 477
Ker's Minor Poems, 79
Keralio, *Mademoiſelle de—Collection des meilleurs Ouvrages*, &c. Vol. IV. 630
——— *Hiſtoire d'Elizabeth*, Vols. I. II. III. *concluded*, and Vols. IV. and V. 648
King's Ode, in Anſwer to Peter Pindar, 525

Lacy's Addreſs on Readings and Muſic, 353
Lamont's Sermons, Vol. II. 266
Laura, or Letters from Switzerland, 442
———, or the Fall of Innocence, 526
Lavater—*Eſſai ſur la Phyſiognomonie*, Vol. III. 545
Law of Parliamentary Impeachments, 163
Lectures ſuppoſed to have been delivered, 355
Lee, Miſs H. her "New Peerage," a Comedy, 165
Letter to the Minority in the Houſe of Commons, 64
——— to Dr. Butler, by Philemon, 66
——— to the Jews, 85

Letter to Phil. Francis Eſq. 158
—— to the D. of Grafton, 162
—— to a M. P. on the Wages of Spinners, 162
—— to a Ditto, on the Proclamation, 167
—— to Mr. Rogers, 168
—— to Mr. Glover, 253
—— to the Author of Hero and Leander, ib.
—— to Granville Sharp, 255
—— to Philo Africanus, ib.
—— to Mr. Fox, 346
—— from a Father to his Son, 356
—— from a Gentleman at Bengal, 431
—— from Lambert to Jefferſon, 514
Letters by a Farmer of Belfaſt, 61
—— and Dialogues, 73
—— patent for a Supreme Court in Bengal, 158
—— on the Politics of France, 257
Lettsom's Account of the Mangel Wurzel, 534
Levi. See Bayley. See Bicheno.
Le *Vin du Pays*, 663
Lewesdon Hill, a Poem, 306
Ley's Surveyor's Guide, 49
Liberty of the Human Will, 264
——. See Historical.
Limerick, Hiſtory of, 191
Live and Let Live, 421
Lo!!! a Panegyric on the King, 348
Logan's Diſſertation on the Government, &c of Aſia, 166
Love in the Eaſt, a Comic Opera, 349
Lowth, Biſhop, Memoirs of, 256
—— his Lectures, tranſlated by Gregory, 311
Luc, *M. de,—Lettre de, ſur les Obſervations ſaites par M. de Sauſſure*, 152
Lucas's Three Sermons on Sunday Schools, 169

Mackenzie's Strictures on Tarleton, 117
Magnetism, Cavallo's Treatiſe on, 273
Malham. See Hurtley.
Mangel Wurzel, Lettſom's Account of, 534
Manners's Confutation of Fletcher, 541
Marcellus and Julia, 262
Marsom's Imperſonality of the Holy Ghoſt, 541
Mary, Q. of Scots. See Whitaker.
Maryland, Preſent State of, 66
Mason, Mr. his Life of Mr. Whitehead, 177
—— Diſcourſe on Slavery, 270
Match for a Widow, 523
May Day, 73
Meilan's Tranſlation of *L'Ami des Enſans*, 71
Me'moires *d'Agriculture*, &c. continued, 154, concluded, 331
—— Vols. IV. and V. 413
—— *Trimeſtre d'Hiver*, 1787, 579
—— *de Printemps*, 1787, 584
Metherie—*Principes de la Philoſophie Naturelle*, 631
Microscope, Adams's Eſſays on the, 227
Micthodion, 526
Midsummer Holidays, 444
Minutes of Haſtings and Francis, 75
—— of the Evidence againſt Haſtings, 158
Monboddo, Lord, on Language, Vol. IV. 45
Monke's Tranſlation of the Life of Voltaire, 120
Mont Blanc, a Poem, 242
Moore's Dramatic Works, 350
More's Poem on Slavery, 246
Morgan's Tranſlation of Florian's Numa Pompilius, 82
Morris's (Gov.) Narrative of his Conduct, 130
Morrison's Tranſlation of Virg. Æn. II. and IV. 115

MOSELEY on Tropical Diſeaſes, 472
MOTTE, *Madame de la*, Memoirs of, 76
MULLIGAN's Poems on Slavery, &c. 387
MY own Life, 66

NABOB and Agib, &c. 352
NASMITH's Edition of Tanner's *Notitia Monaſtica*, 23
NATIONAL Debt productive of National Proſperity, 141
——— Scheme to pay off, 167
NAVAL Mathematics, 67
NEALE on Venereal Complaints, 71
NECKER—*de l'Importance des Opinions Religieuſes*, 598
———. See alſo CALONNE.
NEEDHAM. See CHARLESWORTH.
NEGLECTED Genius, 440
NELSON's Chriſtian Scheme, 541
NEWTON's Thoughts on the Slave Trade, 160
NICKOLLS's Letter to the Treaſurer, 65, 344
NIECE, a Novel, 441
NUMA Pompilius, 82

OBSERVATIONS on the *Specim. Alter. Pharmacop. Lond.* 47
——— on our Common Food, 70
——— on the medicinal Virtues of Wine, ib.
——— on Pictureſque Beauty, 314
——— on the African Slave Trade, 429
——— on improving the Navigation of the Severn, 432
——— on the Bank Dividend, 514
——— *d'un Voyageur ſur la Ruſſie*, &c. 597
OGILVIE's Sermons, 264
O'KELLY, Memoirs of, 166
O'LEARY's Review of the Controverſy in Ireland, 268
OSSIAN. See SMITH.
OVID, Ewen's Tranſl. of, 245
OWEN on the Septuagint, 266

PANEGYRIC on the King, 348
PARIS Royal Academy of Sciences, Memoirs of, for 1784, 605
——— for 1785, 619
PARRIAD, 244
PARRY's Tranſlation of the Life of Scipio, &c. 392
PARSONS's Poetical Tour, 55
PARSONS, HUCK, &c. Account of, 77
PEAKE's Review of Foot on Hunter, 256
PEARCE's Sermon at Prettyman's Conſecration, 175
PEARSON's Sermon, June 25th, 1786, 87
——— Ditto, on the Proclamation, ib.
——— [John] Principles of Surgery, Part I. 496
PECKARD's Serm. on Slavery, 270
PECKWELL, Dr. Narrative of his Death, 537
PEERAGE, New, 68
——— ——— Comedy of, 165
——— Pocket, of England, &c. 539
PETERS's Sermon on Moffat's Death, 446
PETITPIERRE—*Le Plan de Dieu envers les Hommes*, 238
PHARMACOPOEIA *Collegii Regalis Medicorum Lond.* 1788, 449
PHAROS, Periodical Eſſays, 124
PHILALETHES—Diſcourſe on Baptiſm, 170
PHILEMON's Letter to Butler, 66
PHILOSOPHICAL Tranſactions, Part II. for 1787, 28, 128, 182
PHILOSOPHIE *Naturelle, Principes de la*, 631
PHYSIOGNOMONY, Eſſay on, by Lavater, 545
PIGOTT's 2d Letter to Pitt, 64

PILGRIM,

PILGRIM, a Comedy, 81
PINDAR, Peter, Epiſtle *to*, from a Louſe, ib.
——'s Brother Peter to Brother Tom, 439
——'s Peter's Penſion, 524
——, Hiſtory of, by Tom Fact, 525
PIOZZI's Letters to and from Dr. Johnſon, 324
PLATONIC Guardian, a Novel, 250
PLAYFAIR's Commercial Atlas, 505
PLUTARCH's Works — WYTTENBACH's Account of a new Edit. of, 561
—— —— Supplement to. See PARRY.
POETICAL Tour, 55
—— Eſſays by a Youth, 245
—— Eſſays on Moral Subjects, 538
POLITICAL Miſcellanies, 77
POLWHELE's Tranſlation of Theocritus, &c. 308
—— Engliſh Orator, Books II. and III. 350
POOR, principal Cauſe of the Miſeries of, 339
—— other Publications relative to, 338—342, 515, 516
PORRETT's Clariſſa, a Tragedy, 521
POWNALL's Notices, &c. of the *Provincia Romana* of Gaul, 370
PRINCIPIA *Botanica*, 26
PROCEEDINGS of the Committee of Military Officers, 432
PROPOSAL for Conſideration, on the Slave Trade, 159
PROVINCIAL Gloſſary, 32
PROVINCIA *Romana*. See POWNALL
PRUSSIA, late King of, Memoirs of, 262
—— Fred. Will. II. King of, Memoir of his firſt Year, 534
PRIESTLEY's Diſcourſes, 266
—— Serm. on Slavery, 270
—— Letters to a Philoſophical Unbeliever, Pt. II. 383
PRIESTLEY's Defences of Unitarianiſm, 457
PUDDICOMBE's Poem to Ramſay, &c. 245
PURKISS's Sermon at Cambridge, 542

QUESTION of Wool truly ſtated, 518

RAMSAY, David, his Hiſtory of the Revolution of South Carolina, 289
—— James, his Letter to Tobin, 160
—— on the Abolition of the Slave Trade, 342
——'s Examination of Harris, 515
RANDOLPH's Letter to Pitt, 429
RAPER on the Gipſies, 464
RASTALL's Antiquities of Southwell, 24
RATTLE, a Novel, 165
RECHERCHES *Hiſt. & Polit. ſur les Etats Unis de l'Amerique*, 637
REFLECTIONS on the late Promotion of Admirals, 163
—— on Impeaching and Impeachers, 164
——, Moral and Political, 201
—— on the Proceedings of Government, 345
—— on the Common Verſion of the Scriptures, 350
REFUTATION of Francis's Anſwer, 433
RELIGIOUS Sentiments, NECKER on the Importance of, 598
REMARKS on the Slave Trade, 255
—— on Fullarton's View of the Engliſh Intereſts in India, 402
—— on the Reſolutions, publiſhed by Zouch, 516
—— on the propoſed Plan of fœderal Government, &c. in America, 665

REMMET,

REMMET, Dr. verſus Mr. Archer, Trial in that Cauſe, 344
RÉPONSE *de M. de Calonne*, &c. 668
REQUENO, Abbé—*Saggi ſul Riſtabilimento*, &c. 667
RETRIBUTION, a Novel, 441
REVIEW of the Charges againſt Haſtings, 157
—— of the Conteſt concerning the Four Regiments, 345
ROGERS, Thomas, Eſq. Letter to, on the Diſſenters, 168
ROYAL Letters. See BROMLEY.
RUDDIMAN improved, 533
RUNNINGTON's Edition of the Statutes, 234
RUSSIAN Prophecy, a Poem, 524

SAFFORY on Schirrous Tumours, 70
SALMON's Footſtep to the French, 532
SAUSSURE, M. de,—*Defenſe de l'Hygromètre à cheveu*, 236
SCARBOROUGH, Guide to, 354
SCHEME to pay off the national Debt, 167
SCHOOL of Virtue, a Novel, 249
—— for Fathers, a Novel, 250
SCOTT's (Major) Speech, March 17, 346
—— Obſervations on Sheridan's Pamphlet, 431
SEALLY's Lady's Encyclopædia, 533
SENSE againſt Sound, 538
SENTIMENTAL Beauties, &c. from Blair, &c. 260
SEPULCHRAL Monuments of Great Britain, 277
SERMON on the Slave Trade, by J. M. 447
SERMONS, *Collective*,
—— by Francklin, 84
—— by Symmons, 133
—— by Dupre, 172
—— by Ogilvie, 264
—— by Prieſtley, 266
—— by Lamont, ib.
—— by Jabet, 267
—— by Trinder, 444
SERMONS by Charleſworth, 445
—— by Chais, 564
——, Single, 86, 88, 358, 542
SEVERN River, Obſervations on a Deſign for improving its Navigation, 432
SHAKESPEARE, Concordance to, 220
—— German Tranſlation of his Works, 637
SHELDON's (Miſs Anne) Memoirs, 532
SHERIDAN's Comparative Statement of the Bills, 345
SHRUBSOLE's Sermon, 87
SILLERY, *Marquiſe de*, on Religion, 22
SIMPLE Truth, 264
SKETCHES of Beauty, 80
SLAVERY no Oppreſſion, 430
——, African, other Tracts, and Sermons, relative to, 65, 137, 159—161, 245—247, 254, 255, 269, 270, 342—344, 428—430, 446, 447, 515
SMITH's View of the Writings of the Prophets, 173
SMITH—*Sean Dana; le Oiſian, Orran*, &c. 143
SOLILOQUY in a Thatched Building, 528
SOUTHWELL, Antiquities of, 24
SPECIMEN *Alterum Pharm. Lond.* Obſervations on, 47
SPEECH on the Wool Bill, 517
STANMORE, Lady, Hiſt. of, 441
STATUTES, Runnington's Edit. of, 234
STEELE's Correſpondence, 168
STRATHMORE, Lady,—Trial between her and Mr. Bowes, 538
STREET's Aura, a Poem, 247
STREPHON's Spiritual Privileges, 542
SURGERY, Pearſon's Principles of, 496
SURVEYOR's Guide. See LEY.
SWAIN's Collections of Eaſy Sentences, &c. 72
—— Anſwer to Levi, 170

SWIFT's Temple of Folly, 15
SWINBURNE's Travels, Vol. II. 294
SWITZERLAND. See LAURA.
SYMMONS's Sermons, 133

TALES and Fables, Nabob and Agib, &c. 352
TANNER's *Notitia*, &c. New Edit. 23
TARLETON, Col. Strictures on, 117
TATTERSAL's Sermon at Boſton, 358
TAYLOR's Letter to Johnſon, 83
TEMPLE of Folly, 15
TEYLER's Society, Prize Diſſertations publiſhed by, Vol. VIII. 589
THOUGHTS on Slavery, 254
——— ——— on the Importance of the Manners of the Great, 442
THREE ſhort Diſcourſes, 265
TIELKE's Account of the War, &c. Tranſlated by the Craufurds, 53
TIMBURY's Verſion of the Story of Le Fevre, 78
TIPPOO Saib. See VINDICATION.
TOBIN's Farewell to Ramſay, 428
TOUR, poetical, 55
TOWNSEND's Obſ. on Plans for the Poor, 341
TRANSACTIONS of the Society for the Encouragement of Arts, &c. Vol. V. *concluded*, 40
——— ——— ——— of the R. Soc. See PHILOSOPHICAL.
——— ——— ——— of the Royal Society of Edinburgh, Vol. I. 490
TRIAL of Haſtings, Part I. 347
TRIBUNAL, a Poem, 164
TRIMMER's Sunday School Dialogues, 532
TRINDER's Practical Sermons, 444
TRIP to Parnaſſus, a Poem, 241
TRUE Alarm, 67
TUDE, de la, Memoirs of, 232
TURNER, Will. his Sermon on Inoculation, 271
——— ———, B. N. his argumentative Appeal, 443
——— ———, Richard, his Univerſal Hiſtory, 532
TWIN Brothers, 537
Two Sermons on a hopeful Youth, 84

VERHANDELINGEN *raakende den Natuurlyken en Geopenbaarden Godſdienſt*, Vol. VIII. 589
VINDICATION of the Engliſh Forces employed againſt Tippoo Saib, 64
VIRGIL's Æn. tranſlated, 115
UNDERWOOD's Surgical Tracts, 435
VOLTAIRE, Life of, by Chaudon, 36
——— ——— ——— ———, by Monke, 120
VOSMAER, *Deſcript. du Chameau-Leopard*, 595
VOYAGE *Pittoreſque des Iſles de Sicile*, &c. *par M. Houel*, 555
USSHER's Elements of Engliſh Grammar, 258
USURY. See BENTHAM.

WALBECK's Tales, Apologues, &c. 529
WALLACE's (Lady) Letter to a Friend, 351
——— ——— ——— Ton, or Follies of Faſhion, a Comedy, 437
WALSH on the Puerperal Fever, 69
WALTERS's Let. to Prieſtley, 357
WARE on the Eye, 69
WATERS's Sermon at Colcheſter, 272
WEDDRED on the Reſurrection, 171
WENDEBORN, *Der Zuſtand des Staats*, &c. concluded, 568
WEST Indian, a Novel, 250

WEST's

West's Humours of Brighthelmſtone, 351
Whalley's Mont-Blanc, a Poem, 242
While we live, let us live, 520
Whitaker's Vindication of Mary Q. of Scots, concluded, 1
White on the Slave Trade, 429
Whitehead's Poems, Vol. III. 177
Whitely on Revelation, 171
Wieland's Sympathy of Souls, 167
Williams—Tears of Ierne, 80
Willis's Account of Crim Tartary, 673
Winter's Huſbandry, 300
Winzer's Tranſlation of Wieland's Sympathy of Souls, 167
Wool, and Wool Bill, Publications relative to, 162, 421—427, 516—520
Woolstonecraft on Education, &c. 258
Wreck of Weſtminſter Abbey, 535
Wrongs of Africa, a Poem, Part I. 137
——— of Almoona, a Poem, 439
Wyttenbachii *Deſcriptio Edit. Operum Plutarchi,* 561

Yearsley's Poem on Slavery, 246
Yonge's Commentary on the Bible, 173
Young, William, his Obſervations on the Poor Laws, 340
———, Robert, on the Powers of Nature, 498

ERRATA

ERRATA in VOL. LXXVIII.

P. 31, l. 26, dele the inverted comma before *publiſhed.*
— 215, l. 1, after ' by Bartolozzi,' add, *from a painting by Dance.*
— 261, l. 18, dele the words ' *unlike every other.*'
— 387, l. 13 from bot. dele the *s* in ' concludes.'

THE

MONTHLY REVIEW,

For JANUARY, 1788.

Art. I. *Whitaker's Vindication of Mary Queen of Scots,* concluded: See Rev. for December laſt, p. 481.

In our laſt, we accompanied Mr. Whitaker in his review of the letters, the ſonnets, and the contracts, produced by the enemies of Mary, as evidences of her guilt, and ſaw him 'point them out,' to uſe his own words, 'with the ſure finger of truth, to the merited ſcorn and deriſion of mankind.' Let us now attend to his account of the murder of Darnley,—that great event, which enabled its contrivers, and the perpetrators of the atrocious deed, to effect at laſt the downfall of Mary, ſo often before attempted in vain.

The great point which the rebels wiſhed to eſtabliſh, by all the forgeries that we have already ſeen, and others that we ſhall ſtill have occaſion to notice, was, that Mary had a foreknowledge of the murder of Darnly, and was conſenting to it. It occurred to them, that if they could ſuppreſs the *real* confeſſions of the ſervants of Bothwell, and others, who had been apprehended and executed as aſſiſting in that murder, and ſubſtitute in their ſtead other confeſſions, fabricated by themſelves, thoſe confeſſions might thus be made to corroborate and give an additional weight to the evidence conveyed by the letters, which they were fully ſenſible they greatly ſtood in need of. The attempt was a bold one, conſidering that ſeveral of thoſe very perſons had been executed in public (probably before any idea of this ſecond forgery had occurred to them), and, in the preſence of thouſands, had declared, on the ſcaffold, that the Queen had no knowledge whatever of that murder; confeſſing, at the ſame time, that they had been proffered a full pardon, with other rewards, if they would agree to accuſe the Queen of that crime,—which no temptation would ever induce them to do. Yet, in ſpite of theſe *public* confeſſions, which could have been vouched by multitudes who were ſtill alive at the time the *forged* confeſſions were adduced in England in aid of their other evidence, the junto (relying on their own power in Scotland, and the favour of Elizabeth in England, to deter any contradictory evidence from being brought forward) determined to make and produce theſe pretended confeſſions. Theſe confeſſions, however, were as carefully concealed from the Commiſſioners of Mary, as the letters and ſonnets, and therefore could not *then* be refuted; but they have been ſince publiſhed, ſo as to afford an opportunity of judging of their merits. Our Author, with his wonted perſpicuity, expoſes the contradictions in theſe accounts, the abſurdity and the *impoſſibility* of what they aſſert for facts, in colours ſo ſtriking, as to make them appear ſuch obvious falſehoods, that no man, who ever examined them with the ſmalleſt degree of attention, could poſſibly miſtake them for truth. Who was the forger of theſe pitiful tales, he does not even attempt to diſcover; but it is ſufficiently plain that it could neither be Lethington nor Buchanan, nor any other perſon who was acquainted with the manners of a court at the time, as they make the witneſſes (who lived at court) act and ſpeak like thoſe who were only acquainted with the rude manners of the vulgar. Probably Murray, who diſcovered not the full extent of his plots to any one of his aſſociates, might on this occaſion employ ſome of his inferior dependents among the Preſbyterian clergy, whoſe great patron and ſupport he at this period affected to be.—It is now ſcarce poſſible to read ſome paſſages of theſe mock confeſſions without a ſmile.—For example; French Paris, who acted as Gentleman Uſher to the Queen, repreſents himſelf as coming one morning familiarly into her Majeſty's bed-chamber, while ſhe was yet in bed, without any of her women with her,—as entering into familiar chat with her in that ſtate—as afterwards taking his breakfaſt in the ſame apartment, which that morning happened to be an egg; and while he there breakfaſted at his eaſe, her Majeſty even roſe and dreſſed herſelf before him. This is of a piece with other parts of the tale which they tell, and which is, in all its circumſtances, ſo abſurd and ridiculous, and ſo clearly contradicted by well-known facts, that our Author, finding no difficulty in completely blaſting their credit, ſweeps them for ever from the ſhelf of hiſtorical evidence.

He then enters upon a harder taſk, that of giving a detailed account of the *real* hiſtory of the murder of Darnly, in which however he acquits himſelf with his uſual dexterity. It has been long well known that Bothwell performed the horrid deed, and that Morton certainly, and Murray probably, were concerned in the plot. After a long and minute inveſtigation of circumſtances, dark in themſelves, and ſcattered through many records, widely disjoined from each other, but now drawn together, ſo as to afford a body of preſumptive evidence, ſcarcely to be reſiſted, our Author proceeds to give the following ſummary of the whole:

'As far as we can judge of the matter, the whole diſpoſition of the murderous drama was this: The whole was originally planned and deviſed, betwixt *Elizabeth*, Cecil, Morton, and *Murray*. The preparatory part of the execution was to be managed by Murray, Morton, and Lethington, with their reſpective partiſans. But the act of ſetting fire to the mine, was to be done by Bothwell and his partiſans, only ſome of Bothwell's were to unite in the previous part, and ſome of Morton's at leaſt in the final. Hence Morton appears to have been no more engaged in ſetting fire to the mine, than Bothwell was in digging it. Yet the aſſiſtance of Sir James Balfour was requiſite in the digging; as it was by him, I ſuppoſe, they engaged the owner of the houſe in the plot—ſo got admittance for the preſent work, and ſecured an entry for the future. Some of Morton's immediate dependents alſo [Archibald Douglaſs] as we ſhall ſoon ſee, were actually concerned with Bothwell in ſetting fire to the mine. And Elizabeth, we may be certain, was to defend the original and more iniquitous part of the conſpirators, Morton and Murray, in charging their own murder upon the innocent Mary, and in forcing her into a marriage with Bothwell, that they might charge her the more effectually.'

A plot more atrocious, and diabolical, was perhaps never before contrived by man. Yet the proofs of this plot, as far as regards Murray and Morton, are clear and undeniable; and the preſumptions againſt Elizabeth, from her preceding and future conduct, are ſuch as leave a ſtrong conviction on the mind. It is plain, indeed, that ſhe, as well as the other parties concerned, have ſpared no pains to ſuppreſs all the *direct* evidences of the fact; and as they had the whole governing power in their hands for many years afterward, they have been not a little ſucceſsful in their attempts: many important papers concerning this buſineſs, which are well known to have exiſted at the time, cannot be found, and, probably, were entirely deſtroyed. Yet, though they have been ſingularly ſucceſsful in ſecreting many papers, all will not *now* avail them. The force of collateral evidence, from circumſtances which they have not been able to advert to, when brought forward by the ſagacious induſtry of a Whitaker, is ſuch, as muſt ſink their names for ever in that gulf of infamy, which never fails, ſooner or later, to overwhelm the guilty.

The moſt exceptionable action of Mary's life was, without all diſpute, her marrying Bothwell; and Mr. Whitaker has now placed that procedure in a very different light from that in which it has been repreſented by hiſtorians. Hitherto they have all concurred in admitting that Mary had a ſincere affection for Bothwell; that ſhe concerted with him the plan of being intercepted and carried off by him, between Linlithgow and Edinburgh; and that her confinement in the caſtle of Dunbar was a voluntary confinement, where ſhe gave a looſe, for a time, to the free indulgence of her voluptuous deſires. Even Stuart, though he attempts to vindicate Mary in other reſpects, admits all theſe circumſtances as fact; and in deſcribing her conduct in this ſuppoſed voluptuous retreat, indulges his fancy without reſtraint, and paints a brothel ſcene with the warmeſt tints of a libidinous imagination. But doubtleſs, if it could be proved that Mary was capable of acting as he has been pleaſed to repreſent her on this occaſion, it would give ſuch a weight to the accuſations brought againſt her, as could not be invalidated but by the moſt direct proofs to the contrary. But ſo far is her preſent champion from finding any ſolid argument in ſupport of Mary's fondneſs for Bothwell, that he ſees not the ſhadow of its moſt diſtant probability. On the contrary, he finds preſumptions, ſtrong enough to convince him, that at this very time ſhe was particularly diſguſted at Bothwell. Indeed the diſparity of their years alone is ſufficient to invalidate the hypotheſis of thoſe who repreſent Mary as deſperately in love with him, were no other proof of it to be found. Her accuſers, however, have not left us to rely on this circumſtance alone, but have, themſelves, through that inadvertency which ever attends forgeries, ſupplied the proofs of this fact—For theſe proofs, we muſt refer to the work itſelf, contenting ourſelves with barely ſtating the facts as Mr. Whitaker has found reaſon to repreſent them. He makes it appear that Mary, on her return from Stirling to Edinburgh, was ſurpriſed by Bothwell when ſhe little expected it (though perhaps ſhe was the only perſon of conſequence there to whom the plot was not either known, or by whom it was not, in ſome meaſure, ſuſpected)—and hurried away by him to the caſtle of Dunbar.—That *there* ſhe was locked up by him, for many days, a cloſe priſoner, without acceſs to any perſon in whom ſhe could confide—That it was then for the firſt time, that he dared to addreſs her, as a lover—That ſhe ſpurned at him with contempt, and rejected his propoſal with the indignation which it deſerved—That he ſtill importuned her with unabating eagerneſs, and to forward his ſuit, he then ſhowed her the bond he had obtained, recommending himſelf for her huſband, and ſubſcribed by many of the principal nobility in the kingdom—That though this convined her that ſhe was betrayed and abandoned, it produced no other effect than indignant and unavailing tears—That in counterfeiting deſpairing love, he threatened to take away his own life, and actually wounded himſelf, to excite her compaſſion. But neither did this, nor any other means which he could deviſe, induce this high-minded princeſs, to lend a patient ear to his ſuit—At laſt, goaded on by thoſe ambitious hopes that his falſe aſſociates had excited in his boſom, he had recourſe to his laſt device—*Sleepy draughts*, not *love potions*, were adminiſtered; and while ſhe remained in a ſtate of inſenſibility, he brutally triumphed over her weakneſs, and abuſed the honour of his ſovereign!—It was only then—after ſhe was degraded to the

the loweſt ſtate of abaſement—after ſhe ſaw herſelf deſerted by all her ſubjects—the ſlave of a man who overawed, as ſhe thought, the whole nation, that her mind began to fail—and that at laſt ſhe was forced to agree to elevate to the dignity of a huſband, that man whom her ſubjects enjoined her to accept, but whom ſhe herſelf deteſted. So long as ſhe had reaſon to believe, from the appearances of things that fell under her own obſervation, that the nation at large were attached to Bothwell, and concurred in opinion with the nobility who had recommended him for a huſband, ſhe was forced to acquieſce; but no ſooner did an armed force appear in the field, under the avowed pretext of vindicating her cauſe againſt him, than ſhe cheerfully abandoned him, and joined with thoſe who ſhe fondly believed had a feeling ſenſe of the injuries ſhe had ſuffered, and a deſire to promote the real welfare of her and her ſubjects. Little, alas! did ſhe then ſuſpect that the perſons ſhe now confided in, were the very contrivers of that *rape* which ſat ſo heavy on her mind—far leſs did ſhe foreſee the uſes they were prepared to make of the event, which their own deep machinations had at laſt effected. They now thought that, abuſed, degraded, and injured as ſhe was, her high ſpirit would be enfeebled; and that by the force of *terrors* which always overawe the guilty, they would compel her to ſeek for ſafety in an inſignificant obſcurity. They judged from the ſtate of their own minds, but they judged wrong. Mary, amidſt all the horrors that ſurrounded her, ſtill retained her native dignity of mind—armed with the buckler of conſcious innocence, ſhe roſe ſuperior to every trial—nor could they ever, by any device, induce her to make a *voluntary* ſurrender of her crown.

Such is the light in which our ingenious Author places this great and leading event in the diſaſtrous life of this unfortunate princeſs.

At the cloſe of this examination, with a warmth that does him honour as a man, and an energy that well accords with his character as a divine, he pours forth his reflections in the following animated ſtrain:

‘ It is painful,’ ſays he, ‘ to a generous mind, to ſee ſuch arts ſuſtained by ſuch credulity, and both triumphing ſo long over the fame of Mary. But ſo it will often be, in a world like this. “ This world was made for Cæſar.” The Elizabeths, and the Murrays, the children of artifice and of violence, will generally be the heroes and the heroines of the maſs of mankind. And the honeſt, the generous, and the confiding, will be dupes to the villany of thoſe, and victims to the ſimplicity of theſe. But a period *may* come, SUCH HAS COME IN THIS VERY BUSINESS, when *facts* will be weighed againſt *aſſertions*, when characters will be aſcertained by the ſtandard of hiſtory, and when the villain will be expoſed, and the worthy be vindicated. Yet, ſhould it *not* come, we may wait in holy hope for that hour of univerſal judgment, which the ſufferings of Mary have repeatedly preſſed upon my mind. Then artifice can no longer fabricate calumnies, and credulity can no longer continue them. Then, the Marys, the Murrays, and the Elizabeths, will paſs once more in review before us; but in a manner infinitely ſurpaſſing all human trials. The examination will be made by HIM who cannot be baffled in his ſagacity. The ſentence will be pronounced by HIM who cannot be miſtaken in his judgment. And the honour of Mary, I am convinced, will then be aſſerted with a particularity of notice, and in a tone of deciſiveneſs, in ſome meaſure proportioned to her unparalleled ſufferings; to the dreadful afflictions which ſhe underwent from the oppreſſions of her perſecutors in her perſon; to the more dreadful ſtabs which ſhe received from the knives of her aſſaſſins in her reputation; and to the ſtill more dreadful wounds which from the eaſy affiance of the world on ſlanders, have been rankling and feſtering there, through the long period of two ages.'

Many of our Readers will probably think that the above exclamation was dictated by the Author's partiality for the heroine of his tale: yet it muſt be admitted, that if he has ſucceeded in proving the *forgery* of the letters (which we think cannot now be doubted), there is upon record a much higher eulogium of this princeſs than that he has pronounced; an eulogium too that cannot be ſuſpected of partiality to her, becauſe it came from her greateſt enemies. The conſpirators, who had dragged Mary from her throne, and hurried her into a dungeon, met, in privy council, on the 4th day of December 1567, to try if they could diſcover any crime that had been committed by her, which could be held up to the world as a ſpecious vindication of their conduct toward her. In their own words, to try "*how and be what meane*, a full and perfect law and ſecuritie may be obtainit and maid for all them, that other [either] be deid, counſale, or ſubſcription, has enterit into that cauſe ſen [ſince] the beginninge." They afterwards add:—"*The matter being largelie and with gud [good] deliberacion reſonit at great length, and upon ſundry daies*—all the ſaid Lords, Baronis, and others, can find NO OTHER WAY OR MOYEN how to find or make the ſaid ſecuritie, but by"—producing the letters in proof—"that ſhe was privie, art and part, and of the actual deviſe and deid, of—the murther of the Kinge." Thus do a numerous body of men, who had a perfect knowledge of all the private and public tranſactions during the whole life of this princeſs, declare in the moſt ſolemn manner, that after the ſtricteſt ſcrutiny, it was not in their power to diſcover one flaw in her conduct, or one error in her adminiſtration that could give a *colour of juſtice* to their enterpriſe; and that therefore, in order to blacken her character, they were compelled to have recourſe to *a forgery* of the deepeſt dye. This is perhaps the moſt extraordinary fact we have met with in hiſtory; and ſpeaks more powerfully to the attentive mind than the ſtrongeſt touches of the ableſt rhetorician could do. Let the annals of paſt ages be ſearched from the firſt records of time, and we believe it will not be poſſible to find one other potentate who could have ſtood ſuch a ſevere trial with the ſame triumph. Yet many princes have had advantages which Mary could not boaſt, few have lived in ſuch difficult times, and fewer ſtill have been ſo unfortunate in counſellors, or ſo liable to be enſnared by deep-laid dangerous plots as this young and unſuſpecting Queen. When we reflect, too, that ſhe never had the benefit of the friendly admonitions of a father, or the cautious inſtructions of a mother, we cannot ſuppoſe that ſhe was in the train of ever being able to ſtand ſuch trials. When we farther conſider that ſhe was among the moſt beautiful of her ſex, and excelled in every perſonal accompliſhment, we may reaſonably conclude that ſhe was in a fairer road for becoming giddy, petulant, and vain, and of thus being perpetually liable to err, than to do right; but that ſhe ſhould have been able ſo to act, as to give occaſion for this eulogium, will ſeem to be impoſſible. When we yet farther recollect that ſhe was educated in a foreign country; that ſhe muſt thus have been a ſtranger to the manners, and the modes of thinking of her ſubjects; that the counſellors in whom ſhe chiefly confided had plotted her deſtruction before her arrival, and therefore gave her the moſt pernicious advice, with a view to lead her to err, for her own undoing *; that ſhe did not even for a long time ſuſpect this deſign, but had a cordial eſteem for thoſe whoſe counſels her own good ſenſe obliged her to reject. When we think of the bigotted phrenzy of the times in which ſhe lived—when we recollect how firmly ſhe believed in the truth of that religion ſhe profeſſed, and how often ſhe patiently ſubmitted to the brutal inſults of thoſe of another perſuaſion—when we advert to the warmth of zeal that then prevailed in her diſtracted kingdom, and figure to ourſelves

---

* A few inſtances of the inſidious arts that were adopted to enſnare her under the maſk of friendſhip, and of the manner in which ſhe extricated herſelf from theſe deceitful counſels, have been preſerved. Murray, and his aſſociates, after having practiſed on the ſilly nature of Darnly, ſo as to ſpirit him up to the murder of Rizzio, thinking that this act of brutality, added to the obſtinacy and weakneſs of this young man, muſt have totally eſtranged the heart of Mary from him, propoſed, in a moſt artful manner, to *rid her of him*, without any trouble to herſelf; but ſhe ſo quickly reprobated this propoſal as to make them deſiſt. On the other hand, Darnly, finding that Murray had made a tool of him for the baſeſt purpoſes, in regard to the death of Rizzio, conceived an implacable reſentment againſt him, and wiſhing to murder him, even went ſo far as to mention it to the Queen; but ſhe ſharply reprimanded him for it, and obliged him to abandon his enterpriſe.

the ſanguinary counſels, from all parties, that ſhe muſt have rejected; our idea of the talents and diſpoſitions of this woman, thus ſeverely aſſailed on all hands, yet acting on all occaſions with ſuch gentleneſs, moderation, and wiſdom, as to merit the eulogy above recited, muſt be raiſed to a degree of admiration that would authoriſe the warmeſt touches of panegyric. Add to all this, that though educated in a court, where cunning was accounted wiſdom, and deceit the perfection of policy, her enemies have never been able to produce a *ſingle* well authenticated inſtance of the ſmalleſt tendency to falſity or deceit of any ſort, and we ſhall be forced to admit that her mind muſt have been not leſs firmly attached to the greateſt of all virtues, TRUTH, than her heart was warmed by the gentle influences of benignity [*]. She was, ſays Camden, "A lady fixed and conſtant in her religion, of ſingular piety towards God, invincible magnanimity of mind, wiſdom above her ſex, and admirable beauty; and to be ranked in the liſt of thoſe perſons, who have exchanged their grandeur for miſery and calamity."

We have thus given a haſty ſketch of the contents of this truly valuable performance. In reſpect to acuteneſs, ingenuity, and candour, we ſcarcely think it can be equalled by any diſquiſition that has fallen under our cogniſance for a long time paſt. But while we thus ſincerely give it our tribute of applauſe, on account of the intrinſic value of the matter it contains, we are at the ſame time compelled to own that the *manner* in which it has been conſtructed, is by no means ſuitable to the excellence of the materials. The ſtyle appears to us prolix, rambling, and declamatory. The language is highly figurative, ſometimes coarſe and indelicate, often quaint and affected, and frequently verging towards the incomprehenſible, or ſwelling into bombaſt. Struck, as we were, with this uncommon incongruity, we have often reflected with wonder how it was poſſible for a man of ſuch acuteneſs of penetration, and ſo capable, in other reſpects, of making a juſt eſtimate of things, not to have been led by his own native good ſenſe, and ſuperiority of talents, to diſcover the impropriety of affecting thoſe quaintneſſes, and *prettyiſms* of ſtyle, if we may be allowed the expreſſion, in which he ſo freely indulges himſelf. To one who has formed his taſte on thoſe chaſte models of antiquity, which, by never overſtepping the modeſty of nature, have deſervedly obtained the applauſe of all ſucceeding ages, few imperfections could prove more diſguſting; yet is Mr. Whitaker himſelf a good claſſical ſcholar. We know, indeed, that it is natural for *young* minds, while the imagination is yet warm, and the judgment immature, to be highly delighted with glowing colours, bold figures, and unnatural conceits: with *ſuch*, we are aware, whatever is *ſurpriſing* ſeems to be *excellent*, ſo that they are frequently ſtarting off to the right hand or to the left, in ſearch of accidental ideas, which perpetually interrupt them in the object of their purſuit. But when years come on, and experience has concurred to mature the underſtanding, the futility and tireſomeneſs that reſults from ſuch a conduct becomes apparent, and the ſtyle uſually grows more chaſte, plain, and dignified, in proportion as the reaſoning powers of the writer acquire ſtrength and maturity. Such being the general reſult of our obſervations, it was impoſſible for us to avoid being ſtruck with the great contraſt ſo very obſervable between the *matter*, and the ſtyle and compoſition, of this performance.

---

[*] The rebels could find no other handle for accuſation againſt the Queen *in Scotland*, but the forged letters. After long reflecting upon it however, they ventured to bring forward another charge againſt her *in England*. They ſaid ſhe had altered the laws, by introducing a new court of judicature (the Commiſſary court) into Scotland. This fact, which they would fain have repreſented as a crime, was, however, one of the ſtrongeſt proofs that could have been produced of her benignity, not leſs than her *wiſdom*. She ſaw that the Preſbyterians, though they were perpetually inſulting her perſon, and diſturbing her government, felt it as a grievous hardſhip to be obliged to have recourſe in certain caſes to a judicature wholly in the hands of Catholics. To free them from this ſpecies of oppreſſion, ſhe inſtituted a *Proteſtant* court for the trial of theſe cauſes, to which thoſe who *inclined* might have recourſe for juſtice. The court ſtill ſubſiſts: and Dr. Robertſon even admits, that the rules ſhe made when it was inſtituted, are much reſpected in that court at this day. How hardly muſt they have been put to it to find objections, when they were forced to lay hold of ſuch an inſtitution as this, in proof of a crime?

That theſe ſtrictures, reluctantly extorted from us by a ſtrong ſenſe of the duty we owe to a very indulgent Public, may not appear to be the effect of ſpleen, or hypercritical refinement, we think it neceſſary to lay before our Readers a few extracts from the work itſelf, that they themſelves may judge. The very firſt paragraph of the book runs thus:

'From that wonderful event in the human hiſtory, which reaſon could never diſcover, and revelation *was forced* to diſcloſe; but which now appears ſo obvious to the former, that ſhe wonders at her own *want of aſſiſtance* from the latter; a *ſharp edge of ill-will has been ſet upon the mind of man.* This ſhows itſelf ſtrongly in thoſe minute differences and petty diſſenſions, which are perpetually *teazing the boſom* of domeſtic happineſs. But it ſhows itſelf *more apparently to the general eye*, in thoſe *noiſeyer* quarrels that are continually *aſſaulting the intereſt of kingdoms* without, or deſtroying the peace of them within, and filling the page of hiſtory with revolutions.'

It would be a tedious and diſguſting taſk to enter into a minute, critical analyſis of this or the following paſſages, which we therefore decline, contenting ourſelves with pointing to ſome of the moſt obſervable particulars, by marking them in Italics.

Of the levity of manners ſo incompatible with the ſteady dignity of a grave enquirer after truth, the following are a few paſſages, ſelected from among a great number of the ſame ſtamp. Speaking of the Commiſſioners nominated by Elizabeth to enquire into the merits of Mary's cauſe, he thus proceeds:

'Thus are the Commiſſioners, with principles of honour all alive and active in the breaſts of ſome of them [the Duke of Norfolk], made to become mere *gentlemen uſhers* to her [Elizabeth's] hypocriſy, and mere *running footmen* to her revenge. Their ſouls muſt have been ſhocked with the *employ*. But they were obliged to ſubmit to it. The bold Barons, that had ſo often aſſaulted the throne, even of our warlike monarchs, all crouched at the feet of this "*Henry the Eighth in petticoats.*" And they were mean enough to carry on an EVIDENT ſcheme of colluſion between her and Murray. . . . She [Elizabeth] was the ſecret cauſe of all. Her Privy Counſellors preſumed not to ſee but with her eyes, and her Commiſſioners pretended not to hear but with her ears. They thought only as ſhe ſuggeſted. They waited till ſhe

"gave the awful nod,
The ſtamp of fate, and ſanction of a God."

They then ſaw her intimate her decree, that Mary had written the letters originally in SCOTCH, that Mary had alſo written them originally in FRENCH, and that EITHER, or that BOTH, ſhould be admitted as her hand-writing. . . . . Here we cannot but anticipate a publication at which even *his* [Bothwell's] ear will ſtartle, and his cheek grow pale. And here at leaſt the rebels

"will a tale unfold
To harrow up *her* ſoul, freeze *her* young blood,
Make her two eyes, like ſtars, ſtart from their ſpheres,
Her knotted and combined locks to part,
And each particular hair to ſtand on end,
Like quills upon the fretful porcupine."

But "this eternal blazon," it ſeems, is not even yet to be made "to ears of fleſh and blood." . . . Then it was, and not till then, that their thunder began to roll, and their lightning to flaſh, againſt Bothwell and Mary united. At preſent, their lightning, even againſt Bothwell, is little more than the playhouſe lightning of brimſtone. And their thunder againſt Mary, is not even ſo much as the playhouſe

—thunder of the muſtard bowl.

. . . This will appear ſtill more ſtrongly, if we conſider the conduct of theſe brother-champions for credulity (Hume and Robertſon) in another view. They are eminent patterns of that very credulity which they want to enforce upon us.

"They are themſelves the great ſublime they draw."

They want to fix our faith upon an imaginary copy of the French letters, which once (they ſay) exiſted upon earth, but is now *in nubibus*; or rather is mounted to the moon,

> “ As all things loſt on earth are treaſur'd there.”

There it is ſecure from all the calamities of life. No critic eye can follow it thither, and expoſe its pretenſions to originality. It there may reſt with all its infirmities about it, ſafe from the GOODALLS of every age,

> “ Safe where no critics damn, no fiends moleſt ;”

embalmed in dews of æther, and conſigned to a peaceful immortality. . . . This is ſurely that very

> “ pin
> Which touch'd the ruff, which touch'd Queen Beſs's chin.”

To ſuch hearſay, ſuch vitiated, and ſuch contradictory evidences are we now reduced, by diſpatching the original away from earth. With ſuch a prepoſterous policy have theſe two advocates for the letters been labouring to defend their genuineneſs, that they have almoſt annihilated their credibility, And the friends of innocence may well be allowed to point the finger of triumphant ſcorn at the ſight, and to cry out with the tone of triumphant language upon it,

> —— “ 'tis the ſport to ſee the engineer
> Hoiſt with his own petar.”

Nor is it only in Engliſh quotations that our Author abounds. With a pedantic affectation that might perhaps be in ſome meaſure excuſable in one who felt he had no eſtabliſhed fame for learning, and was ambitious of attaining it, but which cannot be pleaded in excuſe of Mr. W. he frequently introduces ſcraps of Latin; often even tranſlating his own Engliſh.—Take the following examples:

‘ Having now no longer any footing upon earth, they endeavour to fix themſelves in the clouds. And they are ready to raiſe ſuppoſition upon ſuppoſition, and to pile aſſertion upon the head of aſſertion, “ *imponere Pelio Oſſam,*” in order to aſcend thither. . . . The ſource of theſe letters, like that of the Nile, has long been hid in obſcurity:

Caput inter nubila condit.

. . . It is curious to ſee Elizabeth, who knew all the plot ſo well, *intus et in cute novit*, openly avowing her diſbelief in it. . . . Perhaps the world never ſaw a more aſtoniſhing ſpectacle of profligate aſſurance than this, and audacious vice had certainly rubbed his brow with her hardeſt pumice.

Perfricuit frontem, poſuitque pudorem.

The example of even a Cheſterfield ſhould not give a ſanction to ſuch ridiculous pedantry as this.

The following paſſages afford examples of rhetorical flowers of another caſt:

‘ Yet ſhe, even ſhe, in leſs than *half a dozen years*, in leſs than *one*, in leſs than *half a dozen months*, in leſs than *two*, in *fifty-nine days* only. . . . Betwixt both, her honour, and *even* her life, are in danger. *Even* an ambaſſador, *even* Elizabeth's, *even* a Throgmorton, was apprehenſive, &c.’

The frequent uſe of the word *even* ſeems to be a favourite mode of phraſeology with him.

‘ And was this a time then, amidſt diſtractions and alarms, amidſt the dread of rebellions and the movements of armies, amidſt the chaos of fearful apprehenſions, of formidable rumours, and melancholy realities; was this a time, then, for Mary to delight herſelf in writing a long and laboured ſonnet, of twelve diviſions?

I nunc, et tecum muſas meditare canoras.

Go, now, and mount to the maſt-head in a ſtorm. There, while the winds are howling loudly about thee, while the ſhip is rocking violently under thee, and while even ſome of the crew are deſperately wielding their axes againſt the maſt itſelf, ſit thou ſerene above, conſtruct thy ſtanzas, and ring thy rhimes, into a poem of great regularity and length, and if thou canſt *not* do *this*, thou canſt *not* think it poſſible for Mary to do *that*.’

Examples of rude words and vulgar phraſes:

‘ What alterations this *litter* of deformity [alluding to the letters] might *there* undergo, would neceſſarily be inviſible to the world at large. But the *litter were* brought to light afterwards. And, even then, *they were*, continually, *licked into* form by the perſevering applications of their parents. . . . . They particularly ſtimulated that well-meaning *ſon of violence and barbariſm*, that religious SACHEM of religious MOHAUKS, Knox. . . . . Robert Melvill, that black BAT in politics. . . . She [Mary] had been locked up in a dungeon within a lake. She had been there committed to the care of that very *whore*, who was the mother of her baſtard brother; who inſulted over her with the natural inſolence of a *whore's meanneſs*, in aſſerting the legitimacy of her own baſtard, and in maintaining the illegitimacy of Mary. And who even carried the natural vulgarity of a *whore's impudence* ſo far, as to ſtrip her of all her royal ornaments, and to dreſs her up like a mere child of fortune, in a coarſe *broune caſſoke*. . . . So very difficult is it to ſay on the compariſon, whether the man or the woman [Elizabeth or Murray] was the moſt *impudent liar*.’

Examples of quaint expreſſions and words not in uſe:

‘ Elizabeth had no *ſenſibilities* of tenderneſs.—They took refuge in the ſhades from which they had been *painfully compelled*.—Romanized Queen [Mary].—Purview—bewray—affiance’—and many others.

But to leave this diſagreeable taſk: though it cannot be denied that Mr. Whitaker, ſeemingly from an inordinate partiality for a ſtyle ſtrongly figurative, has too freely allowed his pen to ſlide into trivial levities; yet it ſhould not be concealed that where the ſubject is peculiarly intereſting, his natural good ſenſe, on many occaſions, gets the better of theſe acquired bad habits; ſo that, neglecting ſuch affected puerilities, he *then* riſes ſuperior to himſelf, and generally on theſe occaſions paints the ſcene with a manly boldneſs; ſometimes with a degree of ſimplicity not devoid of tenderneſs and pathos. We therefore cannot help once more expreſſing our regret, that poſſeſſing, as he does, ſuch valuable talents, Mr. Whitaker ſhould not long ago have beſtowed a greater degree of attention to correct thoſe imperfections which muſt greatly tend to fruſtrate the aim of his writing. While the works of Robertſon ſhall be put into the hands of youth, more from a deſire to improve their taſte for polite literature, than becauſe of their accuracy in regard to hiſtoric facts;—while, for the ſame reaſon, they will grace the toilet of the fair, and adorn the ſhelf of the macaroni;—the valuable compoſitions of a Whitaker will be condemned to the cells of the recluſe, or be peruſed by the philoſophic *few* only, who read for the ſake of *inſtruction*, rather than for amuſement. Theſe his writings will, it is true, furniſh weighty matter for future hiſtorians of this eventful period; but where ſhall we find the hiſtorian that is capable of making a *proper* uſe of them? Achilles alone is capable of moving with eaſe beneath the armour of Achilles. But ſhould theſe materials be ſnatched at by the frivolous and the vain, and manufactured into a flimſy hiſtory, what an awkward and ridiculous figure will they make! To prevent this (which we fear will not otherwiſe be prevented), it is impoſſible not to wiſh, that this very acute writer himſelf,—after inveſtigating with the ſame preciſion and perſpicuity the other incidents that occur in the life of his heroine,—ſhould reſolve to give a conciſe and clear *hiſtory* of that period, ſimply referring to theſe authorities, without entering into the tediousneſs of particular inveſtigation. Nothing ſtands in the way of ſuch an undertaking, but the difficulty of overcoming the bad habits he has fallen into with reſpect to ſtyle. And although that muſt, no doubt, be a hard taſk, yet we think it by no means impoſſible to be performed. Demoſthenes had habits of a worſe kind ſtill to ſtruggle againſt, yet he did, as we have all learnt, ſo entirely overcome them, as to riſe in a ſhort time to be the very firſt in that profeſſion which he choſe to follow. Mr. Whitaker's mind does not ſeem to be endowed with leſs vigour than that of the Grecian orator. His perceptions are as clear, and his diſcernment as acute: and ſhall *he* reſolve to be contented with only a *ſecondary* fame, when he has ſuch reaſon to believe he might attain to the *foremoſt* rank? Let *him* lay aſide the writings of a Cheſterfield, a Johnſon, and a Gibbon. Let meaner minds copy perhaps even the defects of others. But let *him* ſtudy the chaſter pages of antiquity; carefully avoiding, however, the declamatory writings of orators and rhetoricians, even thoſe of Greece and Rome; but let him ſtill more carefully avoid thoſe turned and laboured harangues ſo much admired in France. Among the *modern* hiſtorians, however, one author particularly claims his notice—Davila. *He* poſſeſſes no ſmall ſhare of that acuteneſs of perception which ſo eminently characteriſes a Whitaker; but he poſſeſſes beſide, in an equally conſpicuous degree, that correct chaſteneſs of taſte, which forbids him ever to wander in purſuit of poetical imagery and rhetorical flowers, that ſo much disfigure the writings of Mr. W. But we muſt not forget that we are only writing a review. Let us now return to our own proper buſineſs.

Mr. Whitaker is very well acquainted with the meaning of the obſolete words that frequently occur in the antiquated records he has ſo often occaſion to quote. We remarked in the whole book but *two* or three miſtakes of this kind, which we take notice of merely that he may have an opportunity of correcting them in ſome future edition of this work. *Boiſling*, does not mean threatening, as he explains it, vol. ii. p. 175.; but *vaunting* or *bragging*, holding out to view his power in an exulting manner. Nor does *umquhill* mean *uncle*, as he explains it, vol. i. p. 176, but *the late* or the *deceaſed*; as he might have remarked by many other quotations in which this word occurs in theſe volumes. We conceive he has alſo fallen into a ſmall miſtake concerning the meaning of the phraſe, 'crownes of the SONE,' vol. i. p. 220, which he underſtands to imply, that the pieces alluded to were coined by the *ſon*, meaning James the *ſon* of Mary. But as this is a phraſe that ſeems to be quite peculiar in this ſenſe, we rather imagine it alludes to a particular kind of coin called "crowns of the *Sun*," probably from ſome device upon the coin, like the *Roſe* Noble; a mode of phraſeology that in this ſenſe is quite common.

Our author has fallen into a yet greater miſtake, from a ſmall degree of inadvertency reſpecting the topography of a particular part of the country near Linlithgow—And as he draws many inferences here, which are not authorized by facts, we wiſh to ſee this particular adverted to, and properly corrected in a future edition; for he has no need to have recourſe to ill-founded arguments in defence of Mary. He ſuppoſes that the place called *Haltoun*, where Bothwell lodged the night before he ſeized Mary, was ſituated to the *weſt*ward of Linlithgow, and that ſhe was ſeized at the bridge over the *Avon*, about a mile to the *weſt*ward of Linlithgow; and conſequently that this event took place between Sterling and Linlithgow, and not between Linlithgow and Edinburgh, as all the accounts of that tranſaction clearly ſtate it to have been—But the *Haltoun* here mentioned, is evidently the place now called *Hatton*, the ſeat of the preſent Earl of Lauderdale, which is ſituated about eleven or twelve miles weſt from Edinburgh, and a little to the *eaſt*ward of the river *Almond*, which forms the boundary between the ſhires of Linlithgow and Edinburgh, and falls into the ſea, at a village called *Crammond*. And the *Almond-bridge*, at which Mary was ſeized, was not a bridge over the *Avon*, but a bridge over the *Almond* or *Amon*, as it is ſometimes written, placed on the road between Linlithgow and Edinburgh, about a mile higher up the river, than the village called *Kirkliſton*, and nearly in the direct road between Hatton and Linlithgow,

lithgow, as will appear by conſulting any good map of thoſe parts: Mr. Whitaker, when he comes to advert to theſe particulars, will no doubt ſee the neceſſity of writing anew the whole account he has given of this tranſaction.

To conclude, we cannot ſay whether we have been moſt *entertained* or *diſguſted* in peruſing this performance; but we freely confeſs that we have been much *inſtructed* by the peruſal of it: for it places thoſe dark tranſactions in a clearer light than we imagined it was poſſible to ſet them in, by the help of the mutilated materials the Author had to work upon—Much, however, ſtill remains to be done, and many papers which have hitherto eluded the ſearch of the antiquary, we would fain hope may ſtill be diſcovered; and we make no doubt but the preſent performance will excite many to attempt the diſcovery of them, who would not otherwiſe have thought of it. Authentic copies of *three* papers, in particular, that fall within the limits of our author's plan, are much wanted, viz. The confeſſion of *Morton* as it came out of the hands of the preſbyterian clergymen who attended him, or even the copy of it as printed in the caſtrated leaf of the continuation of Hollingſhed's Hiſtory—The bond of aſſociation, or, as it is uſually ſtyled, *the interchangeable bond* that was executed between *Murray*, Morton, Lethington, and Bothwell, concerning the murder of Darnley—And the *original* bond, ſubſcribed firſt by *Murray*, and afterwards by many of the nobility of Scotland, at Bothwell's famous ſupper, recommending Bothwell as a perſon in every reſpect proper to be huſband to the Queen, and warmly ſoliciting her to honour him with that dignity. All theſe papers (and many others) though clearly proved to have exiſted *once*, have long been entirely concealed—But the tranſactions of that period ſo plainly bear reference to the matter contained in theſe bonds, that, without knowing their contents, theſe tranſactions are altogether inexplicable; but when known, they ſerve as a clue to unravel all their intricacies.

We hope, the importance of this article will be admitted as an excuſe for the unuſual length of our account of it—Prejudices which have been long ſo deeply rooted, would have made the minds of many of our readers revolt at the bare mention of the concluſions of our author, without giving ſome notion of the ſcope of his arguments.

A good index to this work is much wanted, and we hope it will not be omitted in a ſucceeding edition.

Art. II. *The Temple of Folly.* In Four Cantos. By Theophilus Swift, Eſq. 4to. 5s. Johnſon. 1787.

THIS poem is a general ſatire on folly, in which, though the Author has, for the moſt part, avoided perſonal invective, he has not been inattentive to the characteriſtic follies of the preſent times. Its leading character is good ſenſe, and decent humour, applied to the purpoſe of correcting prevalent abſurdities. Without poſſeſſing very diſtinguiſhed powers of fancy, the writer has invented a pleaſing allegorical tale, and has embelliſhed it with harmonious verſification.

The ſcene of the poem, agreeably to its title, is the Temple of Folly. *Moria*, the genius of the place, ſits upon her throne, ſurrounded by many attendants (who, it muſt be owned, have little employment in the piece), and waited upon by Deluſion, in the capacity of High Prieſt, who introduces a long train of candidates for the favour of the divinity. From theſe we ſhall ſelect, as ſpecimens of the entertainment which the reader is to expect from the ſatire, *the Coxcomb Parſon*, and *the Court Belle.*

THE COXCOMB PARSON.

'—And now advanc'd a fop,
All cork at heel, and feather all at top.
Whoſe chitterlin's unſullied white expreſs'd
Th' unſpotted graces of his purer breaſt.
What tho' no ruffle outward pride diſplay'd,
A lurking vanity the *frill* betray'd;
His double fob a double *Graham* grac'd,
And the broad buckle ſpoke the man of *Taſte.*
Th' attendant prieſteſs leads him thro' the crowd;
Reſpectfully the caſſock'd coxcomb bow'd.
The guileful goddeſs then: "To pleaſe the fair,
And charm the charming, is the preacher's care.
For this to Faſhion early rites he pay'd;
For this to Venus and the Graces pray'd;
For this the diamond on his finger ſhone,
A new Adonis, freſh from Lebanon;
Whoſe converſation Scripture ne'er perplext,
Love all his creed, and beauty all his text:
For this, like *Shechem*, 'twas his rule to reſt
On the ſoft ſabbath of ſome Dinah's breaſt;
For this the powers of mareſchalle he try'd,
For this he powder'd, flatter'd, rhim'd, and lied;
For this ſtill practis'd all the coxcomb's arts,
And preach'd with pathos—to the ladies hearts.
Deep in the *Fathers* and *the Mothers* too;
'Twas all religion, all that love could do.
If *merit*, then, deſerve thy favour, Queen,
Enthrone him Biſhop, or inſtall him Dean."
'The Goddeſs, ſmiling, riſes from her throne,
And conſecrates the coxcomb for her own.'

THE COURT BELLE.

'A gilded chariot, that eclips'd the day,
O'er the proud pavement urg'd its rattling way.
Of ſilk the reins, for which the Murex bled,
And ſtain'd the harneſs with Sidonian red.

The whirling wheels, on burniſh'd axles roll'd;
The ſpokes were ſilver, and the naves were gold.
Six Ariels, rang'd behind, attendant wait,
The ſlaves of Beauty, as ſhe moves in ſtate.
Her milk-white ſteeds the brilliant wonder drew,
With conſcious pride th' elated courſers flew:
The Birth-day carriage of a well-bred Belle:—
Comet more flaming ne'er alarm'd Pal-mel.
The Regent of the blazing ſtar deſcends,
And to the throne with courtly homage bends:
Deluſion, with a ſmile, the nymph ſurvey'd,
Th' *accompliſh'd* nymph, and thus, approving, ſaid:
“ By education well-bred nymphs are known,
Who ſtudy Gallic grace, and liſp Bon-ton.
What proud *accompliſhments* adorn the fair!
Frizeur the head improves, the feet Noverre:
With ſolos Signor ſoothes the tender breaſt,
A quaver, or a crochet, does the reſt.
As France the tinſel of her tongue ſupplies,
The looſe Entendre in a whiſper flies;
Unfailing confidence imbues the whole,
And fixes the cameleon of the ſoul.
For her the coxcomb billet-doux prepares,
And *Smith*'s own odours breathe immortal airs;
Warren's kind art the chymic roſe ſupplies,
And ſee this hand, for which the chicken dies!
Faſhion is her's, and dreſs her punctual care,
The naked neck, the beau-bewitching air,
The face that's knowing, and the face that's known,
The Toſs of Breeding, and the Laws of Ton,
The plumes of pride, that high in triumph tower,
The rage of conqueſt, and the luſt of power.
Now, her ambitious ſpirit mounts the moon,
Thron'd with Lunardi in his proud Balloon.
'Tis thus accompliſh'd Beauty ſoars to fame,
And *Folly*'s daughters thus diſtinction claim.”
“ O, cried the Goddeſs, in exulting ſtrain,
Behold the promis'd triumphs of our reign:
See awful Beauty totter on her throne,
And Levity preſide, where Wiſdom ſhone!
See Virtue tremble, Decency expire,
The bluſhing Graces ſilently retire;
See Britain's Genius mourn her greatneſs paſt,
When all her ſons were brave, and all her daughters chaſte.”

The poem is illuſtrated by notes, ſome of which are ingenious and amuſing.

Art. III. *Select Beauties of ancient Engliſh Poetry*; with Remarks, by Henry Headley, A.B. Crown 8vo. 2 Vols. 8 s. ſewed. Cadell. 1787.

THE learned world is undoubtedly under no ſmall obligations to thoſe who have aſſociated works of genius in one collection, and by that means have ſecured their general preſervation. The labours of Stobeus, Cephalas, and Brunck, were judiciouſly beſtowed on the ſcattered productions of Greek authors. Dr. Percy and Mr. Evans followed the ſame plan, in conſequence of which many valuable pieces are reſcued from oblivion, that, from their brevity and unconnectedneſs, could not, poſſibly, have ſurvived, for any length of time, by themſelves. A degree of praiſe not much inferior to that which the above compilers have acquired, is due to editors who, uniting induſtry with taſte, preſent the Public with ſelections from antique and obſolete writers. On referring back, however, to the few publications of this kind which have preceded Mr. Headley's, we gain little ſatisfaction from their contents. The oldeſt collection we have met with, is England's Parnaſſus, 12mo, 1600, containing mutilated and trifling extracts from the ſhort-lived poetry of the day, as well as from productions of laſting merit. The *Britiſh Muſe*, 3 Vols. 12mo, 1738, by T. Hayward, is another publication, on a more extenſive plan: the Preface was written by Mr. Oldys, with much perſpicuity of ſtyle and juſtneſs of remark. It contains extracts, alphabetically digeſted, chiefly from the Engliſh dramatic writers, many of whom have long ſince ſunk into deſerved neglect. The *Muſes Library*, 1 volume 8vo. by Mrs. Cowper, follows next in order; and is curious for exhibiting the progreſs of poetry, from the time of the Saxons, to Charles II. and for remarks on the reſpective poets. To this work Mr. Headley is under ſome obligations, which he has not been backward to acknowledge.

In the courſe of his Preface, Mr. H. points out the particular claſs of readers which his volumes may moſt properly ſuit:

'Thoſe,' ſays he, 'to whom buſineſs is the object of life, who may chance to *while away* their hour with a book, it is humbly hoped, will be here as likely to meet with a moral ſentiment, a good image, a pathetic incident, or a pointed reflection, that may ſtrike the fancy, the judgment, or the heart, as in any miſcellany of modern poetry whatever.'

He proceeds to vindicate his plan from any objection that may be brought againſt it, for his mutilation of authors; and appeals to Hurd's Cowley as a proof of the advantage that may ariſe to a poet's fame from an edition of his ſelect works.

In the Introduction, ſome judicious remarks are made on the rapid diffuſion and progreſs of poetry, when it has once ſeized on the attention of mankind. He illuſtrates his poſitions by obſerving that,

'If we ſeriouſly and impartially examine the cluſter of poetical names that ſhone and were concentered in the ſpace of 91 years, from the acceſſion of Elizabeth, to the reſtoration of Charles II. and compare them with thoſe who have reſpectively flouriſhed from that time to this, a period of 138 years, we ſhall find the phalanx of older claſſics but little affected by a compariſon with the more modern muſter-roll.'

In the above period of 91 years, lived 42 poets, ſome of whom are of the greateſt eminence. Mr. H. makes an eſtimate of their merits, under the different heads of language, verſification, ſtyle, ſentiment, and imagery. Hence naturally ariſes a compariſon between the ancient and modern poets, in which he is ſo far actuated by that 'literary Quixotiſm which he thinks neceſſary for the reliſh of the black letter;' as to conſider the innovations of the latter, rather as corruptions than improvements. There is, however, ſo much diſcernment and genuine taſte in the following obſervations, that we cannot deny ourſelves the pleaſure of tranſcribing them:

'We have few better opportunities of forming a comparative eſtimate of ancient and modern poetry than by recurring to thoſe ſubjects which later writers have undertaken to moderniſe, as in the *Fables* of Dryden, and the *Nut-brown Maid* of Prior. . . . . Prior has filled up the outline too implicitly; he has left the mind of itſelf nothing to conceive or to ſupply, every thing is ready expreſſed for the reader, and we may juſtly allege, in the language of Cicero, "*Ea ſunt omnia non a* NATURA, *ſed a* MAGISTRO." As an inſtance in point, the following Stanza includes the fineſt circumſtance in the whole, and is imagined with ſurprizing delicacy. The hand of Shakeſpeare could not poſſibly have gone higher, or have touched a ſituation with greater nicety. The *Nut-brown Maid*, on reſolving to accompany her baniſhed lover, adheres to her determination with unalterable firmneſs; in the courſe of the whole dialogue no daſtardly ſymptom of irreſolution eſcapes her, no ſelfiſh fear of the dangers ſhe was to encounter, no regret at the comforts ſhe had renounced. After acknowledging her intention ſhe ſays

"I ſhall as nowe do more for you
Than longeth to womanhede;
To ſhort my here, a Bow to bere,
To ſhote in tyme of nede."

'But, on a ſudden, the conſequences which probably enſue to an aged Mother, come acroſs her. It is the exquiſite pang of a moment, and will not bear dwelling upon. Hear her exclamation, which is continued from the above lines:

"O my ſweet Mother, before all other,
For you I have moſt dreade!"

'Her courage and reſolution return. She goes on;

"But now adue! I muſt enſue
Where fortune doth me lede."

'This is that ardent and artleſs language of nature that baffles ſimulation, and fixes an indelible impreſſion on the heart and the memory. Prior has paſſed over all this in ſilence.'

After reſpectful mention has been made of Addiſon, Tickell, and Rowe, for their favourable ſentiments with reſpect to the old Engliſh Poets, the preface is concluded with ſtrictures on Pope, and on Johnſon. In our opinion more reſpect is due to ſuch illuſtrious names than Mr. H. is willing to pay to them. Granting that Pope was too fond of mechanical beauties, and that he ſometimes ſacrificed ſenſe to ſound, is it fair to aſſert that the Proſe of Young has more imagery than the Poetry of Pope? Such an uncandid compariſon robs him, by implication, of the lively fancy which was indiſputably a prominent feature of his mind. The Rape of the Lock, and the Epiſtle from Eloiſa to Abelard, prove this point, very clearly. It conveys an idea too puerile and degrading, of him who has given melody and refinement to our numbers, to ſay that 'of Verſe he has made a Rattle, and of Rhyme a Play-thing.'—Dr. Johnſon is cenſured for not enriching his Lives of the Poets with more of the ancient ſort. Yet Mr. H. allows that the Dr. was confined to a liſt marked out by the Bookſellers. He ſays this excuſe is 'probably true, but ſurely moſt unſatisfactory.' If it be *true*, it ought, on that account, to be *ſatisfactory*; eſpecially if it be conſidered that Johnſon's infirm health, and intention to tranſlate Thuanus, might naturally call off his mind from enlarging his plan, even if he had been at liberty to do ſo.

The biographical ſketches contain ſhort and pleaſing accounts of all thoſe authors from whoſe works Mr. H. has made ſelec-

On the Death of a Scotch Nobleman; by Drummond.

'Fame, regiſter of Time!
Write in thy ſcrowle, that I
Of wiſdome lover, and ſweet poeſie,
Was cropped in my prime,
And ripe in worth, though green in years did dye.'

To his Son Vincent Corbet; by Dr. Corbet.

'What I ſhall leave thee none can tell,
But all ſhall ſay I wiſh thee well.
I wiſh thee (Vin.) before all wealth,
Both bodily and ghoſtly health;
Nor too much wealth nor wit come to thee,
So much of either may undoe thee.
I wiſh thee learning, not for ſhow,
Enough for to inſtruct, and know;
Not ſuch as Gentlemen require
To prate at table or at fire.
I wiſh thee all thy mother's graces,
Thy father's fortunes and his places.
I wiſh thee friends and one at court,
Not to build on, but ſupport;
To keep thee not from doing many
Oppreſſions, but from ſuffering any.
I wiſh thee peace in all thy wayes,
Nor lazy nor contentious days.
And when thy ſoul and body part,
As innocent as now thou art.'

The notes, which contain many proper illuſtrations of paſſages, prove that this author has drank deep of the "*antient Wells of Engliſh undefiled.*" Mr. H. is anticipated in his remark on the ſuperiority of Poetry to Painting, as exemplified by "*quos ipſe ſacraverat ignes,*" by Burke on the Sublime, p. 337. The coincidence of Pope with Drummond in the ſublime ſimile of the Alps is very ſtriking, and almoſt makes us converts to the perſuaſion that Pope had "*pilfer'd ſnug.*"

Mr. Headley's ſtyle is too florid. His metaphors are ſometimes far-fetched and incongruous. The members of his ſentences are frequently disjointed and perplexed. His uſage of words is in a few places quaint and unauthoriſed.—But theſe may be the faults of a lively imagination, and the inaccuracies of a young writer whom practice will, no doubt, imperceptibly improve.

The ſelections are made from an attentive peruſal of the Authors above mentioned, and exhibit complete and ſatisfactory ſpecimens of their different modes of writing. A work executed, as this is, with diligence and taſte, is an acquiſition to Engliſh literature. It brings to light a number of poetical beauties which before were hardly known to exiſt, and by ſeparating them from thoſe dull and jejune pieces among which they were buried, reſtores to their authors that fame which could be revived by no other expedient.

All we have farther to add is, that a reſpectable liſt of ſubſcribers is perfixed to the work, and that Mr. H. has promiſed a continuation of it. We doubt not but the ſucceſs of his preſent publication will be ſufficient to encourage him in his deſign.

ART. IV. *Religion conſidered as the only Baſis of Happineſs and true Philoſophy.* By the Marchioneſs of Sillery, heretofore Counteſs of Genlis. 2 Vols. 12mo. 8s. Boards. Cadell, 1787.

THIS work was compoſed for the uſe of the duke of Orleans' children; but children are not the only readers who will be inſtructed and entertained by its peruſal.

The chief end of the virtuous Authoreſs is to examine and refute the opinions of modern infidels; who have, as ſhe thinks, by their many publications, which have been read with avidity, greatly injured the cauſe of religion and morality. Theſe gentlemen, aſſuming the name of Philoſophers, have diſhonoured the title by the unreſtrained licence of their writings, and have deceived the public by miſinterpretations. The Marchioneſs chiefly attacks the writings of Voltaire, eſpecially thoſe againſt religion, government, and morals; ſhe hath judiciouſly diſcriminated between the pernicious and the uſeful productions of the French writers; a circumſtance which ſufficiently ſhews her impartiality, and that ſhe does not attack the perſon but the author.

As the foundation of all religion, the exiſtence of a God, and the immortality of the ſoul, firſt engage the attention of the Authoreſs; ſhe proceeds to conſider the ſeveral doctrines of natural and revealed religion, and concludes her firſt volume with ſome excellent remarks on religious and philoſophic fanaticiſm and on toleration.

In the ſecond volume the Marchioneſs points out the falſehoods, contradictions, and the inſincerity of the detractors of religion; and anſwers ſeveral objections made by infidels. After having recommended the practice of Chriſtian virtues, and reprobated the prejudices under which the falſe philoſophers of the preſent age labour, the Authoreſs concludes with recapitulating the duties of a religious philoſopher, and eſpecially thoſe of a Chriſtian prince.

Several notes are added at the end of the work, in which we meet with many juſt criticiſms and remarks on ſome of the modern French writers, interſperſed with a variety of hiſtorical and biographical anecdotes; theſe ſhew the intimate acquaintance which the Authoreſs has with literature, and her ſkill in criticiſm.

It remains that we ſhould ſpeak of the merits of the tranſlation. In general it is well executed. We are told in the preface that 'in its progreſs it [the tranſlation] has been read and compared with the original by Madame de Sillery herſelf, who, well acquainted with the Engliſh language, is the beſt judge whether her ſentiments be conveyed with preciſion and neatneſs.'

The character which the tranſlator, in his dedication of this work to the Archbiſhop of Canterbury, gives of Madame de Sillery and the preſent production of her pen, is ſo juſt that we ſhall adopt it. 'The preſent work will prove to your Lordſhip that ſhe is not leſs qualified to inſtruct in a religious, than in a civil capacity. Her chief aim has been to ſet forth religion in its moſt amiable colours of meekneſs, charity, and toleration; and to point out the duties of a man, and particularly of a prince, to his God, his neighbour, and himſelf; and to prove that the only road to real happineſs, even in this world, is, to revere and practiſe the principles of the Chriſtian religion.'

ART. V. *Notitia Monaſtica*; or an Account of all the Abbies, Priories, and Houſes of Friers, formerly in England and Wales. And alſo of all the Colleges and Hoſpitals founded before A.D. 1540. By the Right Reverend Dr. Thomas Tanner, Biſhop of St. Aſaph. Publiſhed A. D. 1744. by John Tanner, M. A. and now reprinted, with many Additions, by James Naſmith, M. A. Rector of Snalewell, in Cambridgeſhire. Folio. 2l. 2s. Boards. Nichols. 1787.

BISHOP Tanner's *Notitia Monaſtica* hath been ſo long eſteemed by the Public, that our ſmall tribute of praiſe can neither enhance its value, nor render it more known to the lovers of antiquity and the eccleſiaſtical hiſtory of England: we ſhall therefore only lay before our readers a conciſe account of this edition, and ſhew in what reſpects it differs from the former impreſſion.

In the *former* edition, the ſeveral articles in each county were arranged in chronological order; in the *preſent* they are placed alphabetically. This we think a great improvement; for the chronological method, as each county formed a diſtinct ſeries, added no light to the ſubject, and was attended with this obvious inconvenience, that the accounts of the religious houſes in the ſame city or town, inſtead of being collected together, and being comprehended in one view, were diſperſed into as many different places as there were different dates of their foundations.

The additions which Mr. Naſmith has made, conſiſt of accounts of houſes not noticed in the former editions, and of references to books and MSS. illuſtrating the text. The additional accounts are not numerous, nor could it be expected that they ſhould be ſo; for no conventual priory or incorporated charity could well eſcape the repeated ſearches of inquiſitive antiquaries for the ſpace of near two centuries. The editor's inſertions are every where ſupported with ample authorities: it would be well if all editors would *follow Mr. Naſmith*'s example.

The greateſt part of the additions conſiſts in the references to books and MSS. Mr. Naſmith's ſituation in the neighbourhood of the univerſity, afforded him an eaſy acceſs to many valuable libraries; and he ſeems to have conſulted, with aſſiduity, ſuch works as any way relate to the ſubject; and to have extracted with judgment ſuch authorities as elucidate his author.

Mr. Naſmith was favoured with Dr. Tanner's *own* copy of the *Notitia Monaſtica*, containing many additional notes and MS. marginal obſervations; with an account of ſome hoſpitals in Devonſhire, Kent, and Middleſex; all of which are inſerted in their proper places. Our Editor laments the death of his valuable friend the Rev. William Cole, M A. That gentleman's large collections, relative to monaſtic antiquities, would have furniſhed many additional references; but theſe are at preſent inacceſſible, being depoſited in the Britiſh Muſeum, there to remain unopened, for twenty-one years, to be computed from the time of his death. This loſs was, however, in ſome degree recompenſed by the opportunity which Mr. Naſmith had of conſulting Mr. Cole's copy of Tanner's *Notitia Monaſtica*, depoſited in the univerſity library at Cambridge, and which contains ſeveral references in the marginal MS. notes.

Such is the principal part of the Author's motive for publiſhing his Hiſtory of Southwell; his ſtyle is not the moſt perſpicuous, nor is it ſo poliſhed as that of ſome antiquaries who have lately obliged the Public with their lucubrations.

The work is divided into ſix chapters; in the firſt of which the Author examines the *Itinerarium Antonini*; he takes great pains to prove that the ſtation there called *Ad Pontem*, is the modern Southwell, and not, as Cambden, and other learned writers on the ſubject have thought, *Ponton*, or *Paunton*. Some reaſons are alleged why Newark cannot be the Roman *Ad Pontem*; and this leads the Author to give a ſhort hiſtory of that town, and its caſtle. After deſcribing the ſtate of Southwell, during the time of the Romans, Mr. R. proceeds to view it while it was in the hands of the Saxons; who called it Tiovulfingaceſter; and he offers ſome curious conjectures reſpecting the etymology of that name. He confirms theſe opinions, by the conſideration of ſome coins found in the neighbourhood; and he goes on to determine the date and origin of the modern name, *Southwell.* He compares the accounts of the town given in Doomſday-book, and in a MS. in the Britiſh Muſeum, with its preſent ſtate, and ſhews the changes it has undergone.

The church next attracts the Author's notice; he deſcribes its foundation by Paulinus, about the year 627; and relates the various circumſtances of its fluctuating fortune. Reſpecting the edifice, we meet with many curious remarks, eſpecially concerning the Gothic and Saxon architecture; where the opinions of the moſt celebrated writers on the ſubject are examined and criticiſed. Here conjecture has a wide field; and it is happy for the antiquary, that he can ſo agreeably amuſe himſelf among the *dry bones* which the Romans, Goths, Saxons, or Vandals, have left for his obſervation.

In the ſecond chapter, the conſtitution of the church is particularly deſcribed; this ſubject, as it is of conſequence only to thoſe who have, or who look for preferments there, we ſhall paſs over.

The third chapter gives an account of the benefactors and patrons of the church; and the fourth contains the lives of all the archbiſhops of York, from Paulinus, the firſt, to Dr. Markham the preſent, Archbiſhop. It appears that, from the year 625, when Paulinus was conſecrated, to the preſent time, there have been 82 different Archbiſhops.

The fifth chapter is appropriated to the deſcription of ſome antiquities in and about Southwell; ſuch as wells, chapels, hoſpitals, colleges, nunneries, &c. monuments and tombs in the church; coins; Roman, Saxon, and Daniſh encampments; with a variety of other curioſities, which will prove very acceptable to the antiquarian reader.

The ſixth chapter contains the modern hiſtory of Southwell. Here the Author has crowded together a heterogeneous maſs of information; ſome parts of which are of more than local conſequence. Mr. Raſtall gives an hiſtorical account of the civil wars, the operations of which were carried on in Nottinghamſhire and the neighbouring counties, in the reign of Charles I. The principal ſource of his information, is a MS. work, ſaid to be the production of a Mr. Savage, a gentleman reſident at Southwell, during the whole courſe of the tranſactions it records. Other friends have likewiſe furniſhed the Author with materials of ſmaller import, reſpecting thoſe troubleſome times; and theſe accounts are inſerted in ſuch order as beſt connects the events, in order to compoſe a circumſtantial hiſtory of the civil wars, as carried on in the midland counties. The work concludes with the pedigrees of ſome of the principal families of Southwell and its environs.

Such is the general outline of the performance before us. Mr. Raſtall has, doubtleſs, great merit in collecting the materials for his work; it is a labour which few people would have undertaken, and fewer perhaps would have ſo well executed.

The many elegant engravings which accompany the Hiſtory of Southwell will, in ſome reſpect, atone for the high price at which it is ſold.

ART. VII. *Principia Botanica:* or a conciſe and eaſy Introduction to the ſexual Botany of Linnæus, with the Genera, their Mode of Growth, &c. &c. 8vo. 3s. 6d. Robinſons. 1787.

LEE's *Introduction to Botany* (ſee Review, vol. xiii. p. 211.), explaining the technical terms, and the ſexual ſyſtem of botany, was, we believe, the firſt Engliſh work of the kind that was publiſhed; many ſimilar books have ſince appeared, but moſt of them have been found, in ſome meaſure, defective.

The firſt explanatory work which Linné publiſhed, was the *Fundamenta Botanica.* Finding this conciſe book (for it conſiſted entirely of aphoriſms, which were themſelves totally unintelligible to the tyro) to be unſatisfactory to the Public, he printed, in the courſe of a few years, his *Philoſophia Botanica*, which was a commentary on the *Fundamenta*, fully explaining the whole of his new ſyſtem and language. It muſt, nevertheleſs, be acknowledged, that the *Philoſophia Botanica* is, on account of its brevity, not to be underſtood without great attention, and minute obſervations of nature. No writer before *Linné* (for ſo we ſhould call him) proceeded to treat natural hiſtory in the manner to which he had recourſe. His quick and lively apprehenſion enabled him, in a ſhort time, and on a tranſient view, to become thoroughly acquainted with an extenſive object; and, complimenting his readers, he imagined that a ſingle hint, or the outline

line of the ſubject, was ſufficient;—conſequently, many of his books ſeem wholly dogmatical, and are ſo conciſe, as to ſtand in need of large explanations. As an inſtance of this, we may refer to thoſe three admirable prefaces to his *Syſtema Naturæ*, where a few pages contain as much matter as other writers would extend to as many volumes.

The *Philoſophia Botanica* labours under another diſadvantage: it is written in technical terms, which are not explained. This defect was ſupplied in a ſubſequent work, entitled *Termini Botanici*, a tranſlation of which is prefixed to the Litchfield publication of the *Vegetable Syſtem*; and it is to a member of that ſociety, if we are not deceived, that the Public is indebted for the preſent performance; which differs in many reſpects from the *Philoſophia Botanica*.

If we ſuppoſe an author to be the beſt expounder of his own works, the plan of the *Philoſophia Botanica* muſt undoubtedly be the beſt for an introduction to the Linnean ſyſtem; and the *Principia Botanica* ſhould have had that work for its baſis. It will be found nevertheleſs to be a uſeful book. It explains in a clear manner the different parts of the fructification and plant. This is all comprized in 38 pages, without plates, which the author intentionally omitted, in order to afford the book at a cheap rate. Then follows a catalogue of the *genera*, in the ſyſtematic order, but without the characters; the manner of the growth (i. e. in the Linnean language the duration, whether ☉, ♂, ♃, or ♄.) of each genus is added, the number of its ſpecies, and the countries of which they are indigenous. Several valuable notes accompany this catalogue, mentioning the medical and economical uſes of particular ſpecies, and circumſtances tending to illuſtrate the ſyſtem, or ſhew its ſuperiority to every other that preceded it. In a note at p. 66, the Author ſays, '*Cellery* is not deſcribed by Linnæus.' It is a variety of *Apium graveolens*, as Linné well knew; and, by being planted in a dry light ſoil, and blanched, it is changed from a poiſonous, to an agreeable and wholeſome vegetable. All the other notes are, we think, unexceptionable, and muſt be uſeful.

Three *indices* are added; one containing the generic names properly accented; the ſecond, the trivial names, with the genus to which they belong; and the third is an index of Engliſh names, with the Linnean name oppoſite.

We have no doubt in pronouncing the book a uſeful one; but, at the ſame time, we think that it might have been much more uſeful, had not the explanatory plates been ſuppreſſed; wooden cuts might have well ſupplied their place, and they could not have greatly increaſed the price of the book. Yet, after all that can be ſaid, no performance can equal the *Philoſophia Botanica*; and the beſt introductory book for an Engliſh reader would be a tranſlation of that admirable work, with a copious commentary and numerous explanatory notes. The Litchfield Society have ſhewn themſelves qualified for the taſk, and it is to be hoped that they will not diſcontinue their labours, but proceed to render the ſcience every material ſervice in their power.

ART. VIII. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXVII. For the Year 1787. Part II. 4to. 8s. Davis. 1787.

MATHEMATICAL and ASTRONOMICAL *Papers.*

The Principles and Illuſtration of an advantageous Method of arranging the Differences of Logarithms on Lines graduated for the Purpoſe of Computation. By William Nicholſon.

INSTRUMENTAL Arithmetic has been of ſuch great utility in the ordinary employments of life, and ſo eaſy and practicable as to be managed by people unſkilled in the principles on which it is founded, that every attempt to improve it is laudable: but, when theſe attempts have been ſucceſsful, and when a real improvement has been made, peculiar praiſe is due to the perſon who thus confers benefits on mankind. The great univerſality and extenſive uſe of Gunter's ſcale, and the eaſe with

'If the differences of the logarithms of numbers be laid in order upon an arrangement of equidiſtant parallel right lines, in ſuch a manner as that a right line, drawn acroſs the whole, ſhall interſect it at diviſions, which denote numbers in geometrical progreſſion; then, from the condition of the arrangement and the property of the logarithmic line, it follows, 1ſt, That every right line, ſo drawn, will, by its interſections, indicate a geometrical ſeries of numbers. 2dly, That ſuch ſeries, as are ſo indicated by parallel right lines, will have the ſame common ratio: and, 3dly, That the ſeries thus indicated by two parallel right lines, ſuppoſed to move laterally without changing their mutual diſtance or paralleliſm to themſelves, will have each the ſame common ratio, and in all pairs of ſeries indicated by ſuch two lines, the ratio between an antecedent on one parallel, and the oppoſite term on the other, taken as a conſequent, will be conſtant.

'If therefore an antecedent and conſequent be given, it will be poſſible to find both on the arrangement, and to draw two parallel lines, one over each number; and if the lines be then ſuppoſed to move, without changing either their diſtance or abſolute direction, ſo that the line, which before marked an antecedent, may now mark a new antecedent, the other will mark a number, at the ſame relative poſition and diſtance, which ſhall be the conſequent to this laſt antecedent after the ſame ratio.'

Theſe principles are ſufficiently obvious to a mathematician without demonſtration; and on theſe Mr. N. has conſtructed the ſcale; which, as we ſaid above, conſiſts of ten parallel logarithmic lines, each being the tenth part of Gunter's line: ſo that the firſt line ends at the diviſion 1.2589&c. i. e. $\overline{10}^{\frac{1}{10}}$, the ſecond at 1.5848&c. or $\overline{10}\big|^{\frac{2}{10}}$; the third at 1.9952 &c. or $\overline{10}\big|^{\frac{3}{10}}$, and ſo on to the tenth, which ends at 10. Two moveable ſtraight edges are ſo contrived, as to cut all theſe ten parallel lines at any diſtance required, one being ſet to cut the antecedent, and the other the conſequent, of any ratio; and, being fixed in a frame, ſo that their paralleliſm may be preſerved, they may be moved together, until one of them cuts a new antecedent; the ſecond will therefore cut the conſequent correſponding to it.

The ſimplicity of the inſtrument renders its uſe extremely eaſy, and the largeneſs of the diviſions gives it an advantage ſo ſuperior to the ſliding rules now in uſe, that we think it will be univerſally adopted.

Mr. Nicholſon does not confine the arrangement of the parallel lines to a ſtraight direction. They may be arranged in parallel circles, and, inſtead of the two parallel edges to cut them, two radii, moving on a centre, may be ſubſtituted in their places. This laſt is a moſt admirable contrivance, as it unites, in one inſtrument, both the excellencies of Gunter's line and ſector, and has this material advantage, that it very much magnifies the diviſions at the extremity of the line of ſines, at the beginning of the line of verſed ſines, and at the middle of the line of tangents.

Were we to enlarge on all theſe particulars, we might fill many pages: we ſhall therefore refer our readers to the volume before us, not doubting that they will applaud Mr. Nicholſon's ingenuity.

On the Preceſſion of the Equinoxes. By the Rev. Samuel Vince, M. A. F. R. S.

Though the annual quantity of the preceſſion has been accurately determined, both by calculation and obſervation, yet the difficulty and abſtruſeneſs of the former, and the nicety required in the latter method, ſufficiently juſtify Mr. Vince in attempting to obtain a more ſimple and eaſy ſolution of the problem than hath been hitherto given.

The principles on which he proceeds are juſt, and his inveſtigation is ingenious; but the *data*, whence the concluſion is drawn, are uncertain. This indeed has been the caſe in every ſolution, and the eſtimation of the quantity of the preceſſion will remain ſubject to much uncertainty, until the figure of the earth, the nutation of the axis, and whether the earth is uniformly denſe in all its parts, be accurately known. Mr. Vince acknowledges theſe deſiderata, and he has fully accompliſhed his deſign in giving, from the *data* in his poſſeſſion, an eaſy and ſimple method of determining the preceſſion of the equinoxes, as far as it depends on the action of the ſun's attraction.

Account of an Obſervation of the right Aſcenſion and Declination of Mercury out of *the Meridian, near his greateſt Elongation, September* 1786. By John Smeaton, F. R. S.

Mr. Smeaton here deſcribes an inſtrument for making ſuch an obſervation on a planet, *out of* the meridian, as will afford *data* for computing the planet's right aſcenſion and declination. The inſtrument conſiſts of a micrometer teleſcope, ſo contrived as to be manageable on an equatorial motion. The Author's ingenuity, with reſpect to mechanical inventions, has long been the ſubject of public approbation; and in this inſtance he has given a freſh proof how deſervedly that approbation has been acquired. The excellency of every mechanical invention depends on the affirmative anſwer to this obvious queſtion: Does it accompliſh the purpoſe, to which it is ſubſervient, better than the contrivances that have been in common uſe before it?

If it were impoſſible to obſerve Mercury *on* the meridian, or if the obſervation made *out of* the meridian aſcertain his right aſcenſion and declination more accurately, or with leſs calculation, than the former; then Mr. Smeaton's method muſt be preferable to that which is commonly uſed. But as the planet may be ſeen on the meridian, and his right aſcenſion and declination are deducible, from ſuch an obſervation, eaſier and more accurately than from any other, it appears that our ingenious Author has exerted his mechanical talents, in this caſe, without rendering any material ſervice to the ſcience, or facilitating the labours of the practical aſtronomer.

The obſervation which Mr. Smeaton here records, fixes the right aſcenſion of Mercury at 163° 59′ 21″, and his declination 7° 44′ 25″ north, on September 23, 1786, 5^h 12′ 35″ mean time.

We fear that this ſingle obſervation will not tend much to correct the theory of Mercury's orbit. If Mr. Smeaton continues his obſervations, and favours the Public with ten or twelve places of Mercury, at or about the times of 3 or 4 elongations, the ſcience of aſtronomy would reap conſiderable advantage; for there is great reaſon to ſuſpect that our preſent theory of that planet is imperfect. We would certainly recommend the meridian obſervation, ſince it is much more eaſy to be made, and would determine the right aſcenſion and declination of the planet, with at leaſt five times leſs calculation, than is neceſſary to be uſed in the reduction of the exmeridian obſervation.

A Supplement to Major-general Roy's *Account of the Mode propoſed to be followed in determining the relative Situation of the Royal Obſervatories of* Greenwich *and* Paris.

General Roy here corrects an error in his account of the propoſed meaſurement * 'publiſhed in the firſt part of the preſent volume. He copied it from M. Bouguer, and remarked, that there appeared ſome inconſiſtency in the French philoſopher's method for obtaining the length of a degree of a great circle perpendicular to the meridian. Dr. Maſkelyne pointed out the ſource of the error, and obligingly communicated it to General Roy, who took the firſt opportunity of giving it, together with ſome other corrections, to the Public, through the ſame channel in which the account was originally conveyed.

[*The* Medical *and* Anatomical *Papers in our next.*]

---

* Of which we gave an account in our Review for September laſt, page 180.

ART. IX. *Supplement to the Letters written by the late Philip Dormer Stanhope, Earl of Cheſterfield,* to his Son, Philip Stanhope, Eſq. late Envoy Extraordinary at the Court of Dreſden. 4to. 5s. ſewed. Dodſley. 1787.

OF the former ſeries of Lord Cheſterfield's Letters to his Son, we gave our opinion, at large, in the fiftieth and fifty-firſt volumes of our Review. Of this Supplement to that publication, the following account is given by the Editor:

'Soon after the publication of the late Lord Cheſterfield's Letters to his Son, the additional ones contained in the preſent collection were recovered by Mrs. Stanhope. That ſhe had a deſign to publiſh them appears from the following Preface, which was found with the Letters, ſoon after Mrs. Stanhope's deceaſe, in her own handwriting:

PREFACE. *By Mrs. E. Stanhope.*

"The favourable reception of the late Earl of Cheſterfield's Letters to his Son, encourages the Editor to hope that a completion of them will be acceptable to the Public. It has often been regretted that ſeveral of the firſt letters were wanting; ſome in particular, which form an epitome of Engliſh hiſtory, and others on geographical ſubjects. Moſt of theſe deficiencies are ſupplied in the preſent publication.

"In order to prove the authenticity of the letters in this collection, as well as to teſtify her gratitude, the Editor begs leave to inform the Public, that the originals, now in her poſſeſſion, were moſt generouſly tranſmitted to her by Sir William Forbes, whoſe father inherited them from the late Sir Andrew Mitchell. How they came into Sir Andrew's poſſeſſion is not known; probably they were left with him at Berlin, by the late Mr. Philip Stanhope.

"To the letters written to Mr. Stanhope in his juvenile days, are added ſome of a more recent date. One of theſe, containing the and frequently reprinted: theſe are, in this work, all united under one alphabet, and augmented by many hundred words collected by the editor in the different places wherein they are uſed; the rotation of military quarters and the recruiting ſervice, having occaſioned him to reſide for ſome time in moſt of the counties in England.'

With reſpect to the firſt diviſion of the work, the *Dictionary of provincial and local words*, we wiſh that it had been ſomewhat *fuller*, ſince the ſeveral terms and phraſes which occur in it, are for the moſt part well and ſatisfactorily explained.

Of the ſecond part of his publication the editor obſerves—'As the local proverbs all allude to the particular hiſtory of the places mentioned, or ſome ancient cuſtoms reſpecting them, they ſeem worth preſerving, particularly as both the cuſtoms and many of the places alluded to are ſliding ſilently into oblivion.'' This is in a great degree juſt. *All* of theſe proverbs, however, do not allude to particular places and ancient cuſtoms. Some of them, too, are ſo very inſignificant and unmeaning, as no way to merit retaining: while of others it is wholly impoſſible to give any kind of interpretation even with the aid of conjecture; ſo greatly are they obſcured by time. Of this the compiler appears to be fully ſenſible, as he has ſet down ſeveral without a comment or obſervation of any kind. Many of them, likewiſe, ſerve for no other purpoſe than to exhibit *barbariſms* and *corruptions*, from which we could wiſh to ſee our language entirely free.

As to the concluding ſection, which treats of *popular ſuperſtitions* and *fancies*, the Captain honeſtly acknowledges that the ſubſtance of it is chiefly collected from books. The writers conſulted on this occaſion are K. James I. Glanvil, Dr. Henry More, Beaumont, Aubrey, Mather, Baxter, Reginald Scot, &c. 'Other articles on this ſubject, ' ſays the editor,' and thoſe not a few, have been collected from the mouths of village hiſtorians, as they were related to a cloſing circle of attentive hearers, aſſembled in a winter's evening, round the capacious chimney of an old hall or manor-houſe; for formerly, in countries remote from the metropolis, or which had no immediate intercourſe with it, before news-papers and ſtage-coaches had imported ſcepticiſm, and made every plowman and threſher a politician and freethinker, ghoſts, fairies, and witches, with bloody murders committed by tinkers, formed a principal part of rural converſation, in all large aſſemblies, and particularly thoſe in Chriſtmas holidays, during the burning of the yule-block.'

'It will ſcarcely be conceived,' continues he, 'how great a number of ſuperſtitious notions and practices are ſtill remaining and prevalent in different parts of theſe kingdoms, many of which are ſtill uſed and alluded to even in and about the metropolis; and every perſon, however carefully educated, will, upon examination, find that he has ſome how or other imbibed and ſtored up in his memory, a much greater number of theſe rules and maxims than he could at firſt have imagined. To account for this, we need only turn our recollection towards what paſſed in our childhood, and reflect on the avidity and pleaſure with which we liſtened to ſtories of ghoſts, witches, and fairies, told us by our maids and nurſes. And even among thoſe whoſe parents had the good ſenſe to prohibit ſuch relations, there is ſcarce one in a thouſand but may remember to have heard, from ſome maiden aunt or antiquated couſin, the various omens that have announced the approaching deaths of different branches of the family &c.—The effects of ideas of this kind are not eaſily got the better of.'—Very true. We are entirely of Captain Groſe's opinion. To talk, however, of the pernicious tendency of theſe ridiculous ſtories, at the ſame time that he is diſſeminating them by means of his book, has ſurely ſomewhat of retrogradation. To ſpeak ſincerely, we cannot ſay much in praiſe of this part of the publication—*ghoſts*, *fairies* and *witches*, are almoſt every where *blackballed.* Neither *high* nor *low* will, at the preſent day, except in ſome very obſcure and remote ſituations, admit them to their acquaintance. In a word, enough has been ſaid about them by writers of former (and more *credulous*) times.

This work may be conſidered as a *ſupplement* to Capt. Groſe's Claſſical Dictionary of the Vulgar Tongue: ſee Review, vol. LXXIV. p. 234.

ART. XI. *Hiſtorical and Critical Memoirs of the Life and Writings of M. de Voltaire:* interſperſed with numerous Anecdotes, poetical Pieces, Epigrams, and Bon Mots, little known, and never before publiſhed in Engliſh, relative to the Literati of France. From the French of Dom Chaudon. 8vo. 6s. Robinſons. 1786.

SUCH a writer as Voltaire, might be ſure of having many Biographers. The life of an author, however, is ſeldom intereſting to the generality of readers. The cabals in which he may have engaged, contribute nothing to his reputation as a literary character, and little to his credit as a man. The days of the philoſopher of Ferney, as M. de V. is ſometimes called, were paſſed in a 'war of words'—He was involved in diſpute and controverſy with men of almoſt every deſcription and character,—from the illuſtrious Frederic, and the learned Maupertuis, down to the inſignificant Freron, and the contemptible Des Fontaines.

Dom Chaudon has employed by far too great a number of his pages in giving an account of theſe diſputes, in which the public are no way concerned, and from which they cannot receive much entertainment. In the hiſtory of Voltaire's tranſactions with various bookſellers, our author, or editor, obſerves—'It had been as well if Monſieur de Voltaire had not made the public purchaſe the ſame things three or four times over. Five or ſix little pieces of his, appeared every year, which at the end of that year were collected together under the title of *Miſcellanies.*' This remark, which is undoubtedly juſt, will apply particularly to the preſent publication, moſt of the anecdotes, &c. here preſented to us as 'little known,' having repeatedly appeared in print. It muſt be obſerved too, that many of the *quips* and *quiddities* of this great man are omitted in the compilement before us; we could enumerate ſeveral, but will content ourſelves with printing one of his epigrams, which is much admired on the continent as an elegant parody, and has certainly conſiderable point in it. It was occaſioned by the publication of a volume entitled *Lettres Secrettes,* which letters were forged, and attributed to our philoſopher:

"*Voila donc mes Lettres Secrettes,*
Si ſecrettes, que pour lecteur
Elles n'ont que leur imprimeur,
Et les Meſſieurs qui les ont faites."

The Abbé Gaultier's * account of the ſickneſs and death of the '*Infidel,* Voltaire †,' and which is to be found in the preſent work, has ſomething particularly intereſting in it. It would ſeem, however, that the philoſopher, while he received the viſits of the prieſt, and even appeared to liſten to him as his ghoſtly director, was actually diverting himſelf at the officiouſneſs which he had ſhewn. The following extract is from the memoir of the aforeſaid Abbé, publiſhed at Paris immediately on the demiſe of M. de V. 'The Abbé Mignot promiſed me that his uncle ſhould ſign the retractation which I had prepared. I then told him, that I ſhould be very happy if the Curate of St. Sulpice might be preſent when M. de Voltaire retracted; and we went to the houſe of that worthy paſtor, who willingly agreed to accompany us. Before we entered the chamber of M. de Voltaire, I read the retractation I had drawn up to the Marquis de Villette, who ſaid it met with his entire approbation.

'We then entered the apartment of M. de Voltaire: the Curate of St. Sulpice deſired to ſpeak with him firſt, but M. de Voltaire did not ſeem to know him. I then endeavoured to ſpeak to him in my turn. He ſeized my hand, and ſhewed ſigns of confidence and friendſhip; but I was much ſurpriſed to hear him ſay to me, Mr. Abbé Gaultier, I beg you would make my compliments to the Abbé Gaultier. He continued to ſay ſeveral other unconnected things. As I perceived he was delirious, I ſaid nothing to him either of his confeſſion or his retractation. I requeſted thoſe about him to let me know if his reaſon returned, which they promiſed me; but, alas! I was informed the next day that he expired three hours after we had left him, that is, the thirtieth of May 1778, about eleven at night. If I had imagined he would have died ſo ſoon, I would never have left him, but have done my utmoſt to give him ſpiritual aſſiſtance. He died therefore without the ſacraments! God grant he may not have died without a ſincere deſire to receive them, and an unfeigned intent to retract the impieties of his life.'

---

* 'An Ex-Jeſuit who viſited M. de V. unaſked; and with the more confidence,' ſays our Author, 'becauſe he had made a convert of a famous Epicurean.'

† "He muſt have a good ſtomach," ſays Mr. Gray in one of his letters, "who can digeſt the *Crambe recocta* of Voltaire. Atheiſm is a vile diſh, though all the cooks of France combine to make new ſauces for it." True. But Mr. G. has miſtaken the principles of our Philoſopher. M. de Voltaire was an *Eſprit fort,* a *Freethinker.* A Freethinker, however, is not, by conſequence, an Atheiſt.

The Abbé, as appears by his letters, was far too importunate and preſſing towards the man whoſe recantation he was deſirous of receiving. "It was a notable obſervation of a wiſe father, and no leſs ingenuouſly confeſſed" (ſays the excellent Lord Bacon), "*That thoſe which held and perſuaded preſſure of conſciences were commonly intereſted therein themſelves for their own ends.*" It were to be wiſhed that Abbé Gaultier had borne in mind this obſervation of the reverend father, and conducted himſelf according to its rule. Monſieur de Voltaire was not without religion, but he could not endure to hear a prieſt dogmatize. But whatever might be his notion as to his duty toward God, he had certainly a juſt and proper idea of his duty to man, as his conduct in the caſes of *Calas* and *Sirven*, beſide other inſtances, ſufficiently teſtifies.

We ſhall conclude our account of this performance with obſerving, that Dom Chaudon, a monk, can ſcarcely be conſidered by any one as a proper perſon to give an hiſtory of the life and writings of Voltaire. His mind is evidently warped by religious prejudices. The man of whom he writes was aſſuredly a great genius; and had he confined himſelf to one particular ſtudy, *poetry* or *hiſtory*, for example, he would have been deemed ſtill greater. Like the libertine Lord Bolingbroke, he diminiſhed by his *philoſophy* that reputation which he had juſtly acquired by his other writings.

The tranſlation of this work is very indifferently executed, particularly the poetical part. We are told, page 293.—'Notwithſtanding his enthuſiaſm in behalf of the Engliſh, he confeſſed there were among them many unſociable and melancholic characters. He one day ſaid to Lord Lyttleton,

Capricious, proud, the ſelf-ſame axe avails,
To chop off monarchs' heads, or horſes tails.'

The verſes in the original are nearly as follow.—We ſay *nearly*, becauſe we are obliged to print them from memory, not having a copy at hand.

Vous, fiers Anglois, et barbares que vous êtes,
Coupent les têtes a vos Rois, et les queues a vos bêtes;

. . . *Mais les François plus polis, et aimant les loix,*
Laiſſent les queues a leurs bêtes et les têtes a leurs Rois.

Theſe epigrammatic lines were, we believe, compoſed by Voltaire when he was firſt in England, at which time *docked* horſes were much the faſhion: a faſhion which had never been ſeen in France. The Reader will perceive how greatly the expreſſion is weakened by the Tranſlator, and that the two laſt lines are entirely ſuppreſſed.

Another French account of the life of Voltaire has been lately tranſlated into Engliſh; of which an account will be given in our next.

ART. XII. *A Declaration of my laſt Sentiments on the different Doctrines of Religion.* By the late Pierre François le Courayer, D.D. Author of the Diſſertation on the Validity of Engliſh Ordinations, and Tranſlator of the Hiſtory of the Council of Trent, by Fra. Paoli Sarpi, and of the Hiſtory of the Reformation by John Sleidan. Publiſhed in French * from the MS. of the Author, by William Bell, D.D. Prebendary of the Collegiate Church of St. Peter, Weſtminſter. *A faithful Tranſlation*; to which is prefixed, An Account of Dr. Courayer. 12mo. 2s. 6d. Johnſon. 1787.

DR. Courayer, who belonged to the order of Regular Canons of St. Auguſtine, and was Librarian of St. Genevieve, in Paris, diſtinguiſhed himſelf there by the freedom of his opinions, and was obliged to ſeek refuge from perſecution, in England. Here his writings and character obtained him the protection of many of the firſt men in the kingdom, and a penſion of 200*l.* *per annum* from Queen Caroline. He never formally renounced the Roman Catholic communion. He declared, on his death-bed, that he died a member of the Catholic church, but without approving many of the opinions and ſuperſtitions which had been introduced into it. His laſt thoughts, here tranſlated, breathe a ſpirit of freedom and candour, which reflects honour on his memory. The following opinion concerning the perſon of Chriſt, delivered by a profeſſed member of the Romiſh church, may merit ſome attention:

'Of all the modes of explaining the doctrine of the Trinity, I know of none more contrary to the true doctrine of Chriſtianity, than that which ſuppoſes in the Deity an exiſtence of three ſubſtances diſtinct, however collateral, however ſubordinate. It is, in my apprehenſion, to re-eſtabliſh Polytheiſm, under the pretext of explaining a myſtery. The Unity of God is the foundation of the Goſpel; and every thing that may in any way affect this truth is dangerous. As Jeſus Chriſt and his Apoſtles have laboured, on the one hand, to reclaim the Gentiles from the belief and from the worſhip of many Gods, and have ſuppoſed, on the other hand, that the Jews thought ſoundly in the article of Deity, in which they never diſtinguiſhed different ſubſtances; it ſeems to me a departure from the ſimplicity of the Goſpel, and a voluntary inclination to corrupt the idea of a clear truth, by ſingular explications, which it becomes neceſſary to abuſe at leaſt, in order to combat.

---

* An edition in French is likewiſe publiſhed by Elmſley, pr. 1s. 6d.

'I believe, therefore, that there is but only *One* God; that his Spirit is not a ſubſtance diſtinct from him; and that Jeſus Chriſt, to whom divinity was very intimately united, is his Son in virtue of that union. This is all the *Trinity* that I find in the Goſpel; and I cannot conceive that any other *Trinity* can accord with the *Unity* of God. I know that many ancient writers have had recourſe to the multiplication of ſubſtances, to give us an idea of this myſtery; and others have imagined other ſyſtems, more philoſophical than evangelical, that have leſs ſerved to clear up this matter than to obſcure it. But I diſtinguiſh theſe ſyſtems from that of the Gospel: and, in as much as I find this laſt worthy of reſpect, it therefore appears to me little eſſential to adopt notions which often have much obſcurity, and ſometimes are even involved in contradiction.

'The Incarnation has nothing any more contrary to the doctrine of the *Unity* of God, than the Trinity. Accordingly, it is extremely remarkable, that neither Jeſus Chriſt nor his Apoſtles have ever repreſented to us theſe myſteries as including incomprehenſible things, and which it was impoſſible to reconcile to reaſon. God, willing to draw men from their errors and to purify them from their ſins, filled Jeſus Chriſt with his wiſdom, inveſted him with his power, communicated to him his authority, and gave him his Spirit *, not by meaſure, as to the prophets, but united himſelf ſo intimately with him, that Jeſus Chriſt appeared in the form of God †; that he was made Lord and Chriſt ‡; Prince and Saviour §; that he was filled with wiſdom and with grace ‖; that all the fulneſs of the Godhead reſided corporeally in him ¶; and that he received the glory, the honour, the virtue, the ſtrength, and the bleſſing, of his Father **; who, by the participation which he gave him of his power and authority, made him enter, at the ſame time, into a participation of his glory, in ſuch a manner, that he who honours the Son honours the Father who ſent him ††. Thus God, referring always every thing to himſelf, and not terminating in Jeſus Chriſt, who is no otherwiſe regarded than as the organ and the inſtrument of the mercy of his Father, is always God *alone*, who is the object of our adorations; and there is nothing that ſhocks us in conceiving, that He can communicate himſelf to a man as fully, and as intimately, as he judges it neceſſary for his own glory, and for the ſalvation of mankind.

'This is the explication of that intimate union of divinity with humanity in Jeſus Chriſt, which, perfectly ſimple as it is, has ſo much divided all Chriſtendom. From a willingneſs to find, in this intimate union of divinity with humanity in Jeſus Chriſt, all that we experience in the union of the body and the ſoul, we have been thrown into embarraſſments and contradictions, which it is impoſſible either to explain or to conciliate. We talk of hypoſtaſes, of perſonalities, of idioms, and of every thing that a dark philoſophy could imagine, to render things credible, of which it was unable to give us any notion. Some have made a ridiculous mixture of the divinity with the humanity. Others, in diſcriminating too nicely the difference, have ſeemed to place Jeſus Chriſt only in the rank of ordinary prophets. Hence the Neſtorianiſm, the Eutycheiſm, the Apollinariſm, and the Monotheliſme, which have excited ſuch fatal ſchiſms in the church, and which have, perhaps, as much favoured the progreſs of Mahometaniſm in the Eaſt, as the ignorance of theſe nations, and the victorious arms of the Saracens.

---

* Joh. iii. 34.

† Phil. ii. 6.

‡ Acts, ii. 36.

§ Acts, v. 31.

‖ Luke, ii. 40.

¶ Coloſſ. ii. 9.

** Apoc. v. 12.

†† Joh. v. 23.

'To avoid theſe exceſſes, we muſt abide in the ſimplicity of the Goſpel, and content ourſelves with acknowledging, that God, to bring the world back to his knowledge and to his worſhip, gave birth to Jeſus Chriſt in a miraculous manner, and united HIMSELF to him in a way the moſt cloſe and intimate, ſo that it might be ſaid, that Jeſus Chriſt was in God [*], and God in him; that all that appertained to the Father [†] was in the diſpoſition of the Son, by the communication which the Father had given him of HIS power; that he had reſigned all judgment to him [‡]; that, as the Father could raiſe the dead to life, the Son could do ſo alſo [§]: that the doctrine of Jeſus Chriſt was not his own, but that of his Father who ſent him [‖]; that he was only the ſame thing with him [¶]; that it was the Father who abode in him, and who did all his works [**]; in one word, that he was the Son of God [††], becauſe that God, on ſending him into the world, had ſanctified him to ſuch a degree, that he who ſaw him [‡‡], ſaw his Father, and that he who believed in him, believed alſo in God.

'When one has once acknowledged the truth and the holineſs of the Goſpel, all this doctrine concerning the perſon of Jeſus Chriſt appears to me ſo ſimple, that I cannot conceive how it was poſſible to corrupt it by ſo many explications. which are good for nothing, but to make Chriſtianity appear leſs reaſonable, and full of contradictions. In conſequence of a continual deſire to find new myſteries, an infinitude of imaginations have been conſecrated; and it is ſtill more lamentable, that theſe imaginations are become a part of religion, by the authority of ſome, and by the acquieſcence of others; ſo that a man paſſes for an unbeliever, or an irreligious perſon, if he does not ſubſcribe to the predominant ſyſtem, and if he happens to have too much underſtanding to ſubmit to received prejudices, or too much fortitude to be overawed by violence.

'It is not ſo much the perſon of Jeſus Chriſt, as his doctrine, that is the object of the Chriſtian religion; and though we ought to honour the Son as we honour the Father, becauſe he had HIS miſſion, and was clothed with HIS authority, it is, however, to GOD *only* that Jeſus Chriſt reclaims our attention; and he aſſumes no other conſequence to recommend himſelf to the Jews, than as having been ſanctified by his Father, to come and announce HIS doctrine, and to inſtruct us in truths unknown to the Gentiles, and very much altered by the Jews.'

---

[*] John, x. 38.
[†] xvii. 7. 10.
[‡] v. 22.
[§] v. 21.
[‖] vii. 16.
[¶] x. 30.
[**] xiv. 10.
[††] x. 36.
[‡‡] xi. 44, 45.

On other topics of controverſy, Dr. Courayer ſpeaks with equal clearneſs and freedom.

The original work was given in manuſcript to the late Princeſs Amelia, and left by her Royal Highneſs as a legacy to Dr. Bell *, who publiſhed it according to the Author's inſtructions, and remarks, in his Advertiſement, that "the laſt ſentiments of a writer of Mr. Le Courayer's celebrity, placed in ſo particular a ſituation, are ſurely, in themſelves, ſufficient to excite the curioſity of the learned, and of every perſon who has any ſerious regard for religion."

The Tranſlator, whoſe name is concealed, profeſſes to have given a ſtrictly faithful, and almoſt verbal, verſion of the work.

* To this gentleman, who, we believe, was chaplain to the Princeſs, the Public are obliged for ſeveral learned and ingenious publications; for which our *General Index* may be conſulted: turn to the *name*, in the liſt, at the end of vol. I.

ART. XIII. *Tranſactions of the Society for the Encouragement of Arts, Manufactures, and Commerce.* Vol. V. *concluded:* See our laſt Month's Review, p. 468.

PAPERS *on* AGRICULTURE.

IF we have not, in the preſent publication, ſo many articles on this important branch of ſcience, as were contained in ſome of the preceding volumes, yet thoſe which are here communicated to us, are ſufficient to ſhew that the labours of the Society have not been in vain. In the firſt paper is given an account of a very extenſive plantation of trees at *Butsfield*, in Durham, belonging to Thomas White, of Retford, Nottinghamſhire, Eſquire, on whom the Society had formerly beſtowed ſeveral honorary premiums for planting many different kinds of trees.

'A ſenſe of gratitude,' ſays Mr. White, 'for ſuch liberal and diſtinguiſhed marks of the Society's favour and attention, paid to my *feeble* endeavours to proſecute ſo uſeful a work, has encouraged me to trouble you with this letter.'

The Public are much obliged to Mr. White for this uſeful communication, and few, we believe, will think that the endeavours of that man have been *feeble*, who has converted, in a few years, FIVE HUNDRED AND TWENTY-SEVEN acres from a barren waſte almoſt entirely into fine plantations of thriving trees. Thoſe who wiſh to imitate ſo laudable an example, will do well to read the preſent account, where they will meet with many uſeful practical obſervations on the ſubject, the reſult of experience, that cannot fail to prove highly beneficial to them. Of theſe uſeful hints, &c. our limits only permit us to take notice of two, which perfectly accord with our own obſervation and experience; *viz.* That it is much more beneficial to plant trees of a ſmall ſize (not exceeding a foot or 18 inches in height, Mr. White ſays; we would ſay not exceeding ſix inches or a foot) than ſuch as are larger, where they are not liable to be choaked by luxuriant weeds—And that the larch is, in general, a much better nurſe for plantations of young trees than the common pine, uſually employed for that purpoſe.

In the courſe of his letter, Mr. White mentions the following curious experiment in agriculture, which was tried by Mr. Jones, gardener to the Earl of Darlington, at Raby caſtle; his account of which we ſhall preſent to our Readers:

‘ He ſowed,’ ſays Mr. W. ‘ peas, which is ſuppoſed to be rather a meliorating than an impoveriſhing crop, for ten years together, upon a piece of rich land; the reſult of this experiment was, that for the firſt two years, the crop was abundant; but after that time, it gradually became more and more puny and meagre, ſo much ſo, that on the tenth year of ſowing, the earth was ſo drained *of the proper nutriment this plant required*, that the peas would not even vegetate within it, but lay till they became putrid; after which, without any previous manuring, he planted ſtrawberrys upon the ſame ground, which produced an excellent crop.’

On this experiment we would barely remark, without impeaching the authenticity of the fact (which, however, we would be ſcrupulous of implicitly admitting), that our knowledge of the *manner* in which ſoils can be rendered more or leſs fitted to produce particular vegetables in preference to others, is yet ſo imperfect, that it would be extremely raſh in us to draw general inferences from particular facts. This is not a proper place for engaging in a deep diſcuſſion on the queſtion concerning the nouriſhment of plants, or an inveſtigation of the nature of meliorating or exhauſting crops; but we ſhall here content ourſelves with briefly ſtating a fact relating to this ſubject, that is very generally known. Many perſons, who have been long in the practice of cultivating onions, are convinced that no mode of culture is ſo favourable for obtaining an abundant produce of this valuable eſculent, as that of cropping the ground ſucceſſively with the ſame plant, without any change, for a great number of years. *We* had an opportunity to ſee this once done, and the experiment continued for near twenty years running; the ſpot on which the onions had thus been reared was then converted to another uſe, and although every exertion was made to obtain an abundant crop of onions on an adjoining ſpot of *the ſame* ground, yet it was ſeveral years before they could be brought to be nearly ſo good a crop as the former.

The ſecond paper contains ſome experiments and obſervations on the culture of turnips, by Mr. Winter, of Charleton, near

Briſtol. Theſe experiments are by no means concluſive. They are alſo publiſhed in Mr. Winter's Compendious Syſtem of Huſbandry; our Review of which will ſpeedily appear.

Thomas Boothby Parkyns, Eſq. communicates, in the third paper, a haſty account of the culture of the plant called, in France, *Racine de diſette*, which ſeems, as we formerly remarked, to be nothing but a ſpecies of *Beet* *, the virtues of which, we ſuſpect, have been much exaggerated. It comes to us from Germany, through the medium of France; and we know the French are uſually very ſanguine in their expectations from new diſcoveries of this nature. As the ſeeds of this plant are now to be had in England, we have not a doubt but its *real* qualities will be ſoon aſcertained: though, like *Burnet*, *Timothy graſs*, &c. it will probably have its run among the credulous.

Mr. Ailway, in the fourth paper, mentions an experiment for deſtroying the red ſpider, that infeſts hot-houſes and pineries; and which proved effectual, in the laſt ſeaſon, in the hot-houſe of Mr. Clutterbuck, *junior*, of Watford, Herts. The walls were carefully waſhed, by means of a painter's bruſh, with a ſolution of four ounces of ſublimate in two gallons of water; ſince which time neither the red ſpider, nor ants (which alſo infeſted it) have been ſeen, as he ſays, in that hot-houſe.

In the fifth paper, we have an account (with a plate) of a new-invented machine for cutting ſtraw, for feeding horſes, by James Pike, watchmaker, of Newtown Abbot, Devonſhire. The machine is ſimple in its conſtruction; and by the atteſtations, which accompany it, from thoſe who had ſeen it work, it is ſaid to be decidedly preferable to the other machines that have been hitherto employed for that purpoſe.

The ſixth and ſeventh papers contain accounts of experiments made on drilling grain, by Mr. Cooke's patent drill-machine; which turn out much in favour of the practice of drilling, and tend to recommend the uſe of that machine. The firſt experiment is that of Mr. William Malcolm, of Kennington Nurſery, in Surry. Two acres were divided into three unequal parts, two of them of 80 rods, or half an acre each; and the third of 160 rods, or one acre. The firſt and the laſt diviſions were ſown with oats, drilled by Mr. Cooke's machine (width of the drill not ſpecified); quantity of ſeed 3¼ buſhels. The middle diviſion was ſown the ſame day with oats *broad caſt*, and required 2½ buſhels of ſeeds.

---

* This is the ſame root which is recommended to public notice by Dr. Lettſom, under the name of *Mangel Wurzel*; for an account of which, ſee our Review for Auguſt laſt, p. 166, where we gave our reaſons for ſuppoſing the plant to be the *Beta cicla* of LINNE'; which opinion is now confirmed by the concurrent teſtimony of the Author of the preſent Memoir, and others. See alſo an account of the Paris *Agricultural* Society's Memoirs, in our preſent Appendix.

Produce of 80 R. ſown broad caſt, was 31 buſhels.—Free produce $28\frac{1}{2}$
——— of 240 R. drilled, was - 109 buſhels.—Free produce $105\frac{3}{4}$
which is equal to $35\frac{1}{12}$ buſhels for 80 rods; ſo that there is here 6 buſhels and 7-12ths on half an acre, or $13\frac{1}{8}$ buſhels on an acre in favour of the drill huſbandry.

The experiments of Mr. John Boote, of Athurſton, Warwickſhire, with Mr. Cooke's drill, communicated in the next article, are upon a much larger ſcale.

'At wheat *ſeedneſs*,' ſays Mr. Boote, 'in 1785, having purchaſed a machine, I drilled 80 acres with wheat, the promiſing appearance of which, in the ſpring of 1786, encouraged me to drill all my barley, being 120 acres; alſo 60 acres of beans, 20 acres of peas, 28 acres of oats, and 60 acres of turnips; in all 368 acres: the reſult of the above experiments I have encloſed, having aſcertained them with the greateſt accuracy, by reaping and thraſhing ſeparately, the produce of one land or ridge of each crop in a fair average part of each field, except the oats and turnips; the former were inadvertently omitted to be aſcertained; the latter were moſtly deſtroyed by the fly, as well as thoſe that were ſown broad caſt.

Reſult of the Experiments above referred to.

	Land meaſured			Produced			Produce per Acre.		
	A.	R.	P.	Buſh.	Gal.	P.	Buſh.	Gal.	P.
Nº 1. Wheat, growing upon a loamy ſand, after Beans, -	0	1	31	20	6	7	47	0	0
2. Wheat, growing upon cold clay, after Beans, -	0	1	29	19	2	1	44	5	4
* 3. Wheat, growing upon cold clay, after Beans, -	0	2	22	16	2	2	25	4	2
4. Wheat, ſowed *broadcaſt* in the ground, after Beans, -	0	2	4	5	0	1	9	4	4
5. Peas, growing on light ſand, after Barley, -	0	1	23	19	6	2	50	2	1
6. Barley, growing on light ſand, after Turnips, -	0	2	31	53	1	1	72	4	1
7. Beans, growing on loamy ſand, after Barley, -	0	2	4	19	0	5	36	2	4

The above account was ſurveyed, and the
workmen examined, by me,

Stratford upon Avon, JOHN TOWNSEND.'
Dec. 9th, 1786.

He adds—*N. B.* I have now growing one hundred and twenty acres of drilled wheat, of a very promiſing appearance.

Mr. Boote farther takes notice that he ſaved upwards of 150*l.* ſterling in the article of ſeed, when compared with the price of what would have been commonly ſown in broad caſt; the whole of which ſum he meant to have laid out on hoeing.

---

* Of an inferior quality.

From theſe experiments, and other obvious conſiderations, it ſeems to be very evident, that the practice of planting ſeeds of grain at regular diſtances in narrow drills, adapted to the nature of each particular plant, ſo as to admit at the ſame time of eradicating annual weeds by means of the hoe, and ſtocking the ground with juſt as many plants of grain as it is properly able to ſupport, would be highly beneficial to the farmer. The advantages, however, that will ultimately reſult from this practice, cannot, at the beginning, be fully experienced. The ſeeds of many weeds retain their vegetative quality for a great number of years, while they are depoſited in the earth at a depth improper for their germination. Theſe ſeeds, therefore, when they are turned up by the plough, will, ſome of them, be placed at their proper germinating depth each ſeaſon; ſo that for many years, could every weed that vegetates be even entirely deſtroyed, freſh weeds would ſtill be produced upon the ſoil, and the neceſſity of frequent hoeings will not be diminiſhed. But ſhould the weeds be prevented from coming to ſeed for ſeveral years, the ſeeds originally in the ſoil will in time come to be exhauſted, and the ground could then be kept perfectly clean, at a much ſmaller expence than before. This reaſoning is entirely confirmed by the practice of gardeners: for it is found by experience that a garden, newly taken in from a corn field, if not trenched, ſo as to bury all the ſeed weeds, requires more weeding in one ſeaſon, than it will require in ſix, after it has been ſeveral years *well kept*, as a garden. Mr. Boote therefore has reaſon on his ſide, when he here propoſes that no poſitive concluſions ſhould be drawn between the advantages of *this kind* of drill huſbandry and the broad caſt, unleſs a fair comparative trial of the expence and profits of both kinds be continued *on the ſame fields, for ſeveral years.*

We beg leave, however, to remark, that we are far from wiſhing to recommend to the favour of our Readers the drill huſbandry, *as practiſed by Mr. Tull*, for the ordinary corn crops in this country; for this, we are ſatisfied, cannot be attended with profit. Sowing grain *in narrow drills*, is indeed nothing more than a regular way of diſtributing the ſeed at ſuch diſtances for each kind of grain, as experience ſhall prove to be juſt ſufficient for producing a *full crop* of that kind of grain, and at the ſame time to admit the hoe, for eradicating the weeds, and looſening the earth. The great *deſideratum*, hitherto, has been, to get a machine, properly calculated for diſtributing the ſeeds regularly, at any diſtance, and depth, that might be wanted; and we are not without hope, from the extenſive practice of Mr. Boote, that this *deſideratum* may be now nearly obtained. If a drill machine can be found, which performs its buſineſs properly, the only important points that remain to be aſcertained are the exact diſtance between each grain in the drills, and the width between the rows, which in general will yield the weightieſt crop of each particular kind of grain, or plant, cultivated by the farmer. Some attempts have already been made to aſcertain theſe points, but many more will be required before any certain concluſions can be drawn.

Art. XIV. *Of the Origin and Progreſs of Language.* Vol. IV. 8vo. 5 s. Boards. Cadell. 1787.

AGAIN we hail our old acquaintance, the good Lord Monboddo, riding his hobby-horſe; not, however, on the full ſtretch, as we have formerly ſeen him, but jogging along ſoberly, as beſeemeth his age and gravity, and as many of our readers may have ſeen him, trotting from Edinburgh to London. Still he *holds* every thing ancient to be ſacred, every thing modern to be contemptible, and all human affairs to be perpetually going on from bad to worſe.

The buſineſs of this volume is to exhibit a compariſon of the excellencies and defects of different languages, and to explain the nature of ſtyle, in its ſeveral kinds. The Author treats of words, firſt, merely as articulate ſounds, capable of variety and melody, and then, as ſignificant, ſingly and in compoſition: and, after laying down the general characters of excellence under each head, he examines the comparative merit of ſeveral languages, ancient and modern, always giving a decided preference to the Greek. On the ſubject of ſtyle, the Author diſcourſes of compoſition, as an art, under the heads of melody, rhythm, variety, and decorum; and points out the diſtinct characters of the epiſtolary, dialogue, and hiſtorical ſtyle. This latter part of the work contains remarks on Xenophon, Plato, Cicero, and Lord Shafteſbury, as dialogiſts; with an abridgement of Cicero's dialogue *De Oratore*, and Lord Shafteſbury's *Moraliſts*. This piece our Author pronounces to be the beſt production of modern times in the walk of dialogue: next to which he places Harris's *Three Dialogues*: thoſe of Lyttleton and Hurd he has not condeſcended to mention. On the ſubject of hiſtory, Herodotus is the principal object of his Lordſhip's panegyric.

The reader will be diſappointed if he expects much new matter in this volume; but he will meet with juſt and pertinent remarks, ſufficient to repay him for the trouble of peruſing it.

Among theſe we are particularly pleaſed with our Author's obſervations on the preſent taſte for a ſhort and abrupt mode of writing, the reverſe of that compaſs and variety of periods, which diſtinguiſhed the beſt models of antiquity.

'The only variety (ſays he) we can give to our ſtyle, is by compoſition in periods, fitly divided into members of different lengths

From theſe experiments, and other obvious conſiderations, it ſeems to be very evident, that the practice of planting ſeeds of grain at regular diſtances in narrow drills, adapted to the nature of each particular plant, ſo as to admit at the ſame time of eradicating annual weeds by means of the hoe, and ſtocking the ground with juſt as many plants of grain as it is properly able to ſupport, would be highly beneficial to the farmer. The advantages, however, that will ultimately reſult from this practice, cannot, at the beginning, be fully experienced. The ſeeds of many weeds retain their vegetative quality for a great number of years, while they are depoſited in the earth at a depth improper for their germination. Theſe ſeeds, therefore, when they are turned up by the plough, will, ſome of them, be placed at their proper germinating depth each ſeaſon; ſo that for many years, could every weed that vegetates be even entirely deſtroyed, freſh weeds would ſtill be produced upon the ſoil, and the neceſſity of frequent hoeings will not be diminiſhed. But ſhould the weeds be prevented from coming to ſeed for ſeveral years, the ſeeds originally in the ſoil will in time come to be exhauſted, and the ground could then be kept perfectly clean, at a much ſmaller expence than before. This reaſoning is entirely confirmed by the practice of gardeners: for it is found by experience that a garden, newly taken in from a corn field, if not trenched, ſo as to bury all the ſeed weeds, requires more weeding in one ſeaſon, than it will require in ſix, after it has been ſeveral years *well kept*, as a garden. Mr. Boote therefore has reaſon on his ſide, when he here propoſes that no poſitive concluſions ſhould be drawn between the advantages of *this kind* of drill huſbandry and the broad caſt, unleſs a fair comparative trial of the expence and profits of both kinds be continued *on the ſame fields, for ſeveral years.*

We beg leave, however, to remark, that we are far from wiſhing to recommend to the favour of our Readers the drill huſbandry, *as practiſed by Mr. Tull*, for the ordinary corn crops in this country; for this, we are ſatisfied, cannot be attended with profit. Sowing grain *in narrow drills*, is indeed nothing more than a regular way of diſtributing the ſeed at ſuch diſtances for each kind of grain, as experience ſhall prove to be juſt ſufficient for producing a *full crop* of that kind of grain, and at the ſame time to admit the hoe, for eradicating the weeds, and looſening the earth. The great *deſideratum*, hitherto, has been, to get a machine, properly calculated for diſtributing the ſeeds regularly, at any diſtance, and depth, that might be wanted; and we are not without hope, from the extenſive practice of Mr. Boote, that this *deſideratum* may be now nearly obtained. If a drill machine can be found, which performs its buſineſs properly, the only important points that remain to be aſcertained are the exact diſtance between each grain in the drills, and the width between the rows, which in general will yield the weightieſt crop of each particular kind of grain, or plant, cultivated by the farmer. Some attempts have already been made to aſcertain theſe points, but many more will be required before any certain concluſions can be drawn.

ART. XIV. *Of the Origin and Progreſs of Language.* Vol. IV. 8vo. 5 s. Boards. Cadell. 1787.

AGAIN we hail our old acquaintance, the good Lord Monboddo, riding his hobby-horſe; not, however, on the full ſtretch, as we have formerly ſeen him, but jogging along ſoberly, as beſeemeth his age and gravity, and as many of our readers may have ſeen him, trotting from Edinburgh to London. Still he *holds* every thing ancient to be ſacred, every thing modern to be contemptible, and all human affairs to be perpetually going on from bad to worſe.

The buſineſs of this volume is to exhibit a compariſon of the excellencies and defects of different languages, and to explain the nature of ſtyle, in its ſeveral kinds. The Author treats of words, firſt, merely as articulate ſounds, capable of variety and melody, and then, as ſignificant, ſingly and in compoſition: and, after laying down the general characters of excellence under each head, he examines the comparative merit of ſeveral languages, ancient and modern, always giving a decided preference to the Greek. On the ſubject of ſtyle, the Author diſcourſes of compoſition, as an art, under the heads of melody, rhythm, variety, and decorum; and points out the diſtinct characters of the epiſtolary, dialogue, and hiſtorical ſtyle. This latter part of the work contains remarks on Xenophon, Plato, Cicero, and Lord Shafteſbury, as dialogiſts; with an abridgement of Cicero's dialogue *De Oratore*, and Lord Shafteſbury's *Moraliſts*. This piece our Author pronounces to be the beſt production of modern times in the walk of dialogue: next to which he places Harris's *Three Dialogues*: thoſe of Lyttleton and Hurd he has not condeſcended to mention. On the ſubject of hiſtory, Herodotus is the principal object of his Lordſhip's panegyric.

The reader will be diſappointed if he expects much new matter in this volume; but he will meet with juſt and pertinent remarks, ſufficient to repay him for the trouble of peruſing it.

Among theſe we are particularly pleaſed with our Author's obſervations on the preſent taſte for a ſhort and abrupt mode of writing, the reverſe of that compaſs and variety of periods, which diſtinguiſhed the beſt models of antiquity.

'The only variety (ſays he) we can give to our ſtyle, is by compoſition in periods, fitly divided into members of different lengths and ſtructures, and variouſly connected together. Whoever, therefore, compoſes in ſhort ſentences, where the ſubject makes periods proper, appears to me to be entirely ignorant of the beauty of compoſition, nor indeed to know that there cannot be any beauty in any art without variety, and that variety cannot be, except where there is a whole of ſome extent or ſize. And accordingly we obſerve, that this ſhort cut of a ſtile, as I call it, which has been introduced among us from France, but is not at preſent ſo faſhionable as it was ſome years ago, is tediouſly uniform and diſguſting to the ear, which in matter of compoſition muſt be the judge, ſince, as I have elſewhere obſerved, reading is the teſt of good writing. The ear is alſo offended by the frequent breaks or ſtops, which make a kind of bounding hopping ſtyle, without any thing like that flow, that *flumen orationis*, of which the ancients ſpeak ſo much. And beſides all this, I maintain that the ſenſe, collected in a well-compoſed period, comes upon you more fully and forcibly, than when it is cut into ſhreds, and frittered down into ſhort and unconnected ſentences. I will add, that the compoſing in this way has a bad effect upon the readers or hearers; for it weakens their comprehenſion, by accuſtoming them to take in the ſenſe only in ſmall parcels, and broken down as it were into pap to feed children. Now, the moſt valuable faculty of the human mind, is *comprehenſion*, by which we are enabled to ſee a whole at once. In acquiring this faculty, as in acquiring other habits, the mind muſt proceed by degrees, and before it can take in a whole oration, an epic poem, a tragedy, or a ſyſtem of ſcience, it muſt have learned to comprehend a period.'

Although we are of opinion, that every appearance is againſt the Author's notion of the downward progreſſion of mankind, and can, by no means, think with him, that 'all we ſhould aim at is, to preſerve the arts that have been handed down to us from our forefathers, or to reſtore them when loſt;' although we are tempted to ſmile at his frequent references to himſelf, and his ſmall-talk about himſelf and his friends, and cannot refrain from downright laughter, when we hear him maintaining, 'that men ſung before they ſpoke,' that 'the uſe of language was firſt taught in Egypt by the god Teuth,' and that 'the cuckow, who articulates his own name muſically, raiſing the tone of the firſt ſyllable a *third* above the laſt, comes nearer to the Greek pronunciation than any thing he knows;' we cannot, nevertheleſs, pay Lord Monboddo the compliment, which it ſeems [ſee Preface, p. 3.] he would be willing to purchaſe from us at a handſome price (we make no apology to him for a long period or parentheſis), that of informing the public that his work is of no value. Till we are *properly feed* by his Lordſhip, we ſhall continue to commend him where *we can*, and to cenſure him *only* where *we ought*.

Art. XV. *Obſervations* on the *Specimen Alterum Pharmacopœiæ Londinenſis*, 1787; pointing out its many ſtriking Defects, &c. In a Letter addreſſed to the Committee ſelected out of the Members of the College of Phyſicians to reform the old Pharmacopœia. 8vo. 2s. 6d. Robinſons. 1787.

BEFORE we proceed to make any remarks on theſe *obſervations*, it will be neceſſary to inform our readers, eſpecially thoſe who live at a diſtance from the metropolis, that the London College of Phyſicians have been employed for theſe laſt two years, in preparing a new edition of their *Pharmacopœiæ* publiſhed in 1746.—That they diſtributed among their Members a printed copy of the intended new edition, of October 1786, under the title of *Specimen Pharmacopœiæ*, &c. and another, entitled *Specimen Alterum* &c. in the begining of laſt ſummer. The Committee of the College declared that theſe ſpecimens were diſtributed for the ſake of obtaining the opinion of the whole body of the College, on the alterations and improvements which they had made, and of procuring ſuch additions to the work as would tend to make it more perfect and complete. The deſign was laudable. It gave undoubted proofs of their liberality, and that they were only actuated by the beſt of motives, the improvement of the ſcience, and the benefit of mankind.

After a due conſideration of the conduct of the Committee, and the reaſons which prompted them to act as they have done, the following queſtion neceſſarily preſents itſelf: Are the ſpecimens of the *Pharmacopœia* objects of *public* criticiſm? We anſwer in the negative; and, in conformity to that opinion, we forbore to mention the ſpecimens in our Journal. They were intended *only* for the private inſpection of the Members of a particular Society, and were ſubjected *only* to *their* criticiſm; and even then to *private* criticiſm.

The Author of the preſent work appears, however, to have formed a different opinion. He has not only thought the *Specimen Alterum* a fit object for *public* criticiſm, but he has executed his deſign with a ſpirit of rancour which the liberality of the Committee by no means deſerves, and which true criticiſm abhors. If he had written his *obſervations*, with a real intention of aſſiſting the Committee, or of improving the Science of Pharmacy, he ought to have uſed decent language at leaſt, eſpecially if he meant, or wiſhed, the College to adopt his propoſed amendments.

With reſpect to the propriety of his publiſhing this *critique*, he may poſſibly vindicate himſelf by aſſerting, as he does in pages 4 and 5 of the Pamphlet, that he ſent, privately, to the Committee, his remarks on the firſt ſpecimen; and that their not being attended to in the ſecond, was the reaſon of this publication.

This vindication, however, cannot juſtify abuſe; and we do

no

not wonder that the Committee ſhould reject the communicated information, if it was conveyed in language ſimilar to that in which the pamphlet, now before us, is written. What man, or body of men, will liſten to, much leſs follow, advice, when they are called 'Slaves of ſelf conſequence'—'elevated on the pedeſtal of vanity'—'obſtinate from miſconception' &c.

We have cenſured the meaſure which this anonymous author has taken; we have alſo blamed the manner in which he hath executed it: we cannot however paſs a general, indiſcriminate cenſure on his obſervations, ſince he certainly poſſeſſes no common ſhare of chemical knowledge. That he has diſcovered defects in the *Specimen*, cannot be denied; and it is certain that he has pointed out errors which, we are aſtoniſhed to find, have eſcaped the Committee. Many of the Author's alterations, and propoſed additions, are doubtleſs juſt; but on the other hand, ſome of them are erroneous, ill-founded, whimſical, and even abſurd. He is a convert to the French ſyſtem of the *oxygeneous principle*, and cenſures the College for not adopting the names which that ſyſtem preſcribes. Theſe names have been deemed improper and abſurd by the beſt chemiſts of the age: even De la Metherie, in the country which gave birth to the new ſyſtem, has abundantly expoſed the errors and deficiencies of denominating chemical products according to its principles; and in this country, where the phlogiſtic doctrine deſervedly prevails, and will prevail while Kirwan remains unanſwered, we think the College are perfectly right in adhering to the phlogiſtic theory. We do not juſtify the College in retaining the names *Flores Benzoini*, and *Zincum Sublimatum.* The former of theſe ſubſtances is a concrete acid, and the latter is calcined zinc.

Among the *omiſſions*, the Author juſtly places the Acid of Tartar; it is indeed a material omiſſion. The Acid of Tartar, which Bergman calls the *eſſential Salt of Tartar*, is certainly one of the greateſt acquiſitions which pharmacy has received from modern chemiſtry: it is an efficacious medicine, it has an agreeable taſte, its form is remarkably convenient, its preparation no way difficult, and above all, it is the cheapeſt concentrated vegetable acid that can be procured.

We ſhall not enlarge on other judicious remarks that the Author has made on the *Specimen*, which, not being offered as a complete work, is, doubtleſs deficient and erroneous; and, conſequently, capable of improvement: and we hope that the Committee, before they publiſh, or diſtribute, another ſpecimen, will not diſregard corrections, from whatever quarter they may come. Thoſe which this Author has offered are not wholly to be rejected, and though he may ſometimes be ſevere (as when he cenſures the Committee for making cinnaber, which is a moſt egregious blunder, from their reſiduum after diſtilling butter of antimony), yet we are perſuaded that the liberality of the College will not ſuffer them to refuſe *et ab hoſte doceri*.

ART. XVI. *The Nobleman, Gentleman, Land-Steward, and Surveyor's Complete Guide.* In which is deſcribed every Circumſtance relative to the proper Management of Eſtates; comprehending the Duty and Office of a Land-Steward, in all its Parts; with ſome uſeful Hints to Surveyors. To which is added, a regular Survey-Book of ſeveral Manors, with Specimens of Books for keeping an exact Account of Landed Eſtates, Rents, Houſes, Wood-Lands, Parks, Deer, &c. Alſo the current Prices of Eſtates throughout the Kingdom, by which any Gentleman or Steward may aſcertain the exact Value of any Eſtate, whether in Fee, Copy, or Leaſehold. By Charles Ley, Land-Surveyor. 8vo. 3s. 6d. Robinſons. 1787.

MR. Charles Ley may be a very accurate ſurveyor, and an exceeding ingenious man, but it is our opinion that his work is much better calculated for promoting the emolument of ſome others than that of any Nobleman or Gentleman who ſhall become the purchaſer of it. We conſider it, in ſhort, as a book of a very dangerous tendency, and therefore wiſh to put our readers on their guard, that they be not miſled by it, ſo as to hurt *themſelves* and their heirs. If it is neceſſary that we ſhould give our reaſons for this ſeemingly ſevere remark, they are briefly as follow.

The great proſperity of this country, when compared with moſt others, is, doubtleſs, to be aſcribed chiefly to the general liberty allowed to individuals to think, and to act, in regard to their private concerns, in that manner which appears to them to be beſt calculated to promote their own intereſt; and in no department is this more remarkably the caſe, than in what relates to agriculture, and rural improvement. But Mr. Ley, under colour of *extreme accuracy*, warmly recommends a ſyſtem for the management of landed-eſtates, which if rigidly enforced would leave the Engliſh farmer nothing better than a ſlave, who durſt in no caſe think for himſelf, or act in the way which his judgment and experience might ſuggeſt to him as moſt for his own emolument. He would, by this ſyſtem, be bound by ſuch a multiplicity of reſtraining clauſes, that ſcarcely a day could elapſe, in which he would not be liable to pay ſome heavy penalty, or be obliged to dance attendance on his landlord or ſteward for obtaining permiſſion to perform the moſt neceſſary operations on his farm. An attempt to introduce ſuch a ſyſtem of impolitic oppreſſion demands from us the moſt marked reprehenſion: and were it not that we believe the good ſenſe of the people of this nation is too great to admit of their being *generally* miſled by ſuch a performance, we ſhould uſe our utmoſt endeavours to exite in the minds of others, the ſame total diſapprobation of it, that we *feel* in ourſelves. We hope it will be entirely ſufficient for us here merely to obſerve, that, with regard to the man of landed property, nothing could be more *impolitic* than ſuch a plan of conduct, as he would thereby baniſh from his eſtate every tenant who had the proper ſpirit of an Engliſhman, who poſſeſſed that ardour of mind which is neceſſary to excite thoſe great exertions that tend to produce eſſential improvements in agriculture. Indeed nothing appears to us more abſurd, than, at a time when it is acknowledged on all hands, that for ſome years paſt, great improvements have been made in agriculture, with which our fathers were unacquainted, and ſtill great ſcope remains for more, that we ſhould attempt to tye up the hands of the farmer, who alone can be deemed capable of making diſcoveries in his own profeſſion, and put him under the government and direction of another who can never be ſuppoſed to know half as much of the buſineſs as himſelf, but who, on account of that very ignorance, will be the more obſtinately wedded to any fanciful opinions that he may chance to have adopted on the ſubject.

But though a ſyſtem of reſtraint upon farmers, muſt obviouſly, from this ſingle conſideration, prove detrimental to the intereſts of the proprietor of land—yet there are men whoſe vanity will prompt them to believe that they themſelves know more than any

We the more freely condemn this ſyſtem of management, becauſe a ſyſtem of managing eſtates, ſo as eſſentially to promote the intereſt and ſecurity both of the proprietor and tenant, and founded on the principles of freedom, unſhackled by any other conſideration than the profit of each party, has been before the public for ſeveral years paſt. The performance to which we here refer, is a hint on the proper manner of conſtructing a leaſe, thrown out by Lord Kaims, in his work entitled the Gentleman Farmer. We tranſcribed the clauſe, with due commendations, into our Review for February 1778, page 106. to which we here refer our readers, aſſuring them that we have found no reaſon to alter our opinion on that article ſince the time of its publication.

We are ſorry that we muſt yet detain the reader a little longer in the diſagreeable walk of reprehenſion—Our Author gives (beginning at page 119.) *A Survey of the Manor of Rougham, in the County of B . . . . , part of the eſtate of his Grace the Duke of B . . . Lord of the Manor. Surveyed, valued, and* IMPROVED, *by Charles Ley, January* 1785. We have marked in this quotation the word *improved*, becauſe it here bears a meaning very different from what we have ſeen any where elſe. By looking over the particulars of the ſurvey (too long to be here inſerted) it appears that Mr. Ley, after meaſuring each field, and ſetting a value upon it, as it would ſeem per acre (though the particulars are not here expreſſed), finds, that this arbitrary valuation which he has put upon the land, exceeds the rent formerly paid by the tenant in a certain ſum, which exceſs he ſets down as an IMPROVEMENT—And a compendious ſyſtem of improvement it doubtleſs is. Thus, in the ſecond article in the ſurvey, Morton Farm, Joſeph Angell, tenant, he finds by his ſurvey to contain in the whole 142 acres 1 rood 1 pole; the old rent of which was £65, and the *improved rent* he marks at 118*l.* 10*s.* 4*d.* So that the Duke of B . . . finds that this ſingle farm has been improved 43*l.* 10*s.* 4*d.* a year, by a few touches of Mr. Ley's pen. A cheap improvement indeed! And in the ſame way he proceeds through all the other farms of that manor, and others which he has ſurveyed and *improved*.

Let not Mr. Ley however plume himſelf upon this kind of *improvement*, as he is pleaſed to call it, as a diſcovery of his own. We can aſſure him, that about thirty years ago, this ſyſtem of *improvement* was carried into practice in ſome places at a conſiderable diſtance from the metropolis and the county of B . . . . And it is but fair that our readers ſhould be informed of what has been diſcovered, from experience, to be the reſult of this ſpecies of improvement, which we ſhall do with the moſt impartial fidelity.

When Noblemen or Gentlemen received a ſurvey of this kind, moſt of them were very much pleaſed to find that they poſſeſſed funds ſo conſiderably above what they had formerly thought of—

And as this naturally recommended to favour the ſurveyor who made the greateſt *improvement*, the ſurveyors in general took good care to make this improvement conſiderable. When the proprietors thus knew the *improved* value of their eſtates, it was natural in them to wiſh to get ſome part of the value of it to themſelves, ſo that when new leaſes were called for, no means were left untried to get the *improved* rent. It then was found, that wherever a man of conſiderable property held a farm, he became muliſh, and could not, in moſt caſes, by any means, be brought to agree to pay this *improved* rent, but rather choſe to go elſewhere, to ſome old cautious proprietor, who was glad to receive ſuch a tenant, and agreed to give him reaſonable terms of leaſe—Others, however, who had little or nothing to loſe, agreed to the terms propoſed, without heſitation; and becauſe they were new tenants, and *liberal-minded people, free from the churliſhneſs of their purſe-proud neighbours* (for ſuch was the language of the times), they became a ſort of favourites, and obtained, at the beginning, many little indulgences, in return for the high rent they had agreed to give. The proprietor exulted in the great improvement he had made on his rent-roll, which in the joy of his heart afforded frequent ſubject for converſation with his gueſts—The error was infectious—It ſpread wide around, and joy and exultation became general among them—But after a few years, the caſe was much altered; the rents were ill paid; the tenants fell into arrears, became bankrupts, and were at laſt ejected: the lands reverting to the landlord, ſo much exhauſted by the bad management to which they had been ſubjected, could not in many caſes be let at their old rent. We need not add more. The creſt-fallen proprietors *now* never mention their improved rents, and the *improving ſurveyors*, who were formerly careſſed, and much employed, are now neglected, and almoſt entirely laid aſide.

We hope the importance of theſe remarks will plead our excuſe for here dwelling upon them—A ſincere deſire on our part to promote the general improvement and proſperity of the country, and a deep concern for the ills we have ſeen produced by the procedure above deſcribed, has occaſioned them; and not any prejudice againſt Mr. Ley, who appears to us to be an ingenious man: and who poſſibly never has himſelf adverted to theſe conſequences of a ſyſtem, that might perhaps appear not only unexceptionable, but excellent, to an inexperienced ſpeculator. We think his plan in other reſpects is unneceſſarily minute, and could not be properly carried into practice. His attempt however to introduce a ſyſtem of regular accounts among ſtewards and men of great property, deſerves commendation; though we believe this is in moſt caſes already executed where proprietors are ſo attentive as to call for and peruſe them.

Art. XVII. *An Account of ſome of the moſt remarkable Events of the War between the Pruſſians, Auſtrians, and Ruſſians,* from 1756 to 1763: and a Treatiſe on ſeveral Branches of the Military Art, with Plans and Maps. Tranſlated from the ſecond Edition of the German Original of J. G. Tielke, by Capt. C. Craufurd, of the Queen's Regiment of Dragoon Guards, and Capt. R. Craufurd, on the Half-pay of the 101ſt. Regt. Vol. I. 8vo. 15s. Boards, Walter. 1787.

IT is with pleaſure that we have lately ſeen ſeveral military Treatiſes written or tranſlated by Britiſh officers. This, at leaſt, proves that thoſe gentlemen have employed themſelves in ſtudying the theory of their profeſſion, and are deſirous of poſſeſſing more of its principles than what are required for the mere routine of a field day or a review: a purſuit which cannot fail of being beneficial to the ſervice, as well as honourable and advantageous to themſelves.

The work here announced has already (in part) appeared twice before us; once, in its original language *, and again, in a tranſlation by Lieutenant Chriſtian †; yet, conſidering how applicable its documents are to the defence of this country, it cannot be too common, or too well known: an acquaintance with the principles here laid down, being abſolutely neceſſary for every officer liable to command a detachment.

As, in our former Reviews, we have given our teſtimony to the great merit of this work, as well as the contents of the different ſections into which the preſent is divided, we need only obſerve, that the tranſlation now before us, has not, by any means, leſſened that merit: it is, what the Tranſlators promiſed, a correct verſion, written in a plain military ſtyle.

On the method of taking the profiles of ſituations, the Tranſlators have added an explanatory chapter, for which they thus modeſtly apologize:

'We beg our readers,' ſay they, 'not to infer, from the addition of a few notes, and the inſertion of a ſhort chapter of our own to explain our ideas on the method of taking the Profiles of ſituations, that we pretend to ſtep forth as critics of Captain Tielke's works. Nothing can be more contrary to our intention, being thoroughly ſenſible that they are far beyond the reach of our criticiſm. It ſeems however to be incumbent on Tranſlators to elucidate the text by explanations of their own, wherever it may appear neceſſary, and we ſhould think that they may be permitted to ſubmit to the public deciſion ſuch ideas as may from time to time preſent themſelves, without incurring the imputation of ſelf-conceit or cenſoriouſneſs. Should their ideas be juſt, the publiſhing them may be uſeful; ſhould they be erroneous, they may ſtill be productive of ſome good, by the diſcuſſions and reaſonings which they will naturally occaſion in the

---

[*] See Review, vol. lx. p. 147.   [†] See Review, vol. lxxii. p. 270.

minds of thoſe who take the trouble to examine them. It is evident that the free diſcuſſion of every intereſting ſubject cannot be too much promoted, as it principally leads towards accurate information and extenſive knowledge: alſo in order to form a juſt opinion ourſelves, it is of the greateſt uſe, if not abſolutely neceſſary, to be in poſſeſſion of the ideas of others on the point in queſtion: the greater variety of opinions that we hear, the more amply are we provided with materials to correct and improve our own, and even that which, when taken collectively, appears the worſt, may, when analyſed and weeded of its errors, afford ſome uſeful hint. Theſe reaſons have induced us to venture a few remarks, which we do in the moſt diffident manner; but ſhould they appear too poſitive and deciſive, we hope our readers will attribute ſuch an appearance to its true and only cauſe, a fault in expreſſion, not in ſentiment. We rely on their candour, and proceed free of thoſe ſhackles which the dread of malicious cenſure impoſes.'

Among the Notes by the Tranſlators is the following, which judiciouſly corrects a queſtionable aſſertion of the Author's:

" We imagine" (ſays Capt. Tielke) " that the poſſeſſion of a fortreſs, intrenchment, or ſtrong poſt, gives us a decided advantage over our enemy, or perhaps that it entirely ſecures us from his attack. But if he proves bold enough to attack us, we cannot ſuppoſe that he does it without having well conſidered his undertaking, and this is only the firſt volume: if thoſe to come be executed with the ſame fidelity and neatneſs, as is the preſent, the very reſpectable and numerous military ſubſcribers will not think their money or their countenance miſemployed, the public will be obliged and benefited, and Captains Craufurd will be juſtly entitled to commendation and thanks.

ART. XVIII. *A poetical Tour*, in the Years 1784, 1785, and 1786. 8vo. 4s. ſewed. Robſon. 1787.

THIS publication is not a regular detail of occurrences during a journey, though the title-page ſeems to announce it as ſuch, but, as we are given to underſtand by the preface, a collection of 'little poems, the effuſions of momentary impreſſions, haſtily written on the ſpots where thoſe impreſſions were received.' The Author, who ſtyles himſelf 'a Member of the Arcadian Society at Rome,' informs us farther, that the pieces which compoſe his miſcellany, having been imperfectly printed in magazines and newſpapers, he has been induced to give them to the world in a leſs exceptionable ſtate, uncompelled by *hunger*, and unſolicited by *friends*.

The writer of the poems before us is unqueſtionably a man of genius; and, as water is impregnated by the mineral through the veins of which it runs, ſo we perceive his mind to be tinctured with the elegancies of the Roman wits. His imitations of the poets of antiquity are, indeed, in many places, remarkably cloſe. We urge not this, however, as an objection; for we do not conſider it as, in any reſpect, diſhonourable to him *: on the contrary, we deem it *honourable*, notwithſtanding the contempt and obloquy with which *the imitator* is treated by every petty caviller of the times; who, it is evident, from the illiberality of his manner, either knows not, or has wholly forgotten, that Lucilius was the copier of Ennius, Horace of that ſame Lucilius, Virgil of Homer, &c. &c. and that it is from the two laſt mentioned writers that Milton has borrowed the Greek and Latin modes of expreſſion which ſo frequently occur in his writings, and which contribute ſo eſſentially to the beauty they are on all hands acknowledged to poſſeſs. It is demonſtrable, therefore, that a fondneſs for the *originals* has put us in poſſeſſion of theſe truly exquiſite *reſemblances*; and ſhall we then, at any time, be ſuch "niggards of advice" as not to encourage others to the like attempts? Forbid it candour! Forbid it every honeſt impulſe! But having touched on the ſubject of imitation, we will juſt take the liberty of obſerving, that nothing can be more *im-*

---

* The Author appears to be of the ſame opinion. His *obligations* are generally noted in the margin of his book.

politic, where there are any *traits of genius*, than to check its efforts: efforts which have their origin in rivalry, and a deſire to excel. By ſuch a line of conduct, a bar is placed againſt every improvement in art and ſcience. Timidity and irreſolution muſt take poſſeſſion of the ſoul; for where, we aſk, is the man to be met with, who will ever "endeavour well," when he knows that his reward may be contumely and ſcorn?

But to return from this digreſſion. The poems which compoſe the preſent volume are principally *Elegies*, *Odes*, and *Epiſtles*. The latter have all that ſimplicity of ſtyle and manner which are ſo peculiar to this ſpecies of compoſition. The verſes addreſſed to Mr. Merry at Florence, giving an account of the manner in which the Author paſſed his time at Rome, remind us of Horace's narrative of his journey to Brunduſium; we mean with reſpect to the raillery diſplayed in it, which is of a very pleaſing kind. The Odes contain ſome truly animated lines, and the Elegies are plaintive and elegant; but we will preſent our readers with one of the latter pieces as a ſpecimen. The *philoſopher* may poſſibly ſmile at the anxiety manifeſted in it as to the manner of burying the dead; but there are, no doubt, many who will peruſe it with ſenſations agreeable to thoſe of the ingenious writer.

ELEGY

On the Burying place called CAMPO SANTO *, *made lately about three Miles from* FLORENCE, *on the Road to* BOLOGNA.

' In that bleſt Iſle, by Heaven's high favor born †,
   Whoſe cliffs the ſubject billows vainly beat,
From the main land by ſtrong convulſions torn,
   To form for FREEDOM a belov'd retreat;
Oft as thro' other climes I muſing ſtray,
   The dews of Pity fill my melting eyes,
For thoſe, who, trampled by deſpotic ſway,
   Reſtrain their murmurs, and ſubdue their ſighs.

---

* ' After the uſual rites being performed in the churches, the bodies remain in a houſe near the gate of the city till midnight, when they are carried on mules, in boxes made for that purpoſe, to this place of interment, where they are depoſited three in a grave, without coffins or any further ceremony. There is no diſtinction of perſons, nor are the nobility allowed private vaults, or even the privilege of being buried at their country houſes: their diſcontent may be conceived, but all remonſtrances are in vain; and whatever may be the pretence of its expediency to prevent diſtempers, many people will be apt to impute this tyrannical proceeding to the levelling principles of the Auſtrian family. A number of beautiful villas near the road are deſerted on account of the horror it occaſions.'

† ' This poetical uſe of the old tradition of England having been once joined to the continent, which is confirmed by the correſpondence of the two coaſts, has been already made by Collins in his Ode to Liberty.'

Beneath the yoke how ſad FLORENTIA bends!
Her ſons eſcape not with the loſs of breath,
E'en then fell Tyranny his rod extends
That waves new horrors o'er the realms of Death.

Lo! where amid the dreary APPENNINES,
Whoſe barren tops the meeting ſkies aſſail,
Where ſcatter'd olives, and unfruitful vines,
Bow their weak heads beneath the ſighing gale;

When Night's dark wings the mournful ſcene enfold,
On mules, unconſcious of their ſilent load,
Of the pale dead the huddled relics cold
Are borne unſeemly o'er the lonely road.

No long proceſſion pours the pious ſong,
No ſable hearſe diſplays its nodding plume,
No kind domeſtics move in grief along,
And with funereal torches gild the gloom.

Perhaps ſome victim * from the ſeats of day
Too ſoon is hurried by precautions dire,
Perhaps too late ſhall wake the ſleeping clay,
And ſtruggling with oppreſſive mould expire.

The ſtartled Trav'ler views with honeſt rage
The face where late ſuperior Beauty ſmil'd,
The waſted form of once revered Age,
By ſome rude hireling's ruffian hands defil'd.

In earth's dread boſom undiſtinguiſh'd thrown,
No cloſing rites in decent ſtate are paid;
No weeping friends their loſt companion own,
When duſt to duſt is finally convey'd.

Shall the meek Virgin's pure untaſted charms,
The manly breaſt that felt another's grief,
Meet the worn Proſtitute's laſcivious arms,
Or niggard hands which never gave relief?

Shall the rapt Bard, who pour'd th' immortal lay,
With Vice and Dulneſs in *one grave* unite?
Oh 'twere enough to warm th' indignant clay,
And ſtop th' aſcending ſpirit in its flight!

Thither in vain, impell'd by wild deſpair,
The wretched Widow, and the Orphan fly;
Alas! no monumental ſtone is there,
To mark the ſpot where their protectors lie.

No holy text, no warning ſentence, feeds
The thoughtful Moraliſt with wholeſome truth,
No ſculptur'd trophies of heroic deeds
Allure to Glory's path admiring Youth.

---

* 'The orders for burying the dead within the ſpace of twenty-four hours are ſo rigidly enforced, that there is reaſon to fear ſome may be buried alive.'

Degenerate age! When on the banks of NILE,
Early matur'd, fair Science rear'd her head,
On the cold corſe was ſpent her patient toil,
And ARABY's rich gums embalm'd the Dead.

When the proud Sceptre, and high-ſounding Lyre,
Bade ROMAN breaſts with vaſt ambition burn,
The valued aſhes, purified by fire,
Drew frequent tears upon the ſtoried urn.

Ev'n the rude natives of the late-found iſles,
Where ſome loſt friends attract their frantic way,
With fond attachment view the ruſtic piles,
Sooth'd by the honours of the known MORAI *.

Shall then th' unfeeling AUSTRIAN's ſtern commands
To quell theſe ſacred ſentiments preſume,
While with the name of *Prejudice* he brands
The *Charities* that glow beyond the tomb?

Thus might rebellious ſons be taught to fly
The long obedience which they owe their ſires,
Thus be diſſolv'd chaſte wedlock's dearer tie,
And all that *Habit* adds to *Nature's* fires.

But ſooner far muſt ceaſe that ſlaviſh awe
The humbled Vaſſal to his tyrant pays,

Homer; and to this epithet, *ſilver-footed*, the *pede candido* of Horace (which *candido*, by the way, is either paſſed over by the tranſlators, or imperfectly rendered by the adjective *naked)* fully correſponds. Now this peculiarity of term ſhould be carefully preſerved, the *whiteneſs* of the feet being always conſidered by the ancients as a particular beauty. Milton, it is true, has written "Thetis' tinſel-ſlipper'd feet;" but *ſilver-footed* is much more pleaſing and correct, eſpecially when applied to the watery element; which element, the Goddeſs in queſtion is made to repreſent. Pope has accordingly written—

> "He reach'd the throne where penſive Thetis ſat;
> There, plac'd beſide her on the ſhining frame,
> He thus addreſs'd the ſilver-footed Dame."
> Il. B. 18."

There are ſome few inaccuracies in theſe productions, and the Author occaſionally borrows a line or two, without acknowledgment, from Engliſh poets; but with the merit he poſſeſſes, his faults and treſpaſſes muſt be deemed venial.

Art. XIX. *A conciſe Account of the Natural Curioſities in the Environs of Malham,* in Craven, in Yorkſhire. By Thomas Hurtley, of Malham. 8vo. 5s. Boards. Robſon, &c. 1786.

CRAVEN is an extenſive and romantic diſtrict, in the moſt weſtern diviſion of Yorkſhire. Malham is a ſmall village in this part of the country, and the pariſh, more properly called Kirkby-Malham-dale, contains ſeveral manors and townſhips. The *Cove*, the *Lake*, and *Gordale*, are what our Author principally deſcribes. He is ſo enamoured and impreſſed with the beauties and wonders of his native ſoil, that he ſeems to labour for expreſſion. The reader will make ſome allowance for his partiality. The *Cove* is a rock of limeſtone, remarkable for height and beauty, and attended with a large and precipitate caſcade. The *Lake* is a fine tranſparent ſheet of water, ſurrounded by objects picturesque and pleaſant; and is inhabited principally by two kinds of fiſh, perch and trout. A few years ago, the former were ſuperior in number, at preſent the trout are ſaid to be vaſtly the ſtrongeſt party; but it is ſuppoſed the others will ſoon regain their ſtrength. *Gordale* is a glen, or pavilion of ſable rock, rent aſunder, more tremendous and umbrageous than the *Cove*. Here alſo guſhes forth a vaſt cataract, through an arch of great elevation. To theſe objects is added an account of ſome others. Altogether, the relation is intereſting, and the ſpot worthy of notice. Mr. Hurtley, poſſibly ſurpriſed that it ſhould not have attracted greater attention, ſays, how juſtly or prudently we will not determine, that 'Mr. Gray, and after him that deſultory touriſt, Pennant, haſtily or ignorantly contrived to run acroſs this ſuperb and luxuriant country in its leaſt frequented parts.' Of the ſubjects above mentioned three good plates are given.

But the account of Malham forms the ſmaller part of the volume: the Appendix is much larger, and conſiſts of three numbers, 1. Roads through Craven. 2. Height of mountains above the level of the ſea; theſe two are very ſhort. 3. (which employs far the greateſt number of pages), containing a pedigree of the *Lambert* family, and Memoirs of John Lambert, Eſq; Major-general of the parliamentary forces, &c. How conſiderable this man was during the violent contentions of the laſt century, is well known to thoſe who are acquainted with Engliſh hiſtory; and could judgment be diveſted of prejudice, there is no doubt but all parties would unite in allowing him real worth and merit, whatever they might think of his party attachments. His abilities were certainly conſpicuous; his birth and fortune were alſo reſpectable. He was of Calton-Hall, in Craven, and his ſurviving ſon, who married a daughter of Thomas Liſter, Eſq; of Arnoldſbigging, dying in 1701, was interred in the church of *Kirkby*-Malham-dale. Theſe circumſtances naturally led our Author to the relation which is here given. He could not enter into particulars concerning the General, without enumerating many events of the civil war, in which he took ſo active a part. Several ſkirmiſhes and battles, in Yorkſhire, and other counties, are accordingly related. 'On the ſurrender of Oxford, Mr. Lambert,' ſays this Writer, 'had the *diſtinguiſhed* honour of being appointed governor thereof. I call it a diſtinguiſhed honour, becauſe it is the ſtrongeſt evidence that his mind and character were eſteemed equally liberal and heroic. One of the articles agreed to was for the preſervation of the privileges, property, libraries, and public buildings of the univerſity: "And ſurely (remarks Whitlocke), no action or agreement, either of war or peace, was ever more punctually obſerved than this was; of which (continues he) I can give my perſonal teſtimony." Another writer *(Wood)*, not to be ſuſpected of partiality on that ſide, ſpeaks in a like manner concerning the public library, which, he adds, in ſeveral reſpects had ſuffered while it was poſſeſſed by the royal party.'

Mr. Hurtley is a warm friend to liberty, civil and religious, and conſequently very averſe to *mere ſtate* policy and arbitrary power. He therefore ſometimes attacks and cenſures, juſtly and deſervedly, the celebrated Mr. Hume, whoſe agreeable, and in many reſpects well written hiſtory, too evidently diſcovers perverſe and partial principles. Mr. Lambert had nothing to do with the King's trial and execution; and he broke with Oliver Cromwell when the queſtion about the *regal title* came to be agitated: his oppoſition to which deprived him of his offices and employments. It *had* been expected that at the Reſtoration he would not have been excluded from the benefit of the royal aſſurances of general pardon and oblivion. However, he was condemned to confiſcation and exile; and he is ſaid to have ſuſtained, for near thirty years, this painful lot in the iſle of Guernſey, to which he was baniſhed, with a manly and philoſophic reſignation. ‘Fortunately for himſelf,’ ſays our Author, ‘he was a man of learning and genius—fond of reading and ſcience—endowed by nature with a firm and religious mind, a fine taſte, and, even in the midſt of war's alarms, was a friend and *amateur* of the polite arts.’ Mr. Hurtley uſed ſome diligence to gain information concerning the employments to which Mr. Lambert was devoted in that long ſtate of ſolitude: the chief particulars which could be attained are, that he was confined in Caſtle-Cornet, and ſometimes permitted to walk in the iſland, when he was principally engaged in gathering of plants: that he had a great taſte and talent for botany, and was conſidered as an excellent phyſician by the people, who reſorted conſtantly to the caſtle for his advice; and that he gave a number of uſeful receipts to a gentlewoman of the country, who is remembered by many perſons now living, &c.

There are other curious particulars in this Appendix; but we muſt not enlarge.

Art. XX. *Letters by a Farmer:* Originally publiſhed in the Belfaſt Evening Poſt: With ſeveral Alterations and Additions. 8vo. Belfaſt. 1787. No Price.

THE well-informed Writer of theſe Letters, with warm ſentiments of beneficence, and glowing with the genuine *amor patriæ*, exerts his utmoſt abilities to induce gentlemen of rank and fortune to uſe their influence in forwarding certain regulations, which he thinks would greatly tend to augment the manufactures, and improve the agriculture, of his native country. Though we have lived too long in the world, and have had too many opportunities of obſerving the conduct of men of rank in ſimilar caſes, to expect that the patriotic plans of this reſpectable Writer will be carried into *full* effect; yet he has too much reaſon on his ſide, not to give us room to hope that *ſomething* may be done in conſequence of theſe Letters, that will prove beneficial to ſociety. Should no other benefit be derived from them, this publication will at leaſt ſerve to open the eyes of perſons of ordinary rank, with regard to many particulars that it imports them much to know.

The points on which this ſenſible Farmer chiefly inſiſts, are: ‘That the manufactures and agriculture of his native diſtrict are both checked in the progreſs of their advancement, by a practice, which, we are told, very univerſally prevails there, that of letting ſmall farms to the manufacturers, in conſequence of which, neither agriculture nor manufactures can obtain that ſhare of attention which is neceſſary to carry them to full perfection:—That this evil would be greatly checked, were gentle and judicious meaſures adopted for inducing the manufacturers to live in towns or villages, where they could exerciſe their buſineſs without interruption from other avocations, and to leave the country to be chiefly occupied, and the fields cultivated, by *farmers*, properly ſo called:—That the knowledge of the beſt methods of cultivating the ground would be much promoted by eſtabliſhing ſocieties for encouraging agriculture, by means of premiums, and other excitements, in every county, or in ſmaller diſtricts, if it could be brought about; and that great benefits would reſult from the introducing into general uſe the culture of certain plants that are as yet but little known in the part of the country where he lives.'

On each of theſe topics this judicious Farmer writes with great perſpicuity and force, candidly ſtating all the objections that have occurred to the meaſures he has propoſed, and anſwering them with a degree of moderation that ſeems to reſpect even the prejudices of thoſe for whoſe conviction he labours. We are ſatisfied that his general principles are well founded; but we are apprehenſive, that among the people themſelves for whom he writes this will ſcarcely be admitted. We have our doubts as many little difficulties that the ignorance or prejudices of his neighbours would have ſuggeſted. His remarks on the culture of theſe plants, though they will afford little information to the farmers in this iſland, diſcover much acuteneſs, and may be of great uſe to thoſe to whom they are addreſſed. His experiments, in particular, are related with an accuracy and ſcrupulous fidelity, that is highly praiſe-worthy. We therefore warmly recommend this treatiſe to the attention of the country-gentlemen in Ireland, and moſt heartily join with its Author in the following truly patriotic prayer:

'As far,' ſays he, 'as appears conſiſtent with the national ſafety and proſperity, I moſt ſincerely wiſh all diſtinctions on account of religious opinions may for ever ceaſe; and may univerſal benevolence, and that true ſpirit of patriotiſm, which deſires to improve and perfect the agriculture, as well as the arts and manufactures, of this nation, influence, guide, and direct the nobility and gentry, to the eſtabliſhment of commercial and agricultural ſocieties; or to the adoption of ſuch meaſures, as to their ſuperior wiſdom and penetration may appear beſt calculated to promote theſe important ends.'

MONTHLY CATALOGUE,

For JANUARY, 1788.

POLITICAL.

Art. 21. *Political Obſervations on the Preſent State of Europe,* relative to the recent Affairs in Holland, the preſent Commotions in France, and the Diſputes between the Empreſs of Ruſſia and the Turks; in which *is* impartially pourtrayed, the Characters of ſeveral Royal Heads of Europe. 8vo. 1s. 6d. Baldwin. 1787.

SOMETHING about Holland, France, England, Ruſſia, Germany, the *captivating* Catherine, the *cautious* Joſeph, and *all that*, as Bayes would have it. The Author ſays, 'My firſt object, however, will be to take notice of the happy event that has lately taken place in reſpect to the affairs of Holland. The part more particularly, that has occupied the attention of France; the civil commotions that at this moment rack the joints of that monarchial fabric, and the principle that Great Britain at ſo dangerous a period ſhould ſupport, ſo as to preſerve, or rather augment, her own reſpectability in the ſcale of nations; reſtoring her to her former grandeur, honor, and commercial proſperity which at this moment, however ponderous her encumbrances are, in conſequence of a long, and unfortunate diſpute with her American colonies, and for which ſhe is peculiarly indebted to her at preſent appellated Gallic friends; it is in her power to augment ſo far beyond any former period of commercial proſperity, as to enſure a ſucceſsful iſſue out of all her difficulties.'

The whole pamphlet is written in a ſtyle ſimilar to the foregoing involved, perplexed, and obſcure paragraph; and conſiſts, chiefly, of an imperfect account of the ſtate of affairs in different parts of Europe.

The characters ‘which *is* impartially pourtrayed,’ furniſh us with an invective againſt the French Queen; an account of the ‘*occultneſs* in the Emperor’s *actions that cannot be fathomed*;’ and the ‘ambition of the Empreſs of Ruſſia.’

Art. 22. *A Letter to the Minority in the Houſe of Commons who voted on the 24th of April* 1787, in favour of a Motion for a Repeal of the Shop-tax. 8vo. 1 s. Debrett. 1787.

This ſhop-keeper, for ſo the Letter before us is ſigned, expreſſes his gratitude to the Members of the Houſe of Commons who voted for a repeal of the ſhop-tax; and advances many arguments to prove that the tax is partial and oppreſſive:—‘An impoſt on the perſonal effects and profits of the ſhop-keeper, which it is utterly impoſſible for him to raiſe upon the conſumer.’ If this is found to be really the caſe, ſuch a tax ought undoubtedly to be repealed.

Art. 23. *A Second Letter from Mr. Pigott* *, *near Geneva,* to the Right Hon. William Pitt, on the Neceſſity and Advantage of a Taxation on the Public Funds. 4to. 6d. Ridgway. 1767 †.

Mr. Pigott, who reproaches the Miniſter with the inattention ſhewn to his former epiſtle, now propoſes a reduction of ten *per cent.* at once upon the whole capital ſtock of the nation; and then a deduction of two *per cent.* from the annual intereſt of the remainder, for fifteen or twenty years, toward payment of the national debt, and to eſtabliſh our public credit: remarking, alſo, the great numbers of Engliſh refugees in France and other parts, moſt of whom he aſſerts to be ‘driven away by the power of taxes, and violence of meaſures’ (extravagance and fraud are overlooked), he recommends a ‘tax on mortgages as ſuperior to all other taxes,’ which, he adds, ‘would produce an immenſe revenue.’ Private œconomy and prudence at home, would produce more public good than any ſpeculations formed at Pent, near Geneva.

EAST INDIES.

Art. 24. *A Vindication of the Conduct of the Engliſh Forces, employed in the late War*, under the Command of Brigadier-general Mathews, againſt the Nabob Tippoo Sultaun. 8vo. 1s. Debrett. 1787.

This vindication relates to the forces which ſerved under General Mathews. Theſe troops had the misfortune of being obliged to ſurrender to Tippoo Saib, who, regardleſs of the capitulation, treated them in the moſt treacherous and unmerciful manner. The General, and many of his Officers, were cruelly and baſely murdered, and the reſt of the army were thrown into priſon, where they experienced almoſt every ſpecies of hardſhip that tyranny and inhumanity could invent. To add, if poſſible, to this dreadful calamity, even the reputation and honour of the ſufferers was attacked at home, and reports were ſpread, aſſerting, that General M. and his troops merited (in a great degree) their wretched fate, by the enormities which they had committed, and the cruelties they had exerciſed on the ſubjects of Tippoo, before he had it in his power to put a ſtop to their depredations, and to wreak his vengeance on them, by the moſt ſevere retaliation.

---

* For the firſt, ſee Rev. vol. lxxvi. p. 438.

† For 1787.

To clear the character of this unfortunate army, and to wipe off the reproaches that had been (according to the account here given) moſt unjuſtly caſt on them, is the deſign of this little tract, which furniſhes direct and (to us) ſatisfactory anſwers to the principal charges which have been brought againſt both officers and men. We muſt admit the ſtatement of the facts as here given, and which is ſanctioned by the names of 53 of the ſurviving, Captains, Lieutenants, Enſigns, &c. whoſe ſignature is dated at *Bombay*, Feb. 15, 1787. We hope, and truſt, for the honour of our gallant countrymen, that the facts here recited are ſtrictly true, in every particular; in which caſe the vindication will be deciſive and complete.

NEGRO SLAVERY.

Art. 25. *Letters on the Slave Trade*, firſt publiſhed in Wheeler's Mancheſter Chronicle, ſince reprinted with Additions and Alterations. By Thomas Cooper, Eſq. 8vo. No Price, nor Publiſher *.

The arguments for aboliſhing the ſlave-trade, have, as moſt of our readers muſt recollect, been frequently preſented to the public, by different authors. We have ſtated theſe arguments in various articles which have appeared in our Journal, ſo that a repetition of them, in this place, would be needleſs.

Mr. Cooper has, in theſe letters, abridged the writings of preceding authors on this ſubject, and added many obſervations of his own. He has alſo anſwered, in a brief but in a very ſatisfactory manner, the arguments, or rather *the excuſes*, which ſlave dealers, and ſlave holders, have alleged, in reply to the various charges that have been brought againſt them.

Art. 26. *A Letter to the Treaſurer of the Society inſtituted for effecting the Abolition of the Slave-trade.* From the Rev. Robert Boucher Nickolls, Dean of Middleham. 12mo. 2d. Phillips. 1787.

Among the many juſt arguments brought by the Rev. Letter-writer, for the ſuppreſſion of our infernal trade in human fleſh, he contends, that the natural increaſe of the negroes in warm climates, conſequently in the Weſt-India iſlands, and under good treatment, would be fully adequate to the cultivation of the plantations, &c. &c. This being admitted, no argument remains for the continuation of the traffic for African negroes but what will be ſuggeſted by 'the private intereſt of a few individuals, chiefly on this ſide of the Atlantic.' The Dean of Middleham, being himſelf a native of the Weſt Indies, appears to write from a perſonal acquaintance with the nature of the diabolical buſineſs, which he has here very properly inveſtigated, and, though in a ſmall compaſs, fully diſplayed, to the conviction, as we apprehend, of every impartial reader.

There ſeems, and we are ſincerely glad to ſee it, a general diſpoſition, among all ranks of people in this country, to put an end to this cruel and infamous ſpecies of merchandiſe. May its extinction ſpeedily take place! When that happens, our worthy Author doubts not but that the condition of ſlavery in the iſlands will be meliorated;

---

* We believe the pamphlet is circulated *gratis*.

the negroes will be more tractable, more readily acquire the regard of thoſe among whom they were born, and be more eaſily converted to Chriſtianity, becauſe they might be more eaſily informed; till, at length, by the mild and uniform operation of Chriſtian principles, ſlavery itſelf may be aboliſhed.

This little intereſting tract is well written; and, for humanity's ſake, we heartily recommend it to the public.

IRISH ROMAN CATHOLICS.

Art. 27. *A Letter to Dr. James Butler, of Ireland,* occaſioned by his late Publication, entitled, "A Juſtification of the Tenets of the Roman Catholic Religion." By Philemon. 8vo. 1s. Rivingtons.

This is a looſe attack on Dr. Butler, principally intended to impeach the temporal allegiance which accepts an eccleſiaſtical title from a foreign Power, to exerciſe ſpiritual juriſdiction in a Proteſtant ſtate. As for the reſt of the Letter, Philemon inveighs, not in the moſt courteous ſtyle, againſt prieſt-craft, clerical avarice, luxury, and ambition, in *general*; topics which do not peculiarly apply to Dr. Butler in *particular*, nor, directly, to the controverſy in which he is engaged. There may be many truths in this Letter, but they are random ſhot. Many Chriſtians are eager for controverſy; but Chriſtianity was never yet ſeen in company with diſcord!

which was however rejected by the Senate. The pamphlet contains alſo an account of the public debt of the ſtate of Maryland, with the reſources for diſcharging it, and for ſupporting the ordinary government expences.

MATHEMATICS.

Art. 30. *A Syſtem of Naval Mathematics*; or, Practical Rules of the Art of Navigation. Intended for the Uſe of Schools, and Young Mariners. By J. Betteſworth, Maſter of the Naval Academy at Chelſea. 12mo. 5s. Boards. Wenman. 1787.

Elementary books ſeem to multiply without end. The reaſon is, we ſuppoſe, that every teacher prefers his own method. Mr. Betteſworth's book may anſwer as an introduction to navigation, but the ſtudent will find many practical rules wanting in it. The Appendix contains a neat method of approximating the latitude, from two obſerved altitudes of the ſun, and the time between the obſervations being given: but why is it neceſſary to approximate, when the problem may be determinately ſolved?

POLICE.

Art. 31. *The True Alarm!* an Eſſay, ſhewing the pernicious Influence of Houſes of Induſtry on the political Intereſts of this Country. 8vo. 1s. 6d. Robinſons, &c. 1787.

The ſubject of this tract is of great conſequence. The Author argues, with much earneſtneſs, and ſome degree of warmth, againſt the inſtitution of *Houſes of Induſtry*, for incorporated diſtricts, or *hundreds*; which innovation, he apprehends, will greatly contribute not only toward depopulating the country, but to the ſubduing the native, manly ſpirit of the lower ranks of the people, who, poor as they may be, he obſerves, are our great dependance for protection, ſhould our national intereſt or ſafety be in danger, from foreign invaſion, or domeſtic broils, and who, poor as the *loweſt* are, ought not, ſurely, to have their condition rendered ſtill worſe, by reducing them to a ſtate of ſlavery *, in the fatal conſequences of which, even their ſuperiors might, in time, be involved. 'Of what moment,' ſays our Author, 'can it poſſibly be to a wretch who has not the liberty of walking out, beyond a certain boundary, that the kingdom is not threatened by a foreign enemy, or that it is not torn by inteſtine commotions? Nay, is it not more likely that he ſhould rejoice at ſeeing the nation in confuſion, ſince, in that caſe, he might entertain a hope, that, in a general wreck and pillage, in which it was impoſſible for him to ſuſtain a loſs, he might ſeize upon ſomething by which he might benefit himſelf?'

We think there is ſome ſhrewdneſs in the foregoing obſervation. Our ſenſible Author has alſo placed the ſubject in ſeveral other very ſtriking points of view, particularly with regard to the prejudice which the lower claſſes of the people will receive from the inſtitutions in queſtion, in regard to their confinement, and conſequent loſs of health, and decreaſe of population. Many of his arguments on ſome heads, appear, if we miſtake not, to be drawn from what he has ſeen and remarked in the management, and in the effects, of this branch of police at Norwich; with reſpect to which he ſeems to be well informed. In a word, we cannot but recommend this publication to the peruſal of all who employ their thoughts on this truly intereſting and important topic. A complete reviſal of the laws relative to the poor is certainly much wanted; and as the attention of the public, in general, hath been of late, in a conſiderable degree, directed to the ſubject, we hope the wiſhed-for reformation will ſoon take place. In the mean time, we wiſh the intelligent Author of this pamphlet would favour us with his ideas of ſuch inſtitutions as he would recommend, to replace thoſe which he has here ſo ſtrongly reprobated: or, at leaſt, with ſuch hints of *improvement*, or *reſtrictions*, as may ſerve to render the plans leſs liable to the objections which have been made to them.

---

* A circumſtance highly aggravated, when induſtrious people, known to earn by their labour a comfortable maintenance, are forced into theſe work-houſes; of which our Author gives a remarkable inſtance.

HERALDRY, &c.

Art. 32. *Fielding's New Peerage of England, Scotland, and Ireland:* Containing the Origin and Progreſs of Honours, Manner of creating Peers, Orders of Knighthood, Introduction to Heraldry, with an Heraldic Dictionary, and a complete extinct Peerage. Small 12mo. 6 s. Boards. Fielding. 1788.

amounts to 897. The caſes are briefly related, and a few remarks are added. The Editor has alſo given an account of ſimilar ſocieties having been eſtabliſhed at Tewkſbury, Whitehaven, Norwich, and Briſtol.

Some letters from Mr. Kite of Graveſend, and from Mr. Sherwin of Enfield, on the ſubject of ſuſpended animation, are annexed. Mr. Sherwin's firſt letter recommends transfuſion, as a ſtimulus for the recovery of perſons apparently dead. The miſchiefs that aroſe from transfuſion were ſo great, in the latter end of the laſt century, as to require the interpoſition of the law, and the practice was wiſely prohibited by the magiſtrates. The abſurdity of the operation would deter a *rational* phyſician from uſing it, as its fatal conſequences would the *experienced* practiſer. At Paris, about the year 1668, it was performed on 500 human ſubjects, *two* of whom *only* were benefited by the operation. Mr. Sherwin ſays, 'Eight or ten ounces of warm blood, from the arm of a ſtrong vigorous healthy man, tranſfuſed by the jugular vein of the torpid patient, may find a ready admiſſion into the right auricle and ventricle of the heart. Its warmth, its fluidity, its recent communication with the atmoſphere, by the lungs of the living perſon, will all contribute to render it efficacious in exciting the *punctum ſaliens*, on which the ſucceſs of the proceſs muſt ever depend.' We have read of, nay we have ſeen, the *punctum ſaliens* of an embryo, but the *punctum ſaliens* of an adult hath hitherto eſcaped our obſervation. Mr. Sherwin ſays, 'There are many phænomena which flatly contradict the idea of Dr. Prieſtley, that the office of the lungs is to diſcharge the phlogiſton of the blood.' Theſe phænomena, however, are not even enumerated; we doubt whether any ſuch exiſt; at leaſt we have never ſeen any arguments that have been ſufficiently weighty to deſtroy Dr. Prieſtley's admirable theory reſpecting the office of the lungs.

A reward of a gold medal is advertiſed for the beſt eſſay on *the moſt judicious modes of practice* in caſes of ſuſpended animation; and a ſilver one to the ſecond in point of merit. The Eſſays to be ſent to Dr. Hawes on or before the firſt of March 1788. The Medical Society of London is to determine their merits.

Art. 35. *Remarks on the Ophthalmy, Pſorophthalmy, and purulent Eye.* With Methods of Cure, and Caſes annexed. By James Ware, Surgeon. The ſecond Edition. 8vo. 3s. Dilly. 1787.

The firſt edition of this ſmall but uſeful publication, was noticed in the ſixty-third volume of our Review, p. 433. It is now republiſhed with ſome new caſes, which fully prove the efficacy of Mr. Ware's rational method of cure in various diſeaſes of the eye.

Art. 36. *Practical Obſervations on the Puerperal Fever*; wherein the Nature of that Diſeaſe is inveſtigated, and a Method of Cure, which has hitherto proved ſucceſsful, recommended. By Philip Pitt Walſh, M. D. Member of the College of Phyſicians, &c. &c. 8vo. 1s. 6d. Dilly. 1787.

Dr. Walſh conſiders the puerperal fever not 'as a diſorder *ſui generis*, confined to INLYING WOMEN, but merely an unuſual form of a very common diſeaſe.' Are we to conclude from this expreſſion, that the diſeaſe called by our beſt writers a *child-bed-fever* is not a *child-bed fever?* Dr. W. adds, that 'it is, in reality, no other than *the common* infectious fever, complicated with a more or leſs extenſive inflammation of the *peritonæum.*' As we have often ſeen ſeveral different infectious fevers very common, we are at a loſs to know which ſpecies our Author means by the term *common.* As to the partial inflammation with which the puerperal fever is accompanied, Dr. Leake, and others, have maintained the ſame, or ſimilar opinions.

The cure recommended by the Author conſiſts of emetics and fomentations; he afterwards preſcribes opiates and ſtimulating cordials. Dr. Denman has done the ſame before him; ſee our Review, vol. xxxix. p. 399.

Since the publication of this pamphlet, Dr. Walſh has paid the laſt debt of nature, and the medical world has loſt an uſeful member of ſociety, whoſe active purſuits, we doubt not, might have been attended by ſome important and uſeful diſcoveries or improvements in thoſe branches of the medical art which he ſo aſſiduouſly cultivated.

Art. 37. *A Treatiſe on the Cauſes and Effects of Schirrous Tumors and Cancers.* To which are annexed, an Addreſs to the Public, and the Author's Apology for introducing to the World the late Mr. Guy's Arcanum reſpecting the above Diſorders. By Henry Saffory. 8vo. 1 s. Lane, &c. 1786.

Mr. Saffory aſſerts, and confirms by a prefixed *affidavit*, that he hath purchaſed Mr. Guy's remedy for curing cancers. With reſpect obſtructions, promotes all the ſecretions, and cures the moſt obſtinate diſeaſes.'

Such are the praiſes beſtowed on this wine: but we perceive no 'matters that are well worth the attention of the public,' except the following, which we ſincerely recommend to every reader: 'Whoever wiſhes to reap the benefit of this *divine medicine* when ſick, muſt uſe it with moderation while in health.'

Art. 40. *Practical Obſervations on venereal Complaints*; or a plain, eaſy, ſafe, and certain Method of Cure, without endangering the Conſtitution with Mercury, &c. &c. By Mr. Neale, Surgeon. 8vo. 2s. Burnet, &c. 1787.

This publication appears to be deſigned chiefly for the purpoſe of recommending the *Montpellier Apozem*, a noſtrum of Mr. Neale's preparation. The caſes confirming the efficacy of the new remedy are numerous. Such proofs are never wanting in publications of this kind.

EDUCATION.

Art. 41. *The Children's Friend*; conſiſting of apt Tales, ſhort Dialogues, and moral Dramas; all intended to engage Attention, cheriſh Feeling, and inculcate Virtue, in the riſing Generation. Tranſlated by the Rev. Mark Anthony Meilan, from the French of M. Berquin. 16mo. 24 vols. 12s. ſewed. Bew.

The admired *Ami des Enfans* is too well known to need any farther encomium from us. We have already paid to its merits our full tribute of applauſe. The variety of its moral inſtructions, and the pleaſing mode in which they are delivered, with other recommendatory qualities, all unite to render it the beſt book of its kind. We cannot, then, wonder that ſeveral tranſlators ſhould be eager to give it us in our own language; and, among that number, Mr. Meilan modeſtly preſents himſelf. This Gentleman, we underſtand, is a foreigner; it is, therefore, no matter of ſurpriſe if he has, in many places, ſhewn himſelf not perfectly acquainted with our manners and idioms. Juſtice forces us to remark, that this is the caſe in the preſent tranſlation. Numerous, indeed, are the inſtances that we could adduce in ſupport of our obſervation; but a few only may ſuffice. Vol. vii. p. 41. 52. 54. and 55. we have the expreſſion, 'Mr. Doctor;' becauſe the French ſay, *Monſ. le Docteur, Monſ. le Compte*, &c. Vol. iv. p. 32. 'The boys *changed* looks.' Ib. p. 49. 'Every diſh was excellently taſted.' Ib. p. 27. 'Paſs into the room:' Fr. "*Paſſer dans le cabinet de toilette.*" Vol. v. p. 16. 'Unconcocted fruits.' Vol. 7. p. 29. 'I love my dear mama too well, that I ſhould give her any trouble:' Fr. "*J'aime trop maman pour m'expoſer à l'affliger.*" Vol. iii. p. 51. 'Jones was not ſurpriſed a little.' Vol. xiv. p. 127. Let the pieces of muſic 'ſtrike up their enlivening din.' Never, ſurely, was a word more unhappily choſen: *din* carries with it a very diſagreeable idea; it means, in our opinion, and in that of the learned Dr. Johnſon, an harſh noiſe: "The odious *din* of war." Milton. "O, 'twas a *din* to fright a monſter's ear." Shakeſpeare's *Tempeſt*.

Due allowance, however, being made for Mr. Meilan's not being our countryman, the tranſlation is, on the whole, far from unſucceſsful,

ceſsful, and its ſmall ſize is well adapted to the hands of children. In ſome places the language is ſo correct and juſt, that we ſuſpect ſome Engliſhman muſt have given Mr. M. an helping hand. We wiſh we were not obliged to add, that the bad printing, and the miſplacing the names of the ſpeakers in the dramas, &c. together with ſome very uncouth words, will occaſion no inconſiderable degree of trouble to parents in explaining them to their children. The Tranſlator has abridged, tranſpoſed, and otherwiſe altered, many of the plays and ſtories, in ſome inſtances, perhaps, for the better; and where his literary pruning-knife has been ſeverely exerciſed in lopping what he thought the dull parts of the dramas, he has inſerted, in their room, ſome ſcions from the ſtock of *Madame de Sillery*. This Lady has many admirers, as well as M. Berquin: and as we have ranked ourſelves in the number, we cannot be diſpleaſed with this *manœuvre*; at leaſt, we muſt confeſs, that the pieces themſelves meet our approbation: but as to the propriety of their introduction here, and of Mr. M 's other alterations, we leave that to the determination of their different readers.

Art. 42. ΑΝΑΛΕΚΤΑ ΕΛΛΗΝΙΚΑ ΗΣΣΟΝΑ. *Sive Collectanea Græca, Minora, cum Notis Philologicis, atque parvo Lexico: ad Uſum Tironum accommodata.* 8vo. 5s. bound. Murray. 1787.

The advantage of collections, when judiciouſly made, is great and evident: they lay before a young ſtudent thoſe parts of an author which he will enjoy and underſtand; they conceal from him what is too difficult, and remove entirely from his ſight what is improper. The Greek Tyro is obliged to Mr. Dalziel, Profeſſor of Greek at Edinburgh, for this collection; which, poſſeſſing theſe recommendations, is well calculated for the perſons for whom it is intended; and thoſe that are but moderately advanced in Greek literature will be greatly aſſiſted by it. The paſſages contained in this volume are taken from Æſop, Hierocles, Palæphatus *de Incredibilibus Hiſtoriis*, Lucian's Dialogues, Plutarch's *Apothegmata*, Xenophon's *Inſtitutio*, Anacreon, Bion, Moſchus, and Tyrtæus. A ſhort account of each author, and of the editions through which it has paſſed, a few explanatory notes, and a Lexicon, chiefly taken from Schrevelius, are annexed. The Editor, in mentioning the editions of Anacreon, has omitted the laſt of Brunck, which came out in 1786, and which contains the *Scholia*, and more annotations than that publiſhed in 1778. He has alſo omitted to mention the laſt edition of Xenophon's works, publiſhed by Erneſti in 8vo.

Art. 43. *A Collection of eaſy Sentences from the beſt Claſſic Writers*; intended as an initial Book in learning the Latin Language. By the Rev. John Hadley Swain, Maſter of the Boarding-ſchool, Kenſington Gravel-Pits. 8vo. 2s. Rivingtons. 1786.

The principal object of this publication, we are told, is to enable a child to attain the nouns and verbs with facility, and to tell the caſe of a noun, and the mood and tenſe of a verb, at ſight. It is farther ſaid, that, by the uſe of this book, the child is made to like his grammar, and look on it as his particular friend and aſſiſtant. The Author adds an account of the manner in which this collection is uſed in his own ſchool; and he obſerves, that, from his own experience,

rience, and that of a few particular friends, it has been found to anſwer the purpoſe of an initial book to the *Latin* language; for which reaſon it is now offered for public and general uſe. In this manner Mr. Swain ſpeaks of his little performance. As far as we can judge, his account is probable and juſt. It is a companion to the grammar, and ſeems fitted to aſſiſt and accelerate that part of education to which it relates.

Art. 44. *May-Day: or, Anecdotes of Miſs Lydia Lively.* Intended to improve and amuſe the riſing Generation. 12mo. 1s. Marſhall. 1787.

We have often complained of the number, ſimilitude, and quality, of the preſent race of novels, and, in reviewing them, of the difficulty of varying our expreſſions, on account of the ſameneſs of opinion. Children's books are now almoſt as numerous, and the ſame difficulty occurs; though in theſe, indeed, we have only the multiplicity to object to; whereas, in the novels, we have not only their number, but often their tendency, to reprehend. Of the preſent little volume, we need only ſay, that like the many others which have gone before, it contains amuſing and inſtructive incidents, conveyed in ſuitable, eaſy language.

Art. 45. *Dialogues and Letters on Morality, Oeconomy, and Politeneſs.* 12mo. 3 vols. 3s. half bound. Marſhall. 1787.

This little, uſeful, ſet of books, calculated for young female readers, do not diſcredit the many commendable publications of the kind, for which the world is obliged to Mr. Marſhall, and his literary aſſociates, M. P. and Co.

IMPEACHMENT *of* Sir ELIJAH IMPEY.

Art. 46. *Articles of Charge of high Crimes and Miſdemeanors*, againſt Sir Elijah Impey, Knight, late Chief Juſtice of the Supreme Court of Judicature, at Fort William, in Bengal. Preſented to the Houſe of Commons, upon the 12th Day of December 1787. 8vo. 2s. 6d. Stockdale. 1788.

Theſe Charges, ſix in number, contain a relation of ſeveral tranſactions, according to which it appears, that Sir Elijah Impey has often deviated from the due diſcharge of his office, as Chief Juſtice, and frequently committed acts of outrage, violence, and oppreſſion.

The firſt Charge reſpects the trial of Nunducomar. The fact, as here ſtated, is as follows:

The ſupreme court at Fort William was erected for the purpoſe of affording a place of refuge for the inhabitants of the provinces of Bengal, Bahar and Oriſſa, whether Britiſh or native, who might ſuffer from the exactions, vexations, and injuries of the Eaſt India Company, or their ſervants in authority there. Soon after the eſtabliſhment of this Court, Warren Haſtings Eſq; was publicly accuſed of various peculations and corrupt practices, in his office of Governor General, by Maha Rajah Nunducomar, a native of high rank and great eminence. Nunducomar's cauſe was frequently put off, and on frivolous excuſes, delayed. Mr. Haſtings, in the mean time, indicted Nunducomar in the ſame Court, for a forgery committed five years before; and the unfortunate Rajah was condemned and executed as here ſet forth, *contrary to law.*

The ſecond Charge relates to Nauderah Begum *. The caſe was briefly this: Shabbar Beg Khan died, leaving a ſhare of his inheritance to his nephew (whom he had adopted as his ſon) Bahader Beg Khan. The widow, Nauderah Begum, was in poſſeſſion of the effects of the deceaſed; and Bahader Beg commenced a ſuit againſt the widow for the recovery of his ſhare of the inheritance; alleging that ſhe was ſecreting and removing the effects. The ſuit, the parties being Mahomedans, was referred to a Cawzee †, and two Mufties, officers belonging to the provincial court and learned in the Mahomedan law; and judgment was given that the effects of Shabbar Beg Khan ſhould be divided into four equal parts, three of which were adjudged to Bahader Beg Khan, and the fourth to the widow Nauderah Begum.

After execution of the above ſentence, Nauderah brought an action of treſpaſs againſt Bahader Beg, the Cawzee, and the two Mufties: whereupon, Sir Elijah iſſued a writ againſt the defendants, in which the ſheriff was directed, 'not to admit the ſaid defendants, nor any of them, to bail, under the ſum of 400,000 rupees ‡.' The writ being executed, the Cawzee was ſeized in the public ſtreet, in the midſt of his attendants, as he was returning home from the exerciſe of the duties of his office, in one of the courts of criminal juſtice. This diſgraceful arreſt ſtruck the inhabitants of the city of Patna, where the act was committed, with univerſal conſternation.—Several enormities, in the courſe of the trial, are alleged againſt Sir Elijah; which we ſhall not enumerate. The reſult was, that judgment was given in favour of the plaintiff, Nauderah Begum, with damages to the amount of 300,000 Sicca rupees (about 36,000l.) againſt all the defendants §. Thus Sir Elijah Impey is charged with uſurping a power of controul over the Cawzee and Mufties, men verſed and learned in the laws and cuſtoms of the Mahomedans, and acting officially in a court of juſtice, appointed to examine into the validity of deeds relative to matters of property, according to thoſe laws. He is farther charged with bringing the character of a Britiſh Judge into diſgrace, and the name and adminiſtration of Britiſh juſtice, into terror and abomination.

The third Charge is for an extenſion of juriſdiction. The principal part of this Charge ſtates 'that he [Sir Elijah Impey] being himſelf employed in, or conſulted relative to, the drawing of the charter under which he was to adminiſter juſtice in the ſaid kingdoms [Bengal, Bahar, and Oriſſa], did inſert or procure to be inſerted therein, new power, authority, and juriſdiction over the ſaid natives, not warranted by the Act of Parliament on which the ſaid charter was founded, nor ſuch as the crown of Great Britain could grant and confer by its own prerogative, agreeably to the law of nations, and

---

* Princeſs. † Judge. ‡ About 44,000l. ſterling.

§ Who, not being able to pay ſo exorbitant a fine, were thrown into priſon; which produced the miſerable death of the Cawzee, who, from age and infirmity, ſunk (as it is here expreſſed) under the perſecution of the ſaid Elijah Impey. The other defendants remained upwards of two years in the common jail of Calcutta, till they were ſet at liberty by the humane interpoſition of the Britiſh Parliament.

the common law of this realm.' Caſes are produced to ſubſtantiate the charge.

The fourth is relative to a cauſe concerning a diſputed account, in which Sir Elijah Impey is charged with having, in the undue execution of his office, committed various outrages, indecencies, and profanations the moſt abominable to the feelings of the Gentoo natives of India, and the moſt ſcandalous to any civilized nation.

The fifth Article charges Sir Elijah with accepting the office of judge of one of the courts of the Eaſt India Company, and receiving, as ſuch, a ſalary of 8000l. *per annum*; when by the Act for eſtabliſhing the ſupreme Court he was prohibited from accepting any place of office from the Company, and from receiving any ſalary in lieu of ſervices done for the Company.

The ſixth Charge concerns the affairs of the Princeſſes of Oude; in which Sir Elijah neglecting the office of Chief Juſtice, travelled round the country in the character of a ſolicitor, collecting affidavits for ſupporting Mr. Haſtings in ſeizing the properties of theſe unfortunate Princeſſes.

Such is the out-line of theſe Articles of impeachment: were we to enter into the particulars of each, we ſhould much exceed our bounds, and probably even then our abridgment would not give that ſufficient information concerning theſe intricate affairs, which may be obtained by the peruſal of the publication before us.

IMPEACHMENT *of Mr.* HASTINGS.

Art. 47. *Minutes of Warren Haſtings, and Philip Francis, Eſquires.* 8vo. 1s. 6d. Stockdale. 1788.

Theſe Minutes are ſelected from the reports of the Secret Committee, and contain the ſubſtance of the tranſactions in Council at Bengal, relative to the differences between Mr. Haſtings and Mr. Francis; and, though not publiſhed with that intention, ſome readers, no doubt, will infer, that they afford a ſufficient juſtification of the Houſe of Commons, for not ſuffering Mr. Francis to be a Member of the Committee for managing the impeachment of Mr. Haſtings.

Art. 48. *The Anſwer of Warren Haſtings Eſq*; to the Articles* exhibited by the Knights, Citizens, and Burgeſſes in Parliament aſſembled, in the Name of themſelves and of all the Commons of Great Britain, in maintenance of their Impeachment againſt him for High Crimes and Miſdemeanors, ſuppoſed to have been by him committed. Delivered at the Bar of the Houſe of Peers, Wedneſday, Nov. 28th, 1787. 8vo. 4s. Boards. Stockdale. 1788.

It is impoſſible for us to give an abridgment of theſe *Anſwers* to the numerous articles of impeachment exhibited againſt Mr. H. We ſhall therefore only inform our readers, that they appear to be drawn up with great judgment and caution. Mr. Haſtings replies to each article ſeparately; and concludes with a general exculpation of himſelf from the charges which have been brought againſt him. As to the ſufficiency of his defence, we preſume not to offer our opinion: the Members of the great tribunal, appointed to examine the facts, and determine the cauſe, are the only proper judges of the validity of the impeachment, or the veracity of the Governor's anſwers.

---

* For an account of which ſee Review for Auguſt laſt, page 155.

MISCELLANEOUS.

Art. 49. *Extrait de la Requête addreſſée au Roi par M. de Calonne, Miniſtre d'Etat.* 8vo. 2s. 6d. Robſon, &c. 1787.

Abridgment of the Memorial addreſſed to the King of France, by M. de Calonne, Miniſter of State. Tranſlated from the French by W. Walter. 8vo. 2s. 6d. Robſon, &c. 1787.

In our Review for November laſt, page 362, we made mention of M. de Calonne's *Requete*, or memorial at large, touching his unfortunate ſituation in being proſcribed by the King and Parliament on the charge of crimes which he declares to be *imaginary*; *the ſuggeſtions of the enemies of his maſter and of himſelf.* This however is a matter to which it is impoſſible for *Reviewers*, or indeed for Engliſhmen of any deſcription whatever, to ſpeak with certainty and preciſion. The buſineſs is complex and *involved* in an uncommon degree.

With reſpect to the abridgment of this memorial—a memorial which, from its extraordinary ſpirit, the *Briton* or *American* might be proud to own—the publiſher obſerves,—'I thought that many perſons who either cannot or will not ſpare the time to read publications of ſuch conſiderable length (the memorial being a quarto volume of 212 pages), would be happy to have extracts of the moſt intereſting parts, properly connected, and ſeparated from the calculations, &c. the more ſo as the extracts offered to the public have the advantage of being literally ſelected from the moſt ſtriking paſſages of the Author.' In this opinion we readily concur.

Art. 50. *Authentic Adventures* of the celebrated Counteſs Valois de la Motte, from her Birth to her Eſcape from Priſon: including the whole Tranſaction with Cardinal de Rohan, relative to the Diamond Necklace. Tranſlated from the French. 12mo. 2s. Kearſley. 1787.

The Counteſs de la Motte, who may be placed with the honourable Mrs. Greeve* as a ſwindler, but who certainly ſurpaſſes the Engliſhwoman in cunning and addreſs, has excited the attention of the public in an uncommon degree. This lady has endeavoured to enforce a belief that ſhe is deſcended from a natural ſon of Henry II. of France, of the race of Valois, and ſhe has therefore added *Valois* to her family name. This claim to a royal though illegitimate original, our Author labours to invalidate, and from his arguments we conclude him to be right, if it was worth while to be right in *ſuch* a point of inquiry. In theſe adventures, in which, by the way, there is much of extravagance and ſeeming romance, the intriguing ſpirit of Madame de la Motte is particularly ſhewn. No new light, however, is thrown on the affair of the necklace, and, perhaps, till the Counteſs has publiſhed her narrative of that tranſaction, and which ſhe has promiſed to do, no deciſion can properly be made. The truth, *and nothing but the truth*, is now, with ſome impatience, expected from her. She has eſcaped the 'power and malice of her enemies, and has therefore no longer occaſion to prevaricate. In the work before us, the Count de Caglioſtro, who has been charged by our heroine as a principal in this inimitable juggle, is repreſented as perfectly *pure and immaculate*.

---

* A woman who pretended to be related to a noble family, and who, for divers capital frauds by her committed, was, if we remember right, ſentenced to tranſportation for life.

Art. 51. *The Contraſt*: or the oppoſite Conſequences of good and evil Habits, exhibited in the loweſt Ranks of rural Life, for the Benefit of intelligent Servants, and the beſt Proficients in Sunday Schools. 12mo. 3s. 6d. Boards. Cadell, &c. 1787.

Many very important moral inſtructions are here conveyed through the medium of a natural and intereſting ſtory, in a manner well adapted to the underſtandings of thoſe for whoſe benefit it is deſigned. We heartily recommend it, as worthy of a place in the catalogue of *uſeful books*.

Art. 52. *A Short Account* of the late Dr. John Parſons, Profeſſor of Anatomy at Oxford; Dr. Richard Huck Saunders, of London; Dr. Charles Collignon, Profeſſor of Anatomy at Cambridge; and Sir Alexander Dick, of Preſtonfield. From the Edinburgh Medical Commentaries, Vol. X. p. 322, &c. 8vo. 1s. Murray. 1787.

This pamphlet contains a ſhort biographical account of each of theſe four Phyſicians: we pretend not to determine on the authenticity of the particulars here given; nor have we the leaſt reaſon to doubt the fidelity with which they are executed.

Art. 53. *Political Miſcellanies.* Part I. By the Authors of the *Rolliad* and *Probationary Odes.* 8vo. 3s. 6d. ſewed. Ridgway. 1787.

We muſt credit the title-page, for the authenticity of the pieces here collected, as we ſee at the bottom of it, the name of the bookſeller through whoſe hands the celebrated Rolliad, and the Probationary Odes, were preſented to the public. Some of the articles are anti-miniſterial election ſquibs, thrown out during the late conteſt for Weſtminſter; others are kindred *jeux d'eſprits*, which appeared, at different times, within a few years paſt; but the chief, and the beſt pieces, in our opinion, are the "*Probationary Ode extraordinary*, by the Rev. W. Maſon[*], M. A." and "*the Stateſmen, an Eclogue*;" in which the Marquis of Lanſdowne and Mr. Pitt are the characters introduced.—The whole of this aſſemblage of fugitive wit, is ſtill capable of affording entertainment, notwithſtanding the lapſe of time ſince the jeſts here repeated firſt ſet the tables at the Shakeſpeare and the King's Arms in a roar.

Art. 54. *A Reply to Philip Thickneſſe's Letter.* Publiſhed by the Author of the *Medical Cautions*[†]. 8vo. No Price nor Bookſeller. 1787.

Some private quarrels have given riſe to this production, the greateſt part of which can only be intelligible to perſons acquainted with the parties, and the particulars of their diſputes. The pamphlet contains much ſevere perſonal abuſe, whether deſervedly or undeſervedly beſtowed we know not, nor do we perceive in what reſpect the public can be intereſted in it.

---

[*] After all, this freedom with the names of reſpectable characters, ought not to be deemed allowable.

[†] Dr. Mackittrick Adair; ſee Review for Aug. 1787. p. 171.

POETRY.

Art. 55. *The Critics, a Poem.* By Juvenis. 4to. 2s. Richardſon. 1787.

The Author rails at critics: this, without ſeeing his verſes, our experienced readers will think a bad ſign[*]. Good writers, not being afraid of good judges, never revile them; but rather wiſh to obtain their ſuffrages. Certainly the opinion of one *diſcerning* reader, i. e. *a Critic*, is worth that of fifty who want learning, or taſte to diſcriminate between the beauties and defects of an Author. This Poet ſeems to have formed other ideas; for inſtance:

> ‘CRITICS the name the ſubtle murd’rers *bear*;
> At that curs’d name, the muſe can ſcarce for*bear*
> From *furious rage*’ ——— ———

But why all this ‘*furious rage?*’ Wherefore is the young Gentleman in ſuch *a terrible taking?* The Critics, he may reſt ſatisfied, will not be his worſt enemies[†]. He has moſt to fear from *himſelf*: of which this little article affords a ſtriking proof.

Art. 56. *The Story of Le Fevre,* from the works of Mr. Sterne, *Put* into Verſe by Jane Timbury. 8vo. 1s. Jameſon. 1787.

If the original Author of the truly affecting ſtory of Le Fevre could return from his grave, and read what has been done by this *putter* of that admirable compoſition into verſe, the degradation which his work in eaſy and harmonious verſe. In his notes he has collected the principal facts reſpecting his ſubject, and diſcuſſed ſeveral doubtful points, with much ingenuity.

Art. 59. *Poems*, by J. Donaldſon, Author of the Elements of Beauty. 4to. 2s. 6d. Murray. 1786.

Theſe ſmall pieces, though not deſtitute of harmony, have too little ſentiment or imagery to leave any impreſſion on the fancy, or the heart. The following is a fair ſpecimen :

'ESTIMATE *of* PLEASURE.

' Pleaſures moving human mind,
Are of mix'd uncertain kind ;
Sometimes much on fate depends,
Sometimes fancy mars or mends.
Treach'ry, dreſs'd like Truth, prepares
For the feeling heart her ſnares ;
Folly, wearing Friendſhip's guiſe,
Lends her ears to Slander's lies.
What is merit's great reward,
Save a cold or rough regard ?
What does life itſelf imply,
Since all things that live muſt die ?'

The whole conſiſts of 24 pages, looſely printed.

Art. 60. *Minor Poems*; or Poetical Pieces, never before publiſhed. Collected by L. Ker, M. B. 4to. 1s. Law. 1787.

SPECIMEN.

'*The* DEATH *of the* GODS.

An Ode written in imitation of Pindar.'

' I made the Muſes ſick
By a new ſong.'

You have likewiſe turned the ſtomachs of your Reviewers, Sir—And yet it is well known that they are obliged to ſwallow many a nauſeous draught. But to proceed ——

' Not invoking their aid
And their hearts were afraid !
They are dead, they are gone,
And I'll follow my blow ;
The Gods all anon
From Jupiter down to his Godſhip below.
Your poetical gods
Shall no longer ſurvive ;
At leaſt it is odds
That they preſently die,
If I am alive,
From the combat victorious return'd ;
The hero is Ker,
Who *alone* made the war,
See their names and their titles are burn'd.'

Alas! poor gentleman, exclaim our readers—He is ſtrangely diſordered. What can poſſibly be done for him?

"*Run for a Surgeon, breathe the middle vein.*"

Hold, hold, good folks, the Author will do extremely well. He dates from the College of Phyſicians. He is therefore in good and proper hands. Evacuants, and ſo forth, you know—In a word, if any people can *bring him to his ſenſes*, it is undoubtedly the hoſt of Warwick-lane.

Art. 61. *Sketches of Beauty*, natural and moral, ſacred to Love and Virtue. In ſix Books. Deſigned for the late Lady Viſcounteſs Valentia. 12mo. 3s. 6d. Stockdale. 1787.

We have here,—"Not three incomprehenſibles, but one incomprehenſible *."—

'Along the vegetative, ſoul-ſequeſter'd vale,
Where beauty courts the ſilent ſoft receſs;
Twice pleaſed, modeſtly ſhines, it comes and goes
Unmaſk'd: a turn will take. What tho' the eye
Keen-fir'd with life, quick lightning thro' the heart,
Or burniſh'd gloſs, be not; her cooler robes,
The milder mien, and ſteadier calm are here;
Wooing the thoughts to ſympathetic pauſe!
Thence ſtarting ſwift with her we mount the ſkies,
Gone to report the meed ſhe met on earth:
Angelic muſic ſinks to ſad ſurpriſe,
A moment paus'd their bliſs; while ſhe relates
The vile idolatry ſhe met from men,
Or brutal, ſtupid and unconſcious gaze;
Who ſee not God in her, elſe her adore:
Worſhip diſclaim, ſave to their idol-train,
Of taſtes conceited—Theſe they deify!'—

The writer proceeds through two hundred and thirty-eight pages, involved in miſt and obſcurity. What he would *be at* (as the phraſe is) we cannot tell. The whole, indeed, appears to us a matter as difficult to expound as was heretofore the riddle of Sphinx. The Author appears to be a good man: we are only ſorry that his meaning, as a poet, is not equally apparent.

Art. 62. *The Tears of* IERNE, an Elegiac Poem; on the Death of the late Duke of Rutland. By John Williams, Eſq; Author of the Children of Theſpis, &c. 4to. 1s. Strahan, in the Strand. 1787.

When real grief would expreſs its feelings, on occaſions ſimilar to that which excited the *Tears of Ierne*, it ought to be reſpected; eſpecially as it may ſometimes happen, that private friendſhip may join in lamenting the public loſs: and even faulty expreſſions of poetic ſorrow ſhould, in ſuch caſes, be exempted from all ſeverity of criticiſm. The preſent compoſition, therefore, ſhall paſs without particular animadverſion, though it poſſeſſes general merit ſufficient to entitle it to the critical reader's attention.

---

* See Mr. W.'s ſpeech in *Anticipation* 1778.

Art. 63. *A Poetical Epiſtle from a Louſe,* to Peter Pindar, Eſq; or the Louſe baniſhed from Court. 4to. 2s. Robinſons, &c. 1787.

We had much rather hear Peter Pindar ſing of a louſe, than liſten to a louſe addreſſing itſelf to Peter Pindar:—compared to whom, this creeper in poetry is but a *nit*.—Let not the ingenious inſect, however, be too much mortified. A nit is *ſomething*.—Something, too, endowed with animation; and we have not ſaid that *it* was *nothing* of a poet: nor is it every egg of a louſe that can hatch and bring forth *epiſtles in verſe*.

Art. 64. *An irregular Ode to General Elliot.* By Henry Francis Cary. 4to. Birmingham printed, by Piercy. *No Price.*

ADVERTISEMENT *prefixed:*

'It is hoped the candid Reader will pardon many imperfections in the following piece, on account of the extreme youth of the Author, who is not more than *fifteen* years of age.'

After noting the above information, we peruſed the Ode to which it relates, and were agreeably diſappointed, for we expected to meet with *many*, and, perhaps, *material* imperfections in the verſes of ſo young an Author; but this extraordinary piece affords the critic very little occaſion to exerciſe the rod of correction. On the contrary, there is as much to commend as can well be imagined, in ſo ſmall a poem. We may, therefore, look for a conſiderable degree of excellence in the more mature productions of General Elliot's juvenile panegyriſt.

Art. 65. *The Battle of Haſtings:* an Heroic Poem. 4to. 1s. 6d. Kearſley. 1787.

A *mock heroic*, the ſubject of which is, the conteſt between the *accuſers* and the *friends* of the late Governor-general of the Britiſh Eaſt Indies. The Miniſterialiſts, arranged in defence of Mr. Haſtings, are led on by the Premier; to whom are oppoſed, Meſſrs. Fox, Burke, and Sheridan, at the head of the aſſailants.—But the Oriental Chief being wounded in the conflict, he is *abandoned by Mr. Pitt*. The action, however, does not prove deciſive: Jove weighs in the old ſcales, the fate of the war; but

'As yet unfix'd th' eternal balance hung,
Now ſunk by right, and now by favour ſwung.'

The bard who, not without ability, celebrates the hard-fought day, is evidently inclined to the *Foxites*.

DRAMATIC.

Art. 66. *The Pilgrim.* A Comedy. In five Acts. Written originally by Fletcher; afterwards altered by Dryden; now revived, with material Additions, &c. 8vo. 1s. Lowndes. 1787.

Fletcher, as a dramatiſt, is ſecond to none but Shakeſpeare. In almoſt every one of his plays, we ſee a bold and ſtriking image of Nature:—not indeed ſuch an image of her as the chiſſel of a Phidias or a Praxiteles would produce, but rough-hewn, and bearing much the ſemblance of her original form.

With reſpect to the *Pilgrim*, however, we do not think that it is to be ranked among the happieſt of his poetical efforts. Beauties it certainly poſſeſſes; but they are few, and covered with ruſt. Now, to remove the incruſtation, yet leave the figure wholly uninjured, requires a nice and delicate hand. The attempt has long ago been made, but without ſucceſs.—The modern *embelliſhments* are too plainly ſeen. In fine, the language, as it now appears, reminds us in ſome ſort of that of Butler's hero, which we are told was

"Engliſh cut on Greek and Latin,
Like fuſtian heretofore on ſatin."

The turning the blank verſe into proſe, or, as Mr. Bayes ſo happily expreſſes it, *tranſproſing*, is likewiſe, in our opinion, a capital fault. Why this has been done, we are at a loſs to conjecture, unleſs indeed it was in the hope of bringing down the *Poet* to a level with the *Alterer*. A contrary effort, though unſucceſsful, might have merited praiſe.

The preſent publication differs little from that of Vanbrugh [*], who firſt attempted to bring the Pilgrim on the ſtage in an altered habit, except that the *indecencies* are pretty carefully lopped away.

Art. 67. *Engliſh Readings*; a Comic Piece, in one Act. 8vo. 1 s. Dilly. 1787.

A kind of Interlude, in which the fondneſs for Engliſh Readings is attempted to be ridiculed; but *why*, we cannot imagine. We really think, that paſſages ſelected from ſome of the moſt admired of the Britiſh writers, and delivered by an able ſpeaker, may prove at leaſt as *rational* an entertainment, as that with which Mr. Hughes, Mr. Aſtley, or any other equeſtrian hero can preſent us.

NOVELS.

Art. 68. *The Adventures of Numa Pompilius*, ſecond King of Rome. Tranſlated from the French of M. de Florian. 2 Vols. Crown 8vo. 6 s. Boards. Dilly. 1787.

In the Appendix to Review, vol. 75. page 513. our Readers will find an account of Numa Pompilius, as originally publiſhed in French. We have nothing to add to what was then ſaid on the particular merits of this truly elegant romance. The tranſlation is ſpirited and faithful.

Art. 69. *The Happy Art of Teazing*. Crown 8vo. 3 s. 6 d. Boards. Jameſon. 1787.

The Reviewer of the modern novel is in the ſituation of Hercules encountering the Hydra.—One head lopped off, two or three immediately ſpring up in its place. With theſe he is again obliged to combat; and though he has an Iolaus to ſupply him with *brands*, the monſter obſtinately and fearleſsly maintains its ground.

The Author of the work before us is an adept in the art of teazing and fatiguing his reader. He, therefore, who is obliged to follow him thro' the whole of the ridiculous ſtory here related, may ſurely reckon it among his *labours*, and even conſider it as none of the leaſt.

---

[*] The Editor is miſtaken in ſaying the alterations were made by Dryden. That great man was only employed in writing a Prologue and Epilogue, and a Sæcular Maſque at the concluſion of the piece.

HORTICULTURE.

Art. 70. *The Gardener's univerſal Guide:* or experimental Art of Gardening. Containing plain and familiar Inſtructions, founded on Experience, for performing every Part of that pleaſant and uſeful Art, both for Ornament and Pleaſure, &c. &c. By Andrew Ferguſon, Gardener, at Brentford. 8vo. 5 s. bound. Cooke.

Miller's Gardener's Dictionary, a work too expenſive for ſome gardeners, and too ſcientific for others, even in its abridged forms, is the chief root from which many practical books on gardening have ſprouted: Mr. Ferguſon's compilement ſeems to be of this number; though ſome original remarks may have been introduced.—The Publiſher can beſt account for its having been advertiſed as a new work in the year 1787; but many paſſages in the book ſhow that it muſt have been written, if not firſt publiſhed, near twenty years ago; of which the following is an inſtance:

'Among a number of pine-apples raiſed two years ſince in the iſland of Antigua, there appeared one of an extraordinary ſize and form; covered as well as crowned by its new offspring. This was brought into England, preſerved in a kind of pickle, and preſented to her Royal Highneſs the Princeſs Dowager of Wales, who is pleaſed to honour theſe ſtudies with her moſt gracious protection and regard.'

From a variety of circumſtances, but more eſpecially from the ſtyle of the book, and the recollection of ſeveral facts, we ſuſpect that the late indefatigable Dr. Hill's plan * has been uſurped by the Brentford gardener; if any ſuch gardener can there be diſcovered.

THEOLOGY, &c.

Art. 71. *Prælectio ad Actum Publicum habitum Cantabrigiæ,* 8vo. *Id. Mart. MDCCLXXXVII. Auctore Gulielmo Cooke, in Academia Cantabrigienſi Græcarum Literarum Profeſſore Regio.* 4to. 1 s. Cadell.

The queſtion diſcuſſed in this academical diſſertation is, Whether the inſpiration of the New Teſtament extends to individual words? The Orator maintains the affirmative. In ſupport of this poſition, after ſome general remarks on the writings of the Evangeliſts, he inſiſts on ſeveral expreſſions of our Saviour, which he judges to have comprehended a ſublime meaning, far beyond their literal ſignification; and concludes with remarking, that ſcarcely any words proceeded from the lips of the Bleſſed Jeſus, which were not ſpiritual and myſtical, and deſigned to form within us that ſpiritual and myſtical character, which is 'Chriſt in us the hope of glory;' and that this ſpiritual meaning can only be perceived by thoſe, whoſe 'underſtandings he hath opened that they may underſtand the ſcriptures.'—A doctrine, which, ſurely, opens a wide door to fanaticiſm.

Art. 72. *A Letter to Samuel Johnſon, LL. D.* on the Subject of a Future State. By John Taylor, LL. D. Prebendary of Weſtminſter, &c. 4to. 1 s. Cadell. 1787.

We began the peruſal of this letter with ſome degree of curioſity and expectation; but muſt confeſs, that we have been not a little diſappointed, to meet with ſo indiſtinct an account of the grounds on which the ancients believed the doctrine of a future ſtate; and ſo incomplete a view of the natural and moral arguments, by which modern writers have ſupported it The language of Chriſtian theologians is put into the mouths of Heathen philoſophers; and abſolute certainty is given to concluſions drawn from merely probable premiſes.

---

* *Dr. Hill's plan was to multiply* books under fictitious names.

'Upon the moſt ſteady contemplation and inveſtigation of matter, philoſophers,' ſays our Author, 'eſtabliſhed this truth, that as matter is incapable, by any power of its own, either of action, or ſenſation, that therefore the ſoul is independent of the body, and therefore immaterial, and *conſequently* immortal. Here you ſee, that natural religion alone proves, *beyond a doubt*, the immortality of the ſoul, conſequently the abſurdity and folly of annihilation.'

True philoſophers ſeldom ſtep forward in their reaſonings thus haſtily, or aſſert their deductions with ſo much confidence.

Art. 73. *Sermons on various Subjects*, and preached on ſeveral Occaſions. By the late Rev. Tho. Francklin, D. D. Chaplain in Ordinary to his Majeſty, and Rector of Braſted in Kent. Vol. III. 7s. Boards. Cadell. 1787.

This volume of Diſcourſes is of the ſame character with the two which preceded it; in matter, plain and practical, without any particular pretenſions to originality; in ſtyle, natural and eaſy, in ſome places riſing into elegance, in others ſinking into negligence and inaccuracy. Notwithſtanding their defects, they will generally be read with *pleaſure*, and, if it be not the reader's own fault, with *profit*.

Art. 74. *Two Sermons* on a hopeful Youth falling ſhort of Heaven: extracted partly from Dr. Watts's Sermons on the ſame Subject. 12mo. 4d. Symonds. 1787.

There was ſomewhat peculiarly decent and engaging in Dr. Watts's manner. A degree of reſemblance is preſerved in this publication, ſaid to be *partly* extracted from his diſcourſes, which, perhaps, are not very conſiderably altered: one paſſage we do not recollect in the original: it relates to pride, calumny, and ill-temper, and is as follows: 'Some people, with a greater regard for *ſpeculative* than *practical religion*, have ſaid *wittily*, and in order (as it ſhould ſeem) to *palliate* this *vice* among the coarſe and loweſt claſſes of mankind, that "Grace ſometimes grows on a crab-tree *." Unfortunate ſaying! deſigned to veil an eaſy beſetting ſin, and to make wickedneſs tolerable. Not ſo ſaid the *apoſtle James*; when he *reaſoned* about *the ſame matter*, he argued thus; *Doth a fountain ſend forth at the ſame place ſweet water and bitter?* &c. The *natural* behaviour which ariſes from Chriſtianity, is diſtinguiſhed by decency and lovelineſs; and it produces in men, not only the things which are true, honeſt, and pure, but the things which are *lovely* and of *good report*.' The Editor ſeems to ſuppoſe, that Dr. Watts's original ſermons were compoſed more directly for his own ſociety, whereas theſe, it is ſaid, are deſigned *unlimitedly* for all young people: Sunday-ſchools are particularly mentioned, 'or any other inſtitutions for promoting Chriſtianity.' It is very probable that this little tract may prove beneficial to young minds.

---

* We remember to have heard, long ago, of ſomewhat like this ſhrewd ſaying; which was then aſcribed to the late celebrated Mr. (commonly ſtyled *Tom)* Bradbury, an eminent Diſſenting Miniſter. Speaking of thoſe *ſour Chriſtians* who make religion look ugly, he [if B. was the man] pleaſantly, but ſarcaſtically ſaid, "Aye, we do, *ſometimes*, ſee grace grafted on a crab-ſtock."

Art. 75. *A Charge delivered at an Ordination in London.* By John Clayton, Miniſter of the Goſpel. 8vo. 9 d. Buckland.

This Author profeſſes to publiſh merely from the motive of ſelf-defence. Some parts of what he delivered * had given riſe to ſome objections, or miſrepreſentation. We are entire ſtrangers both to him, and to the objectors or objections which are ſaid to have ariſen. He ſeems to be an acute and ſenſible man. We were rather ſurpriſed by ſomething like humour on ſuch an occaſion, when, at the entrance of his Charge he tells his brother, 'I came not from our diſſenting *Athens*: I came from *Nazareth*.' A note informs us that he was educated at a ſeminary at *Trevecca*, under the patronage of Lady Huntingdon. He was alſo intended for the eſtabliſhed church; but meeting with Towgood's Letters, they effectually fruſtrated that purpoſe. We cannot ſay that we obſerve much of a methodiſtical caſt in the performance. One part of his advice that has occaſioned diſguſt, is, when he recommends it to us to *ſecure and improve ſolitude*. 'This teſtimony [it is ſaid in a note alluding to what follows] againſt the conviviality of the age, has been conſidered as highly criminal. I am not hoſtile to convivial intercourſe under due regulations, though I view it not in that light which thoſe perſons do who think it neceſſary, in order that a ſtudent or miniſter may become acquainted with the world. Alas! a knowledge of the world does not conſiſt in creeping up into faſhion, as to dreſs and addreſs, or in being allowed to dine at the hoſpitable board of a tradeſman in the city, nor can it be obtained even by *tours* to Margate and Brighthelmſtone.' There is ſome alluſion in this remark with which we are unacquainted. But ſurely Mr. Clayton forgets himſelf; as we learn from the beginning of his preface, that he had made a *tour* to Bath, at which place he was when he was urged to engage in the ſervice that occaſioned this charge. However, the advice he gives, ſeems (on the whole) adapted to the office in which he appeared: we think it very probable, that he may too haſtily or too warmly have attended to little animadverſions which ſhould rather have been ſilently paſſed over.

Art. 76. *A Letter to the Jews:* with occaſional Remarks on a late Addreſs to them from Dr. Prieſtley. By a Layman. 12mo. 6 d. Walter. 1787.

R. W. whoever he is, ſeconds Dr. Prieſtley's benevolent attempt, although, as to ſome principles, he diſſents widely from him. 'According to the teſtimony,' he obſerves, 'of three Evangeliſts, Matthew, Luke, and John, to be a real Chriſtian in doctrine, without admitting that Jeſus Chriſt is the begotten *Son of God only*, appears wholly impoſſible.'—But,—he aſks,—Is the foundation of *general truth* at all ſhaken or diſturbed, becauſe fallible men differ in their opinion even on the moſt *eſſential* points, or becauſe they are blinded by prejudice, or influenced by perverſeneſs?—This Author, however, applauds Dr. Prieſtley's Addreſs, notwithſtanding, as he apprehends, its notorious departure, in ſome inſtances, from the Chriſtian faith. He tells the Jews, it lays before them as great a body of evidence and weight of reaſoning, to prove the *goſpel* a divine revelation, as could be contained in the compaſs of the Letter, and well ſuited to awaken the attention of every man acceſſible to entreaty and alarm. His activity, he adds, in ſo great a cauſe, calls loudly for inſtant imitation. This Writer appeals principally to the preſent ſtate of diſperſion, and at the ſame time of diſtinction, in which this people have been for ages, and yet continue; and in this connection he exhorts them, particularly the more learned of their community, to enquire for themſelves and *ſearch the Scriptures* that they may diſcover the truth. He preſſes them to it with great earneſtneſs: and concludes with requeſting their examination of a few authors on the ſubject, ſuch as Newton on the Prophecies; Butler's Analogy; Lardner's Credibility; Sherlock on a future State; Prieſtley's Evidences; Lyttelton on the Converſion of St. Paul; and laſt of all, which we did not much expect, comes Soame Jenyns on the *internal* Evidence of the Chriſtian Religion.—Such is this pamphlet.—Should it be objected, that the people to whom it is addreſſed, are too much engroſſed by very different objects to yield it a fair attention,—ſtill, however, the deſign is laudable: and as our Letter-writer obſerves, 'every Chriſtian may righteouſly hope, and diligently contend, for that poſſible ſucceſs which has good for its object.'

---

* We ſuppoſe at the place in which the late Dr. Gibbons officiated.

SINGLE SERMONS.

I. Preached before Lord Viſcount Mount Edgecumbe, and the Amphibious Lodge of Free and Accepted Maſons, on laying the Foundation-ſtone of St. George's Chapel, in Eaſt Stonehouſe, Devon. By J. Bidlake, A. B. Chaplain to the Earl Ferrers. 4to. 1s. Law, &c. 1787.

This is a very ſenſible diſcourſe, from 1 Cor. ch. iii. v. 11. *For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.* From theſe words, well adapted to the occaſion of erecting a new chapel for Chriſtian worſhip, the preacher, after inſiſting on the evidences that eſtabliſh the truth of the Chriſtian religion, proceeds to inſiſt on the amiable tendency of its precepts; 'which muſt ever endear it to the virtuous and benevolent, in its actual, undeniable, and viſible, effects on the temporal happineſs, and moral improvement, of mankind.'

But, in the title-page, this ſermon is recommended to us as being preached before a Lodge of Free Maſons, though there is not a word concerning free-maſonry in it; and the omiſſion was prudent, as it would have required ſome ingenuity in the preacher to adapt his text to a denomination of men who profeſs to build their principles of charity and benevolence on *another* foundation! He does, indeed, *once* refer to them, when he adds, 'But I need not longer expatiate on principles *ſo well* underſtood by the reſpectable Society which I now have the honour to addreſs:' yet it may be imputed to our ignorance of the inſtitution, if, on the credit of this diſcourſe, we take it for granted, that the *Amphibious* Lodge might have underſtood thoſe principles *as well* in the plain character of *good* Chriſtians, without any farther pretenſions.

II. *Sheſhbazzar and his Maſons*: delivered at Bethel Chapel, Sheerneſs, at the Requeſt of the Maſter and Lodge of the Ancient and Honourable Society of Free Maſons, on the 24th of June 1787, and publiſhed at their Requeſt. By W. Shrubſole. 8vo. 9d. Terry, Pater-noſter-row, London.

If the beauty of holineſs, with the obligations of moral duties, under a contemplation of preſent advantages and future expectations, carry no poſitive conviction with them, but derive all their recommendation from catching the fancy by *ſimilitudes*; then Mr. Shrubſole appears to have been a very energetic and edifying preacher. He informs us, in a prefatory addreſs, that he ' is *not* a member of the honourable Society of Maſons;' nevertheleſs, being requeſted to preach before them on the evening of St. John's day *, the conveniency of becoming all things to all men, prevailed on him, for that evening, to become an occaſional conformiſt, and put on the character of a brother; and, in this aſſumption, he acquitted himſelf ſo well to the ſatisfaction of his audience, that the ſermon is publiſhed at their deſire. Indeed he has ſhewn ſome dexterity in deducing a good exhortation to Chriſtian piety from a deſcription of the ſeveral parts, and furniture, of the temple of Jeruſalem, with their dimenſions in Hebrew cubits; firſt carefully premiſing, that dropping all fractional parts, he takes the cubit at twenty-one inches of our meaſure!

III. Preached at St. Mary, Ipſwich, June 25, 1786, for the Benefit of a Charity-ſchool. By Edward Pearſon, M. A. Fellow of Sidney-Suſſex College. 8vo. 1s. Rivingtons. 1786.

The charity-ſchool conſiſts of boys and girls, clothed and educated chiefly by voluntary contributions; and the profits of this publication, it is ſaid, if any ariſe, will be applied to the ſame purpoſe. We alſo find that the children are employed in ſome kinds of work. The ſermon principally conſiders the *meaſure* and the *manner* of diſtributing; which ſubject is purſued in a judicious and rational ſtyle, likely to produce the conviction, and obtain the aſſent of the reader. The text is 1 Tim. vi. 17, 18. *Charge them that are rich*, &c.

IV. Occaſioned by his Majeſty's late Proclamation for the Encouragement of Piety and Virtue, &c. By Edward Pearſon, M. A. Fellow of Sidney-Suſſex College, Cambridge. 8vo. 1s. Dilly, &c. 1787.

A ſenſible, practical, and uſeful diſcourſe, adapted to the deſign and occaſion. The text is Prov. xiii. 34. *Righteouſneſs exalteth a nation*, &c.

---

* Poſſibly no clerical brother was within hail. We underſtand from the diſcourſe, that his text, *Ezra*, ch. v. 16. was recommended to him.

V. On the State of the diſtreſſed Curates of the Eſtabliſhed Church throughout the Kingdom of Ireland. By a diſtreſſed Curate of that Fraternity. 12mo. 58 Pages. Drogheda printed. 1787. No Price.

The text is, 1 Cor. ix. 14. 'Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live by the Goſpel.' It does not appear that the ſermon was ever preached; it is not, indeed, calculated for delivery before a religious congregation, being an addreſs to Parliament, ſetting forth the diſtreſſes of the Curates in Ireland, and the neceſſity for increaſing their ſalaries *. The Author anſwers the ſeveral objections that have been made againſt affording this uſeful body of men an additional income, with ability and judgment. His arguments are chiefly drawn from the New Teſtament. His language is ſometimes quaint; and his reaſoning, though ſeaſoned with touches of pleaſantry, unexpected from the pen of a *diſtreſſed Curate*, is ſuch as, we hope, will contribute ſomewhat toward inducing the Parliament of Ireland to relieve the wants of his ſuffering brethren.

As a ſpecimen of the Author's manner, we ſhall tranſcribe the following paragraph: 'If, according to the obſervation of another man, "A good example be, to a clergyman, as oil to a lamp," the Author of this may ſay, a reſpectable competence is the wick of the ſpiritual luminary; it holds together the actions of a good life, thoſe oily particles that are the very "marrow of divinity," to the beſt advantage for ſhewing forth goſpel-light. The *candle*, without it, is *beneath the buſhel* of OBSCURITY; the rays, kept down, as under the ſhadow of an impending extinguiſher. Such is the preſent penury of diſtreſſed Curates to their reſpective qualifications, all—all contracted, depreſſed, confined to a lowly focus, where it hardly allows them to glimmer, and even threatens with a period to the vital flame: while a few moths of the gay world idly ſport around the clerical radiance, (thus faint!) in the pride of equipage, or Sunday exhibition thereof at the country church; where, ſuppoſe the good Paſtor arriving, if ever *the Lord had need of an aſs*, he now wants an † HORSE for the ſeemly accommodation of his ſervant, who, having waded ſome miles through winter-mire, meets the condoling villager's ſalute, that withered leaf from the *branches the multitude ſtrewed in the way of his Maſter*, when he was riding into the *holy city* on the quadruped firſt named.'

The diſtreſſed Curate is, in our opinion, a fit object of attention; and we hope the Parliament will liſten to his complaints, and remove the cauſe of them.

---

* We collect, from this diſcourſe, that a bill for raiſing the ſalaries of this claſs of the inferior clergy of Ireland, has been, and perhaps ſtill is, in agitation.

† 'Diſtance of a pariſh from a market-town, may account for non-reſidence; ſmallneſs of income, for the want of an horſe.'

⁂ A further account of the *Memoirs of the Royal Society of Agriculture at Paris*, which are briefly mentioned in our preſent Appendix, will appear in the Review for next month.

☞ Our anſwers to *Correſpondents* will be found in the Appendix to our laſt volume, publiſhed with this number.

THE MONTHLY REVIEW,

For FEBRUARY, 1788.

Art. I. *The Hiſtory of Great Britain:* from the Revolution in 1688, to the Acceſſion of George the Firſt. Tranſlated from the Latin Manuſcript of Alexander Cunningham, Eſq. Miniſter from George I. to the Republic of Venice. To which is prefixed, An Introduction, containing an Account of the Author and his Writings, by William Thomſon, LL. D. Publiſhed by Thomas Hollingbery, D.D. Archdeacon of Chicheſter, and Chaplain in Ordinary to his Majeſty, F.R.S. and S.S.A. 4to. 2 Vols. 1 l. 16 s. Boards. Cadell. 1787.

THE Public is here preſented with a valuable work, which will caſt much new light on an important period of the Engliſh hiſtory. The Author was nearly connected with the family of the Editor, into whoſe hands the original (*Latin*) manuſcript came, on the death of a near relation. Dr. Hollingbery informs the Public, that the work has undergone the inſpection, and met with the approbation, of the Earl of Hardwick, and the Rev. Dr. John Douglas *; and that it has ſince been committed to the care of Dr. William Thomſon, the continuator of Watſon's Hiſtory of Spain, who, he obſerves, has expreſſed the ſenſe of the Author with fidelity.

Mr. Cunningham (as appears from the Introduction, drawn up with great ingenuity by the Tranſlator) travelled with the Earl of Hyndford, between the years 1692 and 1695. In the year 1697, and probably ſome time before, he had the charge of Lord Lorne, afterward ſo well known by the name of John Duke of Argyle; who continued under his care till the year 1700. It is probable, that he was in Holland in 1688. He was certainly ſent by Government into France, in 1701, to report the ſtate of the French forces and finances. Soon afterward he travelled in Italy and Germany, and was at Hanover with Mr. Addiſon. After his return, he was employed, through the intervention of Dr. Moore, Biſhop of Norwich, in a ſecret negotiation for the purpoſe of reconciling Mr. Harley and Lord Somers; and was conſulted about the appointment of a new miniſtry for Scotland, and on other Scotch affairs. He ſeems to have been again in Holland and Italy in the years 1706, 1707. During all this time, and thence to the end of Queen Anne's reign, he was intimately converſant with affairs of State, and connected himſelf cloſely with the Whig party.

---

* Now Biſhop of Carliſle.

Dr. Thomſon, in his Introduction, collects and compares a great variety of circumſtances, to determine whether our Author was the ſame Alexander Cunningham, who obtained a high reputation as a critic, by an edition of Horace, which he publiſhed in oppoſition to Bentley: a point, which he is, after all, obliged to leave undecided.

There can, however, be no doubt, that our Author was well acquainted with the principal actors in the ſcenes which he deſcribes; and that, in ſome of them, he himſelf bore a part. His ſituation, therefore, enabled him to write a hiſtory of this period, which ſhould be ſomething more than a mere republication of facts already known: and we find, on peruſing his work, that it has a juſt claim to be ranked in the claſs of original hiſtorical compoſitions.

Mr. Cunningham appears to have poſſeſſed a ſhare of penetration, which qualified him to make a very advantageous uſe of his opportunities for diſcovering the real characters of men, and exploring the true cauſes of events. He relates facts, not in the dry and detached manner of a mere journaliſt, but with all the ardour and ſpirit of a real ſpectator. His deſcriptions of military tranſactions, and of political counſels, are lively and intereſting. Whatever his portraits may want of the delicacy of modern finiſhing, is amply compenſated by the maſterly boldneſs of the outline. He every where diſcovers a ſtrong attachment to what are commonly called Whig principles, and ſhows himſelf to have been incapable of writing with perfect coolneſs, in relating affairs which affected the moſt valuable rights of mankind:—a circumſtance that caſts no diſcredit either upon the Author or his work. The reflections, which are copiouſly diſperſed through the narrative, and are every where expreſſed with undiſguiſed freedom, are, for the moſt part, judicious and liberal. In ſome inſtances, however, we obſerve, that the Author's prejudices againſt individuals have carried him into violent invectives; as is particularly the caſe in his account of the conduct and character of Biſhop Burnet, and of General Stanhope. We muſt add, too, that he ſometimes indulges himſelf in ſevere ſarcaſms on the clergy, and on the female ſex.

The elevated tone of hiſtory is by no means preſerved through the work. The Author frequently ſteps aſide from the great buſineſs of the field or the ſenate, to deſcribe the intrigues of courts, to delineate the manners of the times, and to relate intereſting

tereſting or amuſing anecdotes: he ſeems indeed to have poſſeſſed a happy vein of humour peculiarly ſuited to this kind of compoſition; and, though he may be thought to have ſometimes, in this particular, violated the ſtrict rules of hiſtorical writing, the violation will eaſily be pardoned by ſuch readers as are not too wiſe to ſmile, or too polite to laugh.

As ſpecimens of the Author's abilities for hiſtorical writing, we ſhall extract his account of the Prince of Orange, afterward William III. of England, and his narrative of the battle of Teniers. Of this Prince, he ſays:

'Though the Prince of Orange was naturally reſerved, yet he wanted neither quickneſs of parts, nor readineſs of expreſſion, nor a competent ſhare of learning: even De Witt himſelf, who was an exquiſite judge of men, acknowledged, that he had in his youth attained to great maturity in every virtue. He was prudent in council, bold in all his undertakings, and fierce in action. There is little reaſon, at this day, to mix every ſmall failing with the high praiſes of ſuch a youth. No man in his opinion lived up to the dignity of his nature, whoſe whole life was ſpent in acquiring the gifts of fortune, or in gratifying his various appetites and paſſions. He alone, in his eſtimation, deſerved the name of a man, who performed actions worthy of being held in everlaſting remembrance. It was his ambition in reality to be what others are proud to ſeem. He delighted in nothing more than the exerciſe of genuine benevolence, and the defence of the liberties of mankind. He conſulted the intereſt of his country in matters of religion, though he himſelf was moſt attached to the Voetian ſect. As to other ſects, he thought them all tolerable, even the Papiſts themſelves, the Jeſuits alone excepted. He looked upon Monday as an unfortunate day to his family; and therefore would never undertake any buſineſs of importance on that day. In all accidents of human life, he aſcribed much to Divine Providence, without excluding liberty: but right reaſon, as being implanted in us by God, was to him the ſupreme law. He conformed himſelf to the manners of the Dutch, being reputed ſparing of his money; though he would oftentimes contribute to the relief of the public neceſſities by his own example, and out of his own pocket. When he had quenched the flames of ruinous diſſenſions at home, he contracted alliances with the neighbouring princes. He reſpected the Elector of Brandenburg and the Duke of Zell as if they had been his parents. And, to ſum up all in a few words, all the aſſerters of liberty, and the patrons of the Proteſtant religion, had their eyes at that time upon this young prince: nor was his uncle, the King of England, diſaffected to him; being continually importuned by his ſubjects, the complaints of all good people, and the entreaties of his parliament, to put an end to the war againſt the Dutch, and to eſpouſe the Proteſtant intereſt according to the triple alliance.'

The death of this monarch is thus related:

'The King, for ſome years paſt, having been much indiſpoſed, was wont to divert himſelf in his weakneſs by exerciſe; and, being ſenſible of his *approaching death*, had two years before diſpoſed of his effects by will. And now, when his late hurt had confined him at home, ſo that he could not recreate and cheer himſelf with the purſuit of pheaſants and partridges, as he had been accuſtomed to do, nor diſperſe the humours by any exerciſe, they fell into his knee, and affected him with violent pains. Death, which he had ſo often braved with intrepidity in the field, now ſtared him in the face at home. Within four days, reſting on his couch, he was ſeized with a ſudden ſhivering, which turned to a fever, and ſpread itſelf farther. The fever was accompanied with a cough, which every day increaſed; on perceiving this, the King's phyſicians began to deſpair of his life; for he laboured under a violent diarrhœa and want of ſleep. And now to diſplay in his laſt moments that noble conſiſtency and propriety of conduct which diſtinguiſhed his life, he gave the royal aſſent to the act for abjuring the Pretender, which had paſſed the two houſes of parliament, without being biaſſed either by love or hatred. And this he did at the requeſt and by the advice of his parliament and friends; and at the earneſt entreaty of the princeſs Anne, leſt, by any alteration of the times, what he had done for the public ſafety, religion, and liberty, might be turned to her prejudice, and to the ruin of her friends.

‘ The King, to the very moment of his death, retained the perfect uſe of his ſenſes; and his memory was almoſt as ſtrong as when he was in his beſt ſtate of health. As he lay upon his bed, he talked to thoſe about him with gravity and gracefulneſs; and prepared himſelf for his departure in ſuch a manner as contributed to heighten the eſteem and veneration which had formerly been paid him by all who were near him. At laſt he called for the Archbiſhop of Canterbury to adminiſter to him the holy ſacrament; and after having received it in the uſual manner, he died, with an even and conſtant mind, and without the leaſt alteration of countenance or diſorder of body, 8th March 1702.

‘ At the very laſt moment, when his mind was otherwiſe oppreſſed, he retained a juſt ſenſe of the redemption of mankind, and the remembrance of his good ſubjects. Thus he lay ſo quietly and compoſed, with his eyes fixed upon heaven, when his ſpeech failed him, that no man could die either better prepared, or with greater conſtancy and piety than this prince, of whoſe juſt praiſes no tongue *ſhall* be ſilent, and no time unmindful. And if any King be ambitious of regulating his councils and actions by the bright examples of the moſt famous men, he may form to himſelf an idea of a great prince, and a grand empire, not only from this King's life, but from the public records of the Engliſh and Dutch nations. If he was apt to be too eaſily reconciled to his moſt inveterate enemies, it was only that thoſe things which he had done for them might be delivered down more complete and ſecure to the Britiſh empire, and the commonwealth of Holland. He is ſaid never to have repented ſo much of any thing in his whole life, as that he had two years before his death changed his miniſters, and particularly the Lord Somers, for whom he had a great eſteem.’

Concerning his perſon and temper he adds:

‘ King William was of a middle ſtature, and had cheſnut *coloured hair*; he had a piercing eye, a hooked noſe, round ſhoulders, and ſlender legs; his appearance was not uncomely, whether ſtanding or ſitting; but he was moſt graceful on horſeback. In his common converſation he was courteous and affable; in matters of importance, grave and reſerved; and on no occaſion did he ſink below his dignity. He was ſometimes apt to be choleric, but the heat of his temper ſpent itſelf among his bedchamber-men and phyſicians. He was ſo mild and merciful that he would have pardoned his worſt enemies, and even thoſe who had conſpired againſt his own life, if the parliament had not prevailed with him to the contrary. In various kinds of eloquence, no man was more acute, ſententious, or polite. In doubtful or dangerous caſes he diſplayed wonderful quickneſs, alacrity, and ſingular benevolence; and not leſs addreſs to gain the favour of other princes, and to endear himſelf to God and man: and ſuch was his benignity, that he ſeemed not either in his private capacity deſirous of riches, nor in his public, ambitious of crowns to gratify his avarice, but to qualify himſelf the better to become an inſtrument of doing good.'

The celebrated battle of Teniers (or Malplaquet) is thus related:

'The French were encamped near the towns of Taiſniere and Malplaquet, which were covered with the woods of Doura and Blaugies on the right and left: and in their rear they had fields full of buſhes and hedges, very fit to ſecure them of a retreat. They had alſo examined all the defects of their entrenchments, and ſpent all the night in fortifying their front. The next morning early they began again to work on the ſame, and ſo continued two days; while the confederates, without making any attempt, were drawing their forces together, and waited for the reſt, which were on their march, to join them from the camp before Tournay: for theſe reaſons they did not attack the French the firſt day, a conduct which many ſeverely cenſured.

'The confederates camp extended on the left to Blaquiere, and on the right to Sart, and the centre was at Blaregnies. The Duke of Marlborough and Prince Eugene, having conſulted the field deputies of the States-general, reſolved immediately to give the enemy battle. Monſieur Van Goſlinga was the only one of thoſe deputies who, by his courage, promoted this affair: the reſt were unwilling to conſent to it, leſt they ſhould be thought too laviſh of the blood of the ſoldiers: "for," ſaid they, "what hopes can ye have of forcing a camp ſo exceedingly fortified both by art and nature?" However, in the council of war, it was reſolved to give the enemy battle: and, on the 12th of September, by break of day, the generals drew up the army; and riding along the ſeveral ranks, gave the neceſſary orders for fighting, and inſpired the ſoldiers with courage. The ſoldiers, on their part, expreſſed a general alacrity, and entreated their commanders to make uſe of the preſent opportunity, and to truſt to their fidelity and courage.

'With a loud huzza, therefore, and the diſcharge of all their cannon, the ſignal was given for battle: the attack was made in three places, and the fight maintained with incredible bravery on both ſides. The Duke of Argyle firſt led up the Britiſh forces through the woods againſt the enemy, on the right of the main battle: after he had received the enemy's fire, he fell upon their entrenchment, and cut through and overthrew them and their works together: then purſuing thoſe who fled to their ſecond entrenchment, he vanquiſhed and drove them out of that alſo; and, after that, puſhing through the midſt of the enemy, and trampling down all before him, he ſtopped not till he came to their third entrenchment, where he cut through them again, and bravely maintained his ground: but in the other two places the confederates were repulſed.

‘ The confederates, however, unexpectedly returned with greater courage, and attacked the entrenchment of the camp: but though the ſituation of the place did not afford them a paſſage, they ſurmounted it at laſt by their courage and the remembrance of their former victories, and drove the enemy back to the ſecond entrenchment: but, as the Germans had left an opportunity for thoſe runaways to rally again, the French, with ſome freſh reinforcements, returned out of the trenches to the fight. However, as they were much weaker than the Germans, and had maintained a fight two hours with great bravery, the French, quite ſpent with long fighting, and fainting under their wounds, turned their backs, and left their poſts to the Germans. Being now beaten out of the field, they retreated to their third entrenchment, and there refreſhed themſelves: Prince Eugene obſerving this, immediately took poſſeſſion of that entrenchment which was left unguarded, and flew to ſuccour the Dutch on the left, who were preſſed very hard; leaving his horſe to ſupport his own party, if they ſhould happen to be oppreſſed. Here the battle was a long time doubtful, and it was not eaſy to diſcern which ſide had the advantage; becauſe they who were repulſed, as both ſides were in their turn, found a ſafe retreat for a long time among their own horſe.

‘ The confederates cannon did great execution upon the enemy, and were of ſpecial ſervice at this critical juncture: for a ſlight touch of a cannon ball ſo wounded the Duke de Villars in the knee, that he was forced to be carried out of the field.

‘ The Dutch infantry were cut off almoſt to a man: they had made an obſtinate reſiſtance on the left wing, and fought ſo, that when their firſt lines fell, the next advanced into their rank. The Duke of Marlborough ſent Lieutenant-general Withers to their relief. Prince Eugene perceiving their admirable valour to be in danger of being borne down by the multitude of their enemy, and that Withers was intercepted, haſtened thither with a party of his own troops, and with ſword in hand cut his way through the midſt of the enemy, to their ſuccour: and when he came up to them, diſmounting his horſe, he charged through the thickeſt of the enemy. At the ſame time three regiments of Daniſh horſe, which had been poſted as a rear guard to the foot, and had not been yet engaged, were called up thither by the Duke of Marlborough. This relief gave new life as it were to the Dutch; who now, making a freſh attack, mounted an entrenchment twelve feet high: whereupon victory began to declare in favour of the confederates, and the right wing of the enemy was cut off from their left. This cauſed a terrible ſlaughter; and the Dutch, cloſing their ranks, drove the enemy from both their entrenchments, and put them to rout. And now they made but a weak reſiſtance: for being by this time thrown into diſorder, whatever parties came up to join them, did but add to their confuſion, and increaſe at once their fears and their danger: from thence they fled to the neighbouring woods, in order to form themſelves again.

'At the ſame time the Britiſh horſe, as well as the Earl of Orkney, with ſome battalions of foot, advancing on the right wing, attacked the third entrenchment, and drove the enemy, who were drawn up in the plain of Bleron, through the woods on the other ſide: but the ground was ſo diſadvantageous, that ſome of our ſquadrons were put into diſorder by the French King's houſehold troops. The Duke of Marlborough obſerving this, haſtened thither; and in a ſhort ſpeech, exhorted them to remember their wonted bravery, and not to loſe their ſhare of the victory which was already won. This was no ſooner ſaid than the Prince of Wirtemberg rallied his troops, and led them up again to the battle. Here again the fight grew very fierce: at length the fortune of war changing, all the French in general turned their backs, and fled through a little wood to their foot, much hurt and torn among the buſhes. Thus the enemy being put to flight on all ſides, quitted the field of battle.

'When the confederates had taken poſſeſſion of the enemy's camp, which was ſo ſtrongly entrenched that it looked like a well-fortified town, they ſent out eighteen ſquadrons to clear the woods; who, finding no enemy there, proceeded onward till they came to an opening. There they perceived the French troops flying through the fields towards Maubeuge, and ſome regiments drawn up behind the woods, to make good the retreat of the reſt. The Marſhal de Bouffiers had given orders for their retreat in three columns: the confederates purſued the enemy in their flight ſo far as Quievrain, with very little ſlaughter. The foreſt of Ardenne, which extends far and wide through the country of Beauvois, was a great ſhelter to them in their flight. Some of the enemy marched off with all ſpeed towards Maubeuge, others to Condé and Valenciennes: but ſuch a panic fear had ſeized them, that they marched both night and day, leaving many of their wounded men behind them at Maubeuge.

'When night came on, the confederates could not purſue them any farther, on account of their wounded ſoldiers, and the care of burying their dead. Beſides, they knew that all the roads were beſet, and that the horſemen might be eaſily ſurrounded in the night.

'The Duke de Villars being, as I have already mentioned, grievouſly wounded in the knee, was forced to quit the field in the heat of the battle: but Prince Eugene, who was wounded ſlightly, was detained no longer than to have his wound bound up. Divine Providence, which is preſent in time of danger, and rules the ſtorm of war, preſerved the Duke of Marlborough ſafe on that dreadful day, as well as the Duke of Argyle, whoſe coat is ſaid to have been cut and ſhot through in many places. General Webb alſo received a wound in his loins, of which he was lame a long time afterwards.

'The Brigadier Lalo, Sir Thomas Pendergraſs, Colonel Rivet, Lieutenant-colonel Arundel, with many captains and ſubalterns, and other brave men, fighting valiantly on that day, in the fields of Taiſniere, were there ſlain. Colonel Cranſton, in the act of ſolemnly devoting himſelf to God, upon his bended knees, was killed by a cannon-ball. James Campbell, the Earl of Stair's lieutenant, gave proofs of his ſingular valour in view of both armies. For while the victory was yet doubtful, he ruſhed with great fury againſt the enemy with a party of his men, and cutting down all before him, opened a way through the midſt of the enemy, and returned the ſame way to his friends. The bravery of this youth very much encouraged the confederates, and diſheartened the enemy, who were ſo much terrified, that none of them afterwards was ever willing to come in the way of a white horſe, which was the colour of his.

'Monſieur Van Goſlinga alſo, one of the Dutch deputies, over and above the duty intruſted to him by the States, was obſerved that day to rally their troops when diſordered in the abſence of their commanders, and to lead them up again to the battle, giving ſignal proofs of his wonted bravery. This gave ſome people occaſion to blame him, as they did alſo the generals for venturing a battle, becauſe the office of a deputy was different from that of a general: but as his action was crowned with ſucceſs, others applauded him both for his courage and military conduct. In this battle there were reckoned of the confederates ſix thouſand killed, and nine thouſand wounded; of the French ſeven thouſand killed, and ten thouſand wounded. But their loſs was ſtill greater; for there were a vaſt number of deſerters. Though this victory coſt us dear, yet, within the memory of man to this day, there never was greater courage ſhewn by ſoldiers, nor wiſer conduct diſplayed by commanders, than by thoſe of all the confederated nations on that day. Nay, even the French, though vanquiſhed, acquitted themſelves greatly beyond expectation in this battle. Many of the confederates wounded men, whom the ſurgeons had deſpaired of, afterwards recovered. Very few of the enemy were taken in battle. Their wounded men, who were left at Maubeuge and other towns, fell into the hands of the confederates the next day. Theſe, through the clemency of the generals, had liberty to return into France, on condition that, as ſoon as they ſhould be healed, they ſhould ſurrender themſelves priſoners of war in Holland, according to an engagement made between Major-general Cadogan and the Chevalier de Luxemburgh, concerning theſe priſoners and the burial of the dead. In this battle a great number of the enemy's cannon and colours were taken.'

Of the Author's turn for anecdote and humorous deſcription, we ſhall add the following examples:

Speaking of the *French prophets*, who attracted much notice in this country, about the beginning of the preſent century, he ſays,

'About two years before this (1705), a company of ſtrolling prophets came over from France into England. This contagious tribe miſerably infected many frantic and crack-brained people at London, who fancied they had revelations of many things to come; for theſe men's idle ſtories being divulged among the people, occaſioned numerous meetings of them about the ſkirts of the city. Nor did theſe men ſpare even ſacred things. There you might ſee the prophet lying flat upon the ground, as if he was juſt expiring; or elſe, like one out of his mind, he is mute, ſweats, and trembles! At length he begins to rave, and work himſelf out of breath, as if it were to ſhake out the ſpirit, uttering a multitude of words without any coherence, but ſuch as are peculiar to prophets; ſometimes he ſhuts his foaming mouth cloſe, and ſometimes opens it wide, repeating the names of the Aſſyrian and Egyptian Kings, and pronouncing uncouth words, pumped up, as it were, from the bottom of his belly. On the ſight of this, not only ſome chemiſts, mathematicians, and others, whoſe natural genius diſpoſes them to divination, were tainted with their errors and falſe notions; but naughty women alſo, who were corrupted both in body and mind, became infected with their diſorder, and began to propheſy! But, ſince medicine avails little to cure the diſtempers of the mind, in order to prevent the ſpreading of the infection, theſe prophets were called to account, and ſome of them proſecuted. At laſt they gave out that they could raiſe the dead! And when the prefixed time came, which they had appointed for the reſtoring Dr. Wells to life, who was dead and buried, a vaſt multitude of people, who were either poſſeſſed with a vain expectation, or probability of the miracle, crowded to the place on the 1ſt of May 1707, to behold the confirmation of what they had ſaid. But when the people had waited there a long time, and ſaw nothing of the expected miracle, their credulity became a jeſt, and all the doctrine of theſe prophets was abaſhed and deſpiſed. From hence they proceeded into Scotland; but that northern air not being the ſame which they had breathed among the mountains of the Cevennes, they had not the ſame gift of prophecy there. Two years after this, they tranſported themſelves into Holland. On their arrival there, the magiſtrates immediately committed them to the houſe of correction, as idle vagrants and vagabonds; chiefly to the end that they might not divert the people from their lawful employments; and that, if they had any power from above to do any thing towards healing the wounds of the Public, it might take its riſe where the corrupt practices had their beginning. Mr. B. Furleigh, an Engliſh merchant, who was himſelf much addicted to them, was grievouſly affected with their impriſonment, and made great complaint thereof to the Queen's ambaſſador. He excuſed himſelf, becauſe the prophets not being Engliſhmen, he had no authority to demand their releaſe. But they were diſmiſſed at laſt: and this ſtorm, raiſed by the prophets in England, blew over in a little time, after Mr. Steele had, in his writing, turned them and their dreams into ridicule. Mr. Steele likewiſe employed himſelf, by way of amuſement, in cenſuring the manners of the people, the follies, levities, luxury of the women, and, at laſt, the faults of the times. At this time a great part of the inferior clergy, who ſeemed to place all piety in bounty and benevolence to their order, took not the leaſt notice of the prophets, and ſeemed now endued with great moderation, which was very wonderful. But many of them were promoted to good benefices and dignities. Dr. Atterbury obtained the deanery of Carliſle, and others got other preferments; and Mr. Harley, the Queen's Secretary, by filling many of them with hopes, kept the clergy within the bounds of their duty. It is certain that many of them at that time were wont to ſtrain or ſoften their voices in the convocation as they judged it conducive to their private intereſts, which gave great ſcandal and offence to the Earls of Rocheſter and Nottingham, who were ſtrenuous champions for the church, which was then reported to be in danger. But that hot man Dr. Sacheverill, whoſe wickedneſs exceeded his years, either deſirous to be thought a prophet, or to be made a Biſhop, turned the edge of all his oratory againſt Mr. Harley, Sir Simon Harcourt, and Mr. St. John, who at that time were all in the court intereſt, reflecting upon them as falſe brethren, and a ſpurious brood, in a ſermon which he preached in the country. They little regarded all he had ſaid; aſcribing it to the audacioufneſs and pertneſs of the man, and looking upon him as one of the mad prophets.'

Of the manner in which the Duke of Marlborough's laurels were torn by the lovers of French wine, he thus writes:

'And now I ſhall take this opportunity to ſpeak of the French wine-drinkers as truly and briefly as I can. On the firſt breaking out of the confederate war, the merchants in England were prohibited from all commerce with France, and a heavy duty was laid upon French wine. This cauſed a grievous complaint among the topers, who have great intereſt in the parliament, as if they had been poiſoned by Port wines. Mr. Portman Seymour, who was a jovial companion, and indulged his appetites, but otherwiſe a good man; General Churchill, the Duke of Marlborough's brother, a man of courage, but a lover of wine; Mr. Periera, a Jew and ſmell-feaſt, and other hard drinkers, declared, that the want of French wine was not to be endured, and that they could hardly bear up under ſo great a calamity. Theſe were joined by Dr. Aldridge, who, though nick-named the prieſt of Bacchus, was otherwiſe an excellent man, and adorned with all kinds of learning. Dr. Ratcliffe, a phyſician of great reputation, who aſcribed the cauſe of all diſeaſes to the want of French wines, though he was very rich, and much addicted to wine, yet being extremely covetous, bought the cheaper wines; but at the ſame time he imputed the badneſs of his wine to the war, and the difficulty of getting better: therefore the Duke of Beaufort, and the earl of Scarſdale, two young noblemen of great intereſt among their acquaintance, who had it in their power to live at their eaſe in magnificence or luxury, merrily attributed all the doctor's complaints to his avarice. All thoſe were alſo for peace rather than war. And all the bottle-companions, many phyſicians, and great numbers of the lawyers and inferior clergy; and, in fine, the looſe women too, were united together in the faction againſt the Duke of Marlborough. But matters not being yet ripe for an attack, their hatred againſt the Duke did not yet break out openly. The heads of the faction gained daily more and more of the Queen's favour by detracting from the praiſes of the Duke of Marlborough. Their emiſſaries leſſened the victories obtained in the wars in Flanders; and either aſperſed the Duke of Marlborough's glory with petty falſehoods, or unjuſtly transferred it to others: nay, they laid even the ill-ſucceſſes in Spain to his charge. His wife's faults, too, were aggravated to the common people. The Earl of Godolphin was falſely charged, in ordinary converſation, with embezzling the public treaſure. The Earl of Wharton was reputed an enemy to the lordly power and tyranny of the clergy, a profane perſon, and out of God's favour. The Earl of Sunderland and the Lord Halifax were bitterly railed at. And, in a word, all the Whigs, eſpecially thoſe who were ſtyled the Junto, were cenſured as irreligious people, by thoſe who had no religion at all of their own. For in that degenerate ſtate of the kingdom, uncertainties paſſed current for certainties, and probabilities for truths; and truths themſelves were greatly magnified among the vulgar by thoſe of the French faction. All things, in ſhort, were ſo carried on, both in the city and country, as if the intereſt and name of the French had again become moſt acceptable and popular in England.'

From theſe extracts the Reader will perceive, that Mr. Cunningham had a manner of writing peculiar to himſelf, which, if not ſtrictly conformable to the laws of criticiſm, was, nevertheleſs, entertaining, and inſtructive.

Specimens of the Latinity of the original work are ſubjoined to the tranſlation; but a good *Index* is wanting.

ART. II. *Bibliotheca Topographica Britannica.* 4to. Nos XXXVII. (Price 6s.) XXXVIII. (Price 6s.) XXXIX. (Pr. 10s. 6d.) Nichols. 1787.

THE 37th Number of this work is, 'An hiſtorical deſcription of the Zetland Iſlands.' The Preface informs us, that it was written by Thomas Gifford, of Buſta, Eſq. 1733, and that the original manuſcript is now in the Author's family, copies of which were diſperſed; and one of them falling into the hands of Mr. George Paton of Edinburgh, was by him communicated to Mr. Nichols, who takes this method of preſerving it for public ſervice,—preſuming 'that a more minute detail of theſe iſlands, written by a native, and reſident little more than 50 years ago, would not be unacceptable, at a time when the Britiſh Fiſheries are become ſo much the object of attention.'

The firſt printed account of theſe iſlands was written by Captain John Smith, and publiſhed in 1662. If we may judge by the few extracts here given, we ſhould conclude that Mr. Smith employed conſiderable induſtry and attention on his ſubject.

Theſe iſlands appear to have been in a more flouriſhing ſtate (if we may uſe the term) ſeveral years ago, than at the time when this deſcription before us was completed, or at the preſent. They are very capable of improvement, but the poor inhabitants are oppreſſed by the nature of their government, which is ſuch as checks and diſcourages all exertion and laudable endeavour.

In the reign of Queen Ann, the earldom of Orkney and lordſhip of Zetland were granted to the Earl of Morton, in which family they continue.

Among the kinds of crown-rent here enumerated, we obſerve one, which is called the *walle rent*, a corrupt contraction, ſays the writer, of two Daniſh words, viz. *nuit laugh*, i. e. a night laying. This tax, we are told, originated in the time of Popery, when 'the Biſhop of Orkney and Zetland ſent over a venerable matron, whom he recommended as a perſon of ſuch extraordinary ſanctity, that on her lying but one night in every pariſh in the country, they would thereafter be bleſſed ‘ with great plenty of corn and fiſhing, provided ſhe was rewarded with ſome ſmall annual penſion during her life, which the ſimple ſuperſtitious inhabitants eaſily believed.’ A ſmall yearly ſum was accordingly granted out of every pariſh, and it ſeems is ſtill paid, with a few exceptions, and amounts to about fifty pounds ſterling *per ann.*

In the Appendix to this work, we have *Charters*, *Grants*, *Country Acts*, and other *original papers:* to which are added, *two Letters*, dated in 1744, from Captain Thomas Preſton to Mr. Ames, which afford a conciſe but entertaining account of theſe iſlands. In enumerating the different kinds of wild fowl, we obſerve the *Ember-gooſe* is mentioned, which is ſaid to hatch her eggs under her wing. ‘ This is certain,’ ſays Mr. Preſton, ‘ that none ſaw them on the land, and that they have a cavity, or hollow place, under one of their wings, only capable of containing a large egg.’ We may be allowed juſt to hint to the editor, that it would have been acceptable, and not very difficult, if ſome account had been added of the value of a *mark* Scots in money, and the meaſure of a *mark* of land, each of which are frequently mentioned, and concerning each many readers may be ſuppoſed wholly ignorant.

No. 38. The hiſtory and antiquities of Barnwell Abbey and Sturbridge Fair.

The firſt part of this article is an abſtract from the regiſter of Barnwell Abbey, written by Mr. Thomas Rutherforth of Papworth Agnes, Cambridgeſhire, and father of the late Dr. Rutherforth. No very great entertainment or improvement is generally to be expected from works of this kind. Antiquity renders them curious; otherwiſe they are little more than a diſplay of the ignorance, the ſuperſtition, and the folly of the times. Moſt of theſe foundations had their origin in *miracles*, which thoſe who chuſe it may believe. Something of the kind is here related. Hugoline, wife of Earl Picot, who lived in the reign of William Rufus, was ſeized with a ſickneſs for which no relief could by any means be obtained. In this deſpairing ſtate, the lady is ſaid to have vowed, to God, and to St. Giles, that if her health was recovered, ſhe would build a church, and eſtabliſh a houſe of Religious, dedicated to God and St. Giles: in this promiſe her huſband concurred: and, mark the event!—in three days ſhe perfectly recovered!—From the account here given of the progreſs of this building, the interruptions it received, the Priors who preſided, the donations which ſupported it, &c. &c. we may inſert a few particulars:

About the year 1260, Sir Gilbert Peche, who was afterwards a benefactor to this houſe, on the death of his firſt wife, ‘ gave to the church of Barnwell, for the good of her ſoul, 10 *d.* of yearly rent in Chavele.' In the reign of Edward I. 'Robert de Hardwyc held an eſtate of the King by ſerjeantry, by which he was obliged to carry the King a hot loaf, *unum ſyminellum calidum* (perhaps, rather, a *ſweet cake hot*) every day for his dinner.' —'In 1294, there was ſuch a dearth in the land, that a buſhel of wheat was worth 26 *d.* as ſoon as harveſt was in.'

Few of our Readers are wholly unacquainted with *Sturbridge Fair*, once thought to have been the greateſt fair in Europe. We cannot ſay that this article adds greatly to the ſtock of knowledge concerning it. The original charter, it is ſaid, does not appear. We are not informed at what time this famous mart was firſt eſtabliſhed, or what was the immediate cauſe, nature, and deſign of the inſtitution. We are here carried back no farther than the reign of Henry VIII. who reſumed the former grant, and gave a new one to the magiſtrates and corporation of Cambridge. Some little particulars carry us higher than this time, and juſt ſerve to ſhew that the fair ſubſiſted in ages much more remote. It commences annually on the ſeventh of September, and continues three weeks. The ſhops, or booths, are built in rows, like ſtreets, having each its proper name, and every commodity its proper place. The order and regularity preſerved is very commendable: the fair is ſaid to be like a well-governed city, leſs diſorder and confuſion being prevalent here than in any other place where there is ſo great a concourſe of people. Beſide the other ſtreets, there is a great ſquare, formed of the largeſt booths, which is called the *Duddery* *, chiefly conſiſting of woollen manufactures, of which, we are told, have been ſold in leſs than a week to the amount of 100,000 *l.* The quantity of wool only, ſold at one fair, has amounted to 50 or 60,000 *l.* and of hops very little leſs. The 14th of September is the horſe-fair day, when the number of people is almoſt incredible. Whether this fair maintains in any good degree its trade and importance, or is now conſiderably declining, we are not told; for our Editor ſays no more of its preſent, than of its very ancient ſtate. In the Appendix is a number of papers relative to the ſame ſubject, and among the reſt a long Latin poem, *Nundinæ Sturbrigienſes*, written by T. Hill of Trinity College, in the year 1702, and worth preſerving.

Two prints are given in this number; one, the head of Mr. Butler †, the other a plan of Sturbridge Fair. We ſhould juſt obſerve farther, relative to the name, *Sturbridge*, that ſome have derived it from the number of oxen (*Steers*) which paſs over the bridge to the fair; but, this may ſink, and die away, among other conjectures yet more fanciful: the ancient name was *Sterebrigge*, or

---

* *Dudds*, clothes. Grose's Provincial Gloſſary.

† A gentleman of this country, of whoſe remarkable hiſtory many particulars are here *given.*

Stereſbrigge, and the true etymology nothing more than a bridge over the river *Stere*, *Stur*, or *Stour*, which flows juſt by.

The hiſtory and antiquities of the pariſh of Lambeth, in the county of Surrey, conſtitute the thirty-ninth number of this work. Much attention has been exerted by the Editor on the ſubject. Of the name, variouſly ſpelt, nothing more is made than Camden's old account, that it ſignifies *a dirty ſtation*. The earlieſt intelligence concerning this pariſh is, that the Saxon Kings had a manſion here, in which they *ſometimes* reſided, for, it is well remarked, in thoſe ancient days, they could only remain in their manſion or manor houſes for ſo many days in the year as they had agreed with their tenants to furniſh them and their attendants with proviſions of all ſorts during their continuance there. In thoſe times the pariſh was granted to the Abbey of Waltham in Eſſex; in the reign of William I. a part of it was conveyed to the Biſhop and Convent of Rocheſter. Gundulph, Biſhop of Rocheſter, gives by charter, among other articles, to the Monks of St. Andrew, Rocheſter, 1000 lampreys out of *Lambea* to their uſe, to which his ſucceſſor added one ſalmon, to be, as we conclude, *annually* furniſhed.

The age of the preſent church can only be gueſſed by the ſtyle of the building in its different parts, which carries us back to about the year 1412. Among the numerous benefactions to this church and pariſh, is a piece of ground, in Lambeth Marſh, containing 1 A. 0 R. 17 P. The pariſh were in poſſeſſion of it in the year 1504, when it was called *Church Hoopys*, or *Hope*, which name it retained till 1623, when it aſſumed that of the *Church Oziers*; and in a leaſe, dated 6th Aug. 1690, it is, for the firſt time called *Pedlar's Acre*. In connection with the laſt name, it is obſervable, that on a pane, 24 inches by 16, in one of the church windows, is painted the portrait of a pedlar and his dog. Tradition ſays that the Pedlar gave the ground in queſtion for leave to bury his dog in the churchyard. This our Editor rejects; and conjectures with ſome probability, that the picture may be a rebus on the name of ſome perſon who gave *Church Hope*. In ſupport of which he remarks, that a like figure carved on a ſeat in Swaffham church, Suffolk, proves to have been merely a rebus on the name *John Chapman*, who was one of its benefactors. But we muſt farther obſerve concerning this ſame *acre*, that in 1504 it produced a yearly rent of 2*s.* 6*d.*; in 1651, of four pounds; in the year 1752, it was let on leaſe at 100 *l. per ann.* and a fine of 800 *l.*; and when the preſent value of the eſtates belonging to the pariſh was computed in December 1784, by Mr. Middleton, this was valued at 250 *l.* net *per annum*.

The Editor expatiates on the ſhare which Lambeth, together with other places, had in the unhappy troubles of the laſt century; and he here introduces, in the notes, ſome account, ſo far as Lambeth was affected, of the riots in 1780, which, without heſitation, he attributes to the *Proteſtant Aſſociation*; the people who aſſembled under that name were, no doubt, irregular, and unjuſtifiable; but the miſchiefs which enſued were probably owing to a number of very different perſons, who, for ſome reaſons, and owing to ſome cauſe not yet certainly known, were interſperſed among them. Of this it would have been *fair* to have given a hint: but this work, we are ſorry to remark, has, in more than one inſtance, afforded ſome indication of a party-ſpirit, incompatible with the general liberality of mind which the Editor is known to poſſeſs.

Of the various articles which this entertaining number contains, we can ſelect but few, and that very briefly. In our farther account, we may guide ourſelves by the prints. Plate I. is a view of Lambeth, from the Thames. II. A new view of the church, with part of the palace, from the Thames at high water. The preſent palace ſeems to have been firſt founded by Archbiſhop Boniface, in 1216. Plate III. The pedlar and his dog. IV. South view of the church, and ſketch of the old rectorial houſe. V. Effigies of Dr. Featly, alſo the monument intended for him. This Dr. Featly, who was Rector of the pariſh for many years, appears to have been a worthy and reſpectable man. He was deprived, in 1643, and injuriouſly treated,—the natural conſequence of ſuch confuſions as then prevailed. VI. An old ring found in Lambeth Marſh: it is of gold, and the weight forty ſhillings. After a great flood, which had deſtroyed all the liquor in the cellar of a widow, who kept a public houſe on the bank, 1694, this ring was diſcovered which made her abundant compenſation, by bringing numbers of people to her houſe to view the curioſity. Within the circle, the words *de bon cor* are inſcribed, and on the ſeal part, around a dove with an olive branch, alſo in old French, *Penci de moy, think of me.* VII. VIII. IX. X. Antiquities found in Cuper's gardens. This ſpot of ground in Lambeth pariſh, now a diſtillery, was formerly in the poſſeſſion of Thomas Howard, Earl of Arundel. It was afterwards rented by Boydel Cuper, who kept a public houſe there. When Arundel houſe became a ſtreet, many of the ſtatues belonging to his Lordſhip's collection were, at the requeſt of Cuper, removed into his gardens. Imperfect they were before, and were now much more defaced and mangled, being long expoſed to the open air, and to the folly of thoſe who were ignorant of their value. In 1717, Mr. Waller of Beaconsfield, and Mr. Freeman of Fawley-court, gave John Cuper (the ſon) 75 *l.* for the fragments; concerning ſome of which Mr. Aubrey endeavoured to make probable conjectures, and others are ſo greatly damaged that little or no judgment can be formed concerning them. Among thoſe of which there is rather more certainty, are Eſculapius, *and the* Goddeſs of Health, in *baſſo* relievo,

lievo, the head of Jupiter Tonans, a hand of Jupiter graſping the thunder, a fragment of Mercury's foot, and Argus's head cut off by him, &c. XI. View of Mrs. Coade's artificial burnt-ſtone manufactory. This manufactory was erected in 1769, at King's Arms Stairs, Narrow Wall. It is ſaid to be calculated to anſwer every purpoſe of ſtone-carving, having a property, peculiar to itſelf, of reſiſting the froſt, and conſequently of retaining that ſharpneſs in which it excels every kind of ſtone ſculpture, and equals even marble itſelf. This print ſeems to be an emblematical device or ticket; the next is a ſpecimen of the work. XII. Mrs. Coade's figure of Father Thames. XIII. Plan of the Black Prince's palace at Kennington. This plan was drawn in 1636, ſhewing the manor-houſe, as built on the ſite of the Prince's palace, and nearly all the Prince's ſtables then converted into a long barn. XIV. Another ſketch of Kennington, made alſo in 1636. In this part of his work, our Editor aſcertains the ſpot on which ſtood the capital manſion houſe of Guy Faux, whoſe eſtate was a part of *Faux* or Vauxhall manor, which belongs to the Dean and Chapter of Canterbury. XV. Ticket for Vauxhall *Ridotto al Freſco* in 1732. XVI. Farther tickets for Vauxhall gardens, with tradeſmen's tokens, &c. A particular account is given of theſe gardens, which were opened by Mr. Tyers, in 1732; at that time ſilver tickets were iſſued for admiſſion at one guinea each. The Editor ſeems delighted with his ſubject, which he agreeably deſcribes: it is indeed a magnificent and beautiful place. XVII. Portraits of the two Tradeſchants, and of Aſhmole. John Tradeſchant, the father, is ſuppoſed to have been a Fleming or Dutchman, who ſettled in this kingdom about the beginning of the reign of James the Firſt. He appears to have introduced the ſtudy of botany into this country, and to be juſtly conſidered as the earlieſt collector of every thing that is curious in natural hiſtory, 'and had a good collection of coins, medals, and a variety of *uncommon rarities*.' He had travelled into moſt parts of Europe, and into Barbary, Greece, and other eaſtern countries. Tradition ſays, that in 1620 he entered himſelf on board a privateer going againſt the Algerines, that he might have an opportunity of bringing apricot trees from that country. He lived in a great houſe at South Lambeth, where there is reaſon to think his Muſeum was viſited, and encouraged by many perſons of rank. He was gardener to Charles I. A catalogue was publiſhed by his ſon, John Tradeſchant, of his collections, and an enumeration of the many plants, ſhrubs, trees, &c. growing in his garden, which was extenſive. Some of theſe plants, it is ſaid, are even at this time become very uncommon, if not totally extinct. The Tradeſchants, it is obſerved, had hard fate, in having their names, as collectors of a noble Muſeum, ſunk in that of *Aſhmole*, to whom it was bequeathed, or who made the purchaſe of it, for the matter ſeems rather doubtful. By a letter, ſigned W. Watſon, and dated 1749, it appears that Mr. Tradeſchant's garden was planted about an hundred and twenty years before that time, being probably the firſt botanical garden in England, except that of Mr. John Gerard, the author of the Herbal. As he procured a great variety of plants and ſeeds, before unknown in England, the gardeners are ſaid ſtill to give his name to ſeveral, by way of diſtinction, as Tradeſchant's *Spider-wort*, Tradeſchant's *Aſter*, Tradeſchant's *Daffodill*, &c.—Plates XVIII. XIX. preſent us with the tombs of the Tradeſchants, in Lambeth church-yard: the father died in 1652, the ſon ten years after. The laſt plate in this Number contains remarkable arms, &c. in Lambeth church.

Inſcriptions and epitaphs in the church and church-yard employ upwards of fifty pages. Among the biographical anecdotes are the names of Buſhel, Goodwin, Summerſell, Thirlby, Courten, &c. The laſt-named gentleman ſeems to have contributed greatly and chiefly to the cabinet of Sir Hans Sloane, and 'it may,' our Editor obſerves, 'be pronounced with certainty, that he was the *principal collector* of the *curioſities* in the Britiſh Muſeum, thoſe from Herculaneum, and the South Seas, only excepted.' A particular tribute is due to the name of Dr. Herbert Croft, Biſhop of Hereford, of whom a few memoirs are here inſerted. He was known, not as a ſtrenuous or bigotted advocate for modes and opinions, but as a warm friend to truth and goodneſs; of which, among other things, he gave evidence by a ſmall pamphlet, called the '*Naked Truth*,' publiſhed in 1676; written with piety and charity, pleading for moderation and reaſonable compliances, as more becoming, as well as more effectual, than enforcing uniformity by penalties and perſecution. He was attacked by ſeveral of the intolerant party, and particularly by a Dr. Turner, who was anſwered, with his uſual life and ſpirit, by Andrew Marvell, in a piece, which, according to his humour, was called "Mr. Smirke, or the Divine in Mode."

We ſhall finiſh our article by farther obſerving that biographical anecdotes of the late learned Dr. Ducarell occupy many pages of the preſent number.

N. B. Numbers 40, 41, 42, 43, 44, and 45, of this large and valuable Collection of Antiquities, are publiſhed, and will be reviewed in due courſe.

ART. III. *The Emperor's new Code of Criminal Laws.* Publiſhed at Vienna, the 15th of January 1787. Tranſlated from the German, by an Officer. 8vo. 2s. 6d. Robinſons.

THE preſent age is diſtinguiſhed above all others, by the many efforts that have been made in Europe to annihilate, or to diminiſh the horrors of ſlavery, to mitigate the ſeverity of penal laws, to adminiſter juſtice with impartiality, and to proportion puniſhments to the different degrees of guilt, more exactly than had formerly been done.

Since the minds of men have been enlightened by the writings of philoſophers, on ſubjects of this nature, the ſeverity of penal laws hath been very generally complained of, as a grievance that ought to be univerſally redreſſed. In countries where the government is limited, and in which the new-modelling a whole code of laws is attended with great difficulties, the evils have been mitigated rather by moderating the execution of the law, than by expreſsly altering its decrees. This, however, it muſt be admitted, is only a partial remedy, attended, moreover, with ſome peculiar diſadvantages. It is with pleaſure we obſerve, that in the preſent caſe, the leſs limited authority of the prince has been exerted in the cauſe of juſtice and humanity. Where ſuch a great change in the radical laws of a country takes place at once, as in the preſent inſtance, it muſt, in all probability, be attended with ſome conſequences that could not be foreſeen, which may prove injurious to individuals, or, in ſome degree, hurtful to the Public: but theſe can only be temporary evils; and as far as we can judge, they will not probably be, in the preſent caſe, either very much felt, or of long continuance; for the Code ſeems to have been digeſted with great judgment and attention to the general welfare of the community. It is divided into two parts, *viz.* Part firſt, of *Criminal*, and Part ſecond, of *Civil* offences; the following remarks, in a particular manner, apply to the *Criminal* Code.

No principle of legiſlation is leſs diſputable than that 'it is the *certainty* of puniſhment, not the *ſeverity* of it, that guards againſt crimes;' and of courſe it muſt follow, that where the puniſhments are diſproportionably *ſevere*, the humanity of mankind will be exerted ſo as to render theſe puniſhments leſs *certain*, than where it was accounted to be nothing more than juſt. Theſe principles ſeem to have been adverted to by the compilers of the preſent code. They have farther aimed at preſerving as much as poſſible the lives of the citizens, and of reſtoring them to the community, ſo as to allow them to become once more uſeful members of it, after having ſuffered the puniſhment of their guilt, in all caſes where the nature of their crime ſeemed to render that practicable. In conformity with theſe principles, it appears, that capital puniſhments are entirely laid aſide, through all the Emperor's dominions, unleſs it be in caſes cogniſable by a court martial: as, with regard to martial law, the preſent code does not interfere, unleſs merely to decree that hanging is the ſevereſt puniſhment that can in any caſe be inflicted. With regard to civil crimes, not excepting high treaſon

ſon itſelf, all the puniſhments that are permitted, conſiſt of impriſonment for a longer or ſhorter period; with degrees of aggravation proportioned to the nature of the crime,—corporal puniſhments with whip, rod, or ſtick,—and the pillory.

With a view to adjuſt the puniſhments with ſome degree of preciſion to the different degrees of guilt, the legiſlators have thought proper to make ſix different claſſes of impriſonment, when conſidered with reſpect to the extent of duration only, each of which admits of three degrees of augmentation, *viz.* the *moſt rigorous*, the *ſevere*, and the *milder* impriſonment.

‘Hard labour on the public works has alſo degrees of augmentation, which depend on greater difficulty, greater fatigue, or the prolongation of the taſk impoſed. The fixing of the proper degree of augmentation is left to the fair conſideration of the criminal judge, according to the particular circumſtances which take place in each country.

‘Corporal puniſhment, with whip, rod, or ſtick, is either inflicted by itſelf as a puniſhment, or to increaſe that of impriſonment or hard labour on the pubic works. This puniſhment is to be publicly inflicted on the criminal; the juſt degree of it, the number of ſtrokes to be given at a time, as well as the repetition of the chaſtiſement, depend on the ſound prudence of the judge, &c.’

Several ſmaller degrees of augmentation are mentioned, which our ſcanty limits do not admit us to particularize. The reader will eaſily ſee that thoſe above enumerated admit of great variations in reſpect to the ſeverity of the puniſhments. In the following part of the Code, the different crimes are arranged into claſſes, and very properly diſtinguiſhed, and great care is taken to ſpecify, in a particular manner, the kind and the degree of puniſhments for each kind of offence.

‘The criminal judge is bound down to the ſenſe and letter of the law, according as the law eſtabliſhed, concerning ſuch or ſuch offence, the magnitude and kind of puniſhment are exactly and expreſsly ſet forth *. He is not at liberty, under pain of being rigorouſly reſponſible, to leſſen or increaſe the puniſhments preſcribed by law: and yet leſs is he authoriſed to change the nature of the puniſhment, or to ſuppreſs it entirely, in virtue of an accommodation between the criminal and the party wronged.’

On a ſubject of ſo much importance, and of ſuch general expectation as the preſent, we believe we ſhall act in conformity to the wiſhes of moſt of our readers, when we enter into ſuch explanations as ſhall render the tendency of the regulations in this new code of laws generally intelligible. On this principle it is that we proceed to ſpecify the different claſſes of impriſonment as under; *viz.* Impriſonments are,

---

* This ſentence ſeems to be incomplete from the omiſſion of ſome words.

For a limited time,	1. In the firſt degree,	Never leſs than the ſpace of	1 *Month*,	Nor in any caſe exceeding the ſpace of	5 *Years.*
	2. In the ſecond degree,		5 *Years*,		8 *Years.*
Continual,*	3. In the firſt degree,		8 *Years*,		12 *Years.*
	4. In the ſecond degree,		12 *Years*,		15 *Years.*
Of long duration,	5. In the firſt degree,		15 *Years*,		30 *Years.*
	6. In the ſecond degree,		30 *Years*,		*May be prolonged even to an hundred Years.*

'In criminal offences, for which there is awarded in this Code, the puniſhment of long duration, in the ſecond degree, the *public mark of the hot iron* ſhall be added to the puniſhment, if it appear that the criminal be remarkably depraved, and that the apprehenſions which he may excite require ſuch precaution to be taken. When the offender is condemned to this puniſhment, he ſhall be branded on each cheek with the mark of a gallows, ſo viſibly and ſtrongly impreſſed, as to be effaced, neither by time, nor in any other manner whatever.——

'In caſes of the *moſt rigorous* impriſonment, the criminal is confined day and night to the ſpot aſſigned him, with a ring of iron faſtened about his middle; and he may be loaded with additional irons, if the kind of work impoſed on him permit, or the danger of his eſcape render it neceſſary. When a criminal is condemned to ſuffer [this kind of †] impriſonment, he has no bed but the floor, no nouriſhment but bread and water, and all communication, not only with ſtrangers, but with his acquaintance and relations, is refuſed.

'A criminal condemned to the *ſevere* impriſonment, is to be treated as above, with this difference only, that the irons on his feet ſhall not be ſo heavy, and that he ſhall be allowed a pound of meat on two ſeveral days in the week.

'The criminal condemned to the *milder* impriſonment, is confined by irons, leſs heavy indeed, but ſuch as to prevent his eſcaping without conſiderable force and addreſs. To a criminal under this ſentence, a better nouriſhment is allowed, but he has nothing to drink but water. Nor is he to ſpeak or hold communication with his relations or acquaintance, unleſs very ſtrong reaſons can be ſhewn and declared, and that in the preſence of the jailer, if the circumſtances require it. Even the milder impriſonment may be rendered leſs mild, by more rigorouſly faſting ſome part of the week. The priſoner on ſuch days of faſt will receive only one pound of bread.'

The puniſhment of *the chain* is the ſevereſt that can be inflicted for the greateſt civil crime that can be committed by man. It is thus deſcribed:

'The criminal ſuffers ſevere impriſonment, and is ſo cloſely chained, that he has no more liberty than ſerves for the indiſpenſable motion of his body. The criminal condemned to the chain ſuffers corporal puniſhment, every year, for an example to the Public.

'It is a conſequence of the ſentence which inflicts *the chain*, *the moſt rigorous impriſonment*, or *the ſevere impriſonment*, that the criminal can make no will from the day judgment has been pronounced againſt him, until the completion of his puniſhment; and alſo that every will which he may have already made, before judgment was pronounced, or directly after his being apprehended, becomes null and without effect.'

---

* Is not this an improper word? We preſume the Tranſlator has been at a loſs for a proper Engliſh word.

† Theſe words have been evidently omitted in the tranſlation by ſome kind of overſight.

Theſe puniſhments appear at firſt view extremely ſevere. Death would, in the eyes of many, be eſteemed far more eligible; but that very circumſtance ſome will allege is greatly in their favour. When the terror of theſe puniſhments, it will be ſaid, is conſidered on one hand, and when, on the other hand, it is adverted to, that for every crime, unleſs thoſe of the moſt atrocious kind, the duration of the puniſhment is limited, ſometimes but ſhort; and that the time which is thus allowed for ſolitary reflection, will probably inſure a very deep repentance, and a thorough reformation of life, after the crime has been expiated; it ſeems probable, that many uſeful lives may thus be preſerved to the ſtate; and that numbers of ill-diſpoſed perſons may, by this heavy chaſtening, be effectually turned from their wicked way, and learn to do well. Without pretending to *decide* on theſe *points*, we ſhall here only remark, that it is with particular ſatisfaction we obſerve, that the legiſlators have not only taken care to guard againſt the injuſtice of involving the innocent families of criminals in the ſeverity of their puniſhment (unleſs in caſes where they were participating of the crime); but that they have alſo left the guilty ſufferers themſelves, the means of ſubſiſting in ſociety after the ſeverity of the law has been ſatisfied. The following regulations reſpect theſe particulars:

'Every perſon guilty of a criminal offence loſes the enjoyment of his private property from the time of his being found guilty. *From this poſſeſſion muſt be deducted what is ſufficient for the maintenance and ſupport of his wife and children,* and the ſurplus be lodged in the funds of the criminal chamber, and employed ſolely for the purpoſe of ſupporting priſoners, and of inrolling and maintaining the inferior officers of juſtice.

'If the criminal condemned, die during his puniſhment, his private and freehold property is adjudged to thoſe who are the lawful heirs, notwithſtanding his laſt will may be exiſting, and though it ſhould have been made at any time whatever. *But the criminal whoſe time is expired, is reſtored to all the rights of his property.*'

Not ſo, however, with reſpect to *honour*; for it is farther provided, that in every criminal ſentence, by which the guilty perſon, *who enjoys nobility, as a perſonal property*, has been condemned, it ſhall be expreſsly declared, that the criminal loſes, in his perſon, all the rights and prerogatives attached to nobility, according to the conſtitution of each country. But this loſs affects only the criminal, *not his wife*, nor the children he may have had before the degradation of his nobility.

Having thus endeavoured to give ſome idea of the nature of the puniſhments inflicted by this Code, we ſhall, for the farther ſatisfaction of our Readers, ſelect a few examples of particular crimes, with the puniſhments annexed to them. And though the brevity which we muſt ſtudy obliges us to mention the crimes only, and to avoid as much as poſſible giving exact deſcriptions of them, yet it is proper we ſhould remark, that ſpecial care has been taken, in the work before us, to deſcribe the crimes in a very diſtinct manner, ſo as to leave as little as poſſible indefinite.

An attempt to kill the Sovereign, is high treaſon:—puniſhment—confiſcation of property, which, in the preſent caſe, will be employed entirely for the advantage of the ſtate, without any reſpect to the children the priſoners may have, *and by the moſt rigorous puniſhment of long duration in the ſecond degree.*

Aſſaulting a perſon in his own houſe:—puniſhment—impriſonment for *a limited time*, in the firſt degree, and condemnation to the public works. But he againſt whom force has been uſed, has ſtill the right, notwithſtanding this puniſhment, to ſeek [to ſue] for recompenſe, and adequate ſatisfaction.

Counterfeiting the public bills of the ſtate:—the impriſonment of long duration in the ſecond degree.

Falſe coining:—the ſevere impriſonment, for a limited time, in the firſt degree, with condemnation to the public works.

Concealing offenders:—puniſhment—according to the degree of guilt; the *continual* impriſonment *for a limited time*, the *milder* impriſonment, or the more rigorous impriſonment and condemnation to the public works.—The following exception to this law is deviſed with ſingular reſpect to the ties of nature, and the rights of humanity:

'Neverthelefs, he who conceals a perſon related to him in a right or collateral line, his brother or ſiſter, his brother-in-law or ſiſter-in-law, her huſband, or his wife, or his own wife, or the brother or ſiſter-in-law of his wife, though he well knew the perſon he concealed was actually guilty, ſhall, according to the degree of his being nearly related to the perſon concealed, be treated with leſs rigour, under the expreſs condition that he have not, in any degree, aſſiſted, for his own part, in the execution or commiſſion of the offence.'

Murder:—ſevere impriſonment, of long duration in the firſt degree.

Culpable homicide:—impriſonment of the limited kind, in the firſt degree, and hard labour on the public works; and this puniſhment may be augmented, as particular circumſtances require.

The part of this Code which relates to duelling will probably be deemed the moſt curious; we ſhall therefore give a pretty full account of it:

'He who challenges another to combat with murderous weapons, on whatever reaſon the challenge be grounded, is guilty of duelling.

. . . The perſon challenged is as much guilty of this offence as the challenger, the inſtant they are both diſpoſed to combat with murderous weapons, even though death ſhould not be the conſequence to both parties, though only a ſingle wound ſhould be received, or though there ſhould be none at all.

'If the death of one of the duelliſts reſult, the ſurvivor, if he has been the challenger, ſhall be proceeded againſt as a common aſſaſſin. If it be the party challenged that ſurvives, he ſhall be puniſhed by the ſevere continual impriſonment in the firſt degree, and by condemnation to the public works.

'*The right of ſuing for more complete ſatisfaction from the ſurvivor is reſerved to the widow and children of the deceaſed, whether he be the challenger, or the perſon challenged.*

'If neither of the combatants fall, the challenger ſhall be condemned to the ſevere impriſonment, for a limited time, in the firſt degree, and to hard labour on the public works. The perſon challenged ſhall be condemned to the milder impriſonment for a limited time.

'The puniſhment of an accomplice in a duel, is the milder impriſonment for a limited time, in the firſt degree: but this puniſhment may be prolonged againſt ſeconds.'

We ſhall be anxious to learn how a law, that ſeems to be ſo little ſuited to the prejudices of this age, operates on the manners and opinions of the Empire.

'*A Rape*:—ſevere continual impriſonment in the firſt degree, or condemnation to the public works; which, according to the violence made uſe of, and of the injury which might reſult from the abuſe, may be encreaſed. *The woman violated, to whom the right of ſatisfaction and recompenſe is reſerved, may at the ſame time juridically obtain ſome ſufficient ſettlement, proportioned to the wealth of the criminal.*'

In this Code, nothing is ſaid as to the mode of proof requiſite to conſtitute a crime; but it is plain, that unleſs great caution is uſed as to that particular in the preſent caſe, this law may be the ſource of very great injuſtice, and ſevere oppreſſion.

'*Theft*, unaccompanied by any aggravating circumſtances:—the ſevere impriſonment for a limited time, in the firſt degree, and condemnation to the public works.

'*Notwithſtanding the public puniſhment, the right of ſeeking entire ſatisfaction from the hands of him who committed the theft, is reſerved to the perſon robbed or wronged.*

'*Robbery*, without violence:—ſevere continual impriſonment, in the firſt degree.'

From theſe few ſpecimens, our Readers will be able to form ſome idea of the ſpecies of puniſhments inflicted on crimes by this Code. Many varieties of each crime are ſpecified in the law; and their different puniſhments preſcribed: but for theſe we muſt refer the curious reader to the Code itſelf; which will afford room for many ſerious reflections, to ſuch as are diſpoſed to inveſtigate matters of this ſort. On the chapter which treats of the extinguiſhment of offences and puniſhments, the following particulars ſeem to deſerve notice:

'He who by the juriſdiction of a lawful criminal court, after the cuſtomary juridical enquiry, has been declared acquitted of the offence laid to his charge, and whoſe caſe has been diſcuſſed in the trial, in ſuch a manner that his innocence has been acknowledged as proved and demonſtrated, cannot, on account of the ſame offence, be ſubject to a new inveſtigation. *But if the diſcharge of the accuſation be only the reſult of the want of a legal conviction, as likewiſe, if the enquiry only ceaſed for want of proofs, a ſecond enquiry may be ſet on foot, as ſoon as any new evidence may appear, with which the judge was unacquainted, when he firſt pronounced judgment.*'

We preſume the perſon accuſed is however ſet at liberty until the new proſecution be commenced.

But how ſhall we reconcile the above with the following regulation, which occurs § 11.?

'Nevertheleſs a criminal who has been once puniſhed for an offence *by an incompetent judge*, may again be puniſhed for the ſame by *a competent judge*, when the firſt puniſhment has not been inflicted according to the letter of the law, nor in proportion to the offence.'

It ſeems to be highly unjuſt that a criminal who is tried before a judge, whoſe powers he cannot know, and who is ſuppoſed to underſtand the law, ſhould be in any manner ſubjected peculiar privileges of our iſle. How theſe things are managed in the Empire, we cannot tell. But it muſt appear ſufficiently obvious, that unleſs meaſures are adopted for guarding againſt the impriſonment of innocent perſons, and for bringing thoſe who are ſuſpected or accuſed of guilt, to a legal trial within a reaſonable time, it is of little importance whether the puniſhments preſcribed by law be mild or ſevere; as, in that caſe, a very ſevere puniſhment might be inflicted on any perſon before he is tried at all.

In what manner this Code will be received by thoſe for whom it is particularly intended, we cannot take upon us to judge. We are not ſufficiently acquainted with the ſtate of their former laws, to be able to perceive all the changes which it may occaſion. It appears to us, however, that though the ſpirit of theſe regulations ſeems to be mild, the puniſhments, when they come to be inflicted, will be found *in practice* to be exceedingly ſevere. All the kinds of impriſonment are attended with circumſtances extremely rigorous; and we have no idea that the ſtrongeſt human conſtitution could long reſiſt the rigours of the ſevereſt kinds, in the latitude of Vienna; ſo that, although death upon the ſcaffold be prevented, we ſhould be afraid that this kind of death would only be avoided, to make way for another, attended with ſuch circumſtances of diſtreſs as the humane mind cannot contemplate without horror. We ſhould likewiſe ſuſpect that the crimes here ſpecified will be found much too few; and that, therefore, a latitude muſt, in many caſes, be given to the judge that cannot prove favourable to public freedom. We are alſo afraid that too great a latitude is given for diſturbing the peace of ſociety under the pretext of being accomplices in crimes, particularly with regard to ſeditious meetings of the mob, and printing of libels, ever to admit of that entire perſonal ſecurity which tends to allow the mind of man to exert its full powers, ſo as to entitle him to the name of a free agent. On the whole, we are apprehenſive, it will not produce all the good that the compilers of this ſyſtem of law may have expected to reſult from it: but experience muſt determine this point.

We have dwelt ſo long on the *Criminal* Code, that we can ſpare but little room for the conſideration of the *Civil* Code; nor, indeed, is this neceſſary, as the ſame general ſyſtem is here adhered to—the puniſhments only being leſs ſevere.

The *civil* puniſhments to be inflicted in future, we are told, are corporal correction, the pillory, confinement, condemnation to the public works, fetters, and baniſhment from a determined place. Pecuniary penalties cannot be impoſed, but in the ſingle caſe of prohibited games.

‘ Corporal correction may either be pronounced alone, as a puniſhment, or may be added as the augmentation of another puniſhment,

ment. This correction ſhall always be public. The gradation of this kind of puniſhment, in civil offences, is determined in this manner: a man ſhall not receive more, at one time, than fifty ſtrokes with a ſtick of walnut tree: a woman ſhall not receive more than thirty ſtrokes with a ſwitch, or bull's pizzle. Theſe ſtrokes ſhall not be applied on the back or thighs, but conſtantly on the buttocks, the offender being ſtretched on a bench for that purpoſe.'

Confinement, as a puniſhment for *civil* offences, cannot endure leſs than one day, nor exceed one year. But for people of high rank, the offender may be confined in his own houſe. It may be more or leſs rigorous, according to circumſtances; but for theſe, and other particulars, we muſt beg leave to refer to the Code at large.

We ſhall briefly ſpecify one or two caſes, to give ſome idea of the ſpirit of this *Civil* Code:

Adultery—' A civil court of juſtice ſhall never take cognizance of this offence, in virtue of the charge and power veſted in it; but only when the party wronged, man or woman, expreſsly demands an enquiry and puniſhment. However, they ſhall no longer be entitled to a hearing, when they have forgiven the offence, after its coming to their knowledge, either expreſsly, or by continuing to live as man and wife in the ſame houſe. The puniſhment for adultery is corporal correction or impriſonment for a limited time, rendered more rigorous by faſting. The puniſhment is at an end the moment the party wronged declares a wiſh to live again with the offender in conjugal union.'

Not a word here of *divorce*, or any where elſe, in this Code, that we have perceived.

' The maſter who gives a ſervant, on leaving his houſe, a certificate of fidelity, while his infidelity is known to him, is guilty of a civil offence.—Puniſhment—the milder impriſonment for a limited time.'

No part of this Code, either *criminal* or *civil*, meets ſo much with our approbation as the laſt chapter, which treats of offences that tend to the corruption of morals. The laws on this head which ſubſiſt at preſent throughout the greateſt part of Europe, reflect the higheſt diſgrace upon the human underſtanding, and call loudly for a repeal. The Emperor has the merit of having begun this reform. But even here, we are afraid he may have gone farther than the degree of liberal knowledge among his people will fully authoriſe. We ſhall only tranſcribe the firſt paragraph of this chapter, as a ſpecimen:

' He who renounces his reaſon ſo far as wickedly and raſhly, by words, deeds, or actions, to inſult the SUPREME BEING, in any public place, or in the preſence of other perſons, ſhall be treated like a man out of his ſenſes, and ſhall be kept in the hoſpital deſtined for madmen, until his amendment ſhall be perfect and aſſured.'

Whatever doubts we may have entertained concerning the *Criminal* Code, we have none at all reſpecting the effects of the *Civil* Code. Were all the revenues of the Empire to be applied,

plied, for ſome time, ſolely to the purpoſe of building priſons, we do not ſuppoſe it would ſerve to erect a ſufficient number to admit of the various tranſgreſſors of the laws to be kept in *ſeparate* places of confinement. And if they are to be mixed together, the morals of thoſe who through inadvertence or heedleſſneſs have offended, will be quickly contaminated in theſe ſeminaries of villany (for ſuch only can a priſon where the culprits are allowed to mix together be called), and be returned to the community after their puniſhment ten times more wicked than before. From this conſideration alone, we are ſatisfied that the mode of puniſhment here adopted will be found to be very ill-calculated to promote the welfare of the community at large, in ſuch a manner as to deſerve applauſe.

The language of this tranſlation poſſeſſes no ſmall ſhare of that dignified ſimplicity which well becomes the ſubject; and, making allowances for the difficulty which muſt have frequently occurred in rendering technical words of one language into another, without much periphraſis, we ſhould be diſpoſed to think it poſſeſſes a conſiderable ſhare of merit. But not having had an opportunity of comparing it with the original, we cannot ſpeak with preciſion as to its fidelity.

Art. IV. *The Second and Fourth Books of Virgil's Æneid,* tranſlated into Engliſh Verſe. By John Morriſon, of the Grammar School, Wolverhampton. 8vo. (in two ſeparate Pamphlets, at 9d. each.) 1s. 6d. Lowndes. 1787.

IF theſe tranſlations are literally [as we are aſſured they are] the genuine un-amended productions of a young gentleman *only* 12 *years of age*, we may ſafely venture to rank them among the ſingular ſpecimens of early genius. After reading them with attention, we ſcruple not to give it as our opinion, that there are many old ſcholars who would not have performed the taſk ſo well. This juvenile author may, poſſibly, hereafter, be another Pope, who *liſp'd in numbers*; and may ſay with Ovid,

At mihi jam puero cæleſtia ſacra placebant.

Notwithſtanding the ſmallneſs of our critical houſe, which now requires a wing to be added to it, for the proper accommodation of authors, we muſt (by your leave, *grave and reverend Signiors*) make ſome room in it for *Maſter Morriſon*, who may, by and by, claim a place in a more honourable building, *the Temple of Fame*. We ſhall give the original, *of Dido's firſt ſpeech to her ſiſter Anna* (in which ſhe declares her love for Æneas), in the beginning of the 4th Book of the Æneid: together with Dryden's tranſlation, and the preſent verſion. By this ſpecimen, choſen rather for its ſhortneſs than its peculiar excellence, the Public may judge both of the fidelity, and comparative merit, of the performance before *us*:

"Anna ſoror, quæ me ſuſpenſam inſomnia terrent?
Quis novus hic noſtris ſucceſſit ſedibus hoſpes?
Quem ſeſe ore ferens! quam forti pectore et armis!
Credo equidem, nec vana fides, genus eſſe deorum.
Degeneres animos timor arguit. Heu! quibus ille
Jactatus fatis! Quæ bella exhauſta canebat!
Si mihi non animo fixum immotumque ſederet,
Ne cui me vinclo vellem ſociare jugali.
Poſtquam primus amor deceptam morti fefellit;
Si non pertæſum thalami tædæque fuiſſet;
Huic uni forſan potui ſuccumbere culpæ.
Anna, fatebor enim, miſeri poſt fata Sichæi
Conjugis, et pſarſos fraterna cæde penates,
Solus hic inflexit ſenſus, animumque labantem
Impulit: agnoſco veteris veſtigia flammæ.
Sed mihi vel tellus optem prius ima dehiſcat;
Vel pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Ante, pudor, quam te violo, aut tua jura reſolvo.
Ille meos, primus qui me ſibi junxit, amores
Abſtulit: ille habeat ſecum, ſervetque ſepulchro."

DRYDEN.

"My deareſt Anna, what new dreams affright

MORRISON,

'O Ann, what dreams diſturb thy ſiſter's reſt?
What think you of this great and wond'rous gueſt?
How great a hero does this land behold!
In port how graceful, and in arms how bold!
Sure from the gods the ſtranger boaſts his race;
For fear purſues the ſoul obſcure and baſe.
Oh! by what Fates oppreſs'd! what wars he ſung!
What magic numbers dwelt upon his tongue!
Foul murder robb'd me of the nuptial bed,
And pour'd thick ſtorms of ſorrow on my head;
Therefore my mind its purpoſe ſtill retains,
Never again to wear the marriage chains;
Had Fate leſs ſorrows on my marriage ſent,
Perhaps my heart to this one fault had bent.
Siſter, forgive—I feel throughout my frame
Too certain ſymptoms of my former flame.
But hear my vows—firſt, may imperial Jove
Dart on my head his thunders from above,
And ſend me headlong to the ſhades of night,
Ere the ſtrict laws of modeſty I ſlight.
He who poſſeſs'd me firſt holds ſtill my love,
Warm in the grave, as when he liv'd above.'

We do not commend this tranſlation as altogether free from defects and little omiſſions; but we ſhould juſtly be charged with an attempt to *cruſh a bard juſt burſting from the ſhell*, were we minutely to criticiſe them. We ſhall therefore only obſerve, that we do not approve of *Anna* being contracted to *Ann*, and much leſs of *Achilles* being contracted to *'Chilles*. We muſt remark, moreover, that, in the next edition of the 4th Book, *all-conſid'ring eye* may, if the tranſlator pleaſes, be changed to *all-ſurveying*; as Maſter Morriſon does not need to be told, that we do not conſider with our eyes.

ART. V. *Strictures on Lieut. Col. Tarleton's* "Hiſtory of the Campaigns of 1780 and 1781, in the Southern Provinces of North America." Wherein military Characters and Corps are vindicated from injurious Aſperſions, and ſeveral important Tranſactions are placed in their proper Point of View. By Roderick Mackenzie, late Lieutenant in the 71ſt Regiment. 8vo. 4s. Boards. Faulder, &c. 1787.

AS we did not rank Col. T. with a Cæſar or a Frederick, we confined our notice of his *Commentaries*, if we may ſo ſtyle his publication, within the compaſs of a page in our Catalogue*; but Mr. M. has paid him greater attention, having employed an octavo of 137 pages in criticiſing the Colonel's work; and a more ſevere piece of criticiſm we have ſeldom ſeen.

---

* See Rev. for July laſt, p. 75.

Your periodical Reviewers are nothing to this military critic, who ſeems inclined to give no quarter; at leaſt it does not appear that he has afforded any to Col. Tarleton.

Lieut. M. we find, by the details here given, was perſonally concerned, as well as the gallant officer on whom he animadverts, in ſome of the moſt conſiderable actions recorded in Col. T.'s book, particularly the famous affair at the Cow-pens, in which the troops at that time under Col. T.'s command received a moſt ſevere check from the Americans, and in which their adventurous leader was ſaid to have loſt all the laurels he had gained by his former ſucceſſes; though neither in this, nor in any other engagement, was there even the ſmalleſt ground for calling in queſtion his perſonal bravery. His general failing, indeed, according to our inadequate apprehenſion, ſeems to have been of a *contrary* caſt—too much ardour and precipitancy, the common fault of a young and high-ſpirited commander.—His defeat at the Cow-pens, however, was conſidered by the Americans as "the firſt link in a grand chain of cauſes, which finally drew down ruin, both in North and South Carolina, on the Royal intereſt *!"

Of this diſaſtrous tranſaction our preſent Author has favoured the Public with his own account, in oppoſition to that of Col. T. whom he charges with a groſs miſrepreſentation of the affair, in a variety of important circumſtances. He likewiſe examines the conduct of Mr. T. as the leader of this very conſiderable, but unfortunate detachment; and cenſures him for ſeveral errors and overſights, in point of generalſhip, which were of fatal conſequence, on that occaſion.

If we miſtake not, our Author's principal view in publiſhing this *critique* on Col. T.'s Journal, is to vindicate the fame of Lord Cornwallis, late Commander in Chief of the Britiſh forces in America, from the invidious glances of the Lieutenant Colonel, who more than inſinuates blame, and implied cenſure on the military conduct of his Lordſhip,—who is now, and was when the Colonel publiſhed his hiſtory, at a diſtance † that places him beyond all poſſibility of defending himſelf.—This wears the appearance of great generoſity, on the part of Lieut. M. whoſe friendly zeal, and able exertion of his abilities, on this occaſion, will no doubt meet the warm approbation of the well-wiſhers of Lord C.; and few men, we believe, have a greater number.

Our Author hath, indeed, taken the utmoſt care, and moſt effectual means, to invalidate the teſtimony of Col. T. in regard to almoſt every tranſaction of importance in the campaigns of 1780 and 1781, by repreſenting his Hiſtory, throughout, as highly impeachable for its 'partiality and incorrectneſs.' 'Some facts,' ſays he, 'have been withheld, and ſome mutilated, while others are raiſed to a pitch of importance, to which, if hiſtorical juſtice had been the Author's object, they are by no means entitled. Prejudice and party ſpirit are alſo ſome of its moſt prominent features.'

---

* Vide Dr. Ramſay's Hiſtory of the Revolution in South Carolina, Vol. II. p. 200. Of this valuable work we ſhall ſoon give an account in our Review.

† Governor-general in the Eaſt Indies.

Speaking elſewhere of Col. Tarleton's qualifications as a military hiſtorian, he repreſents him as deſtitute of many eſſential requiſites; adding, 'To ſupply theſe material defects, he appears to ſubſtitute a profeſſional experience, ſo limited, as ſcarcely to exceed the duration of a butterfly's exiſtence *.'

As far as we can pretend to judge, who know no more of what paſſed in the two campaigns here alluded to, than we have learned from the public prints, of both parties, Mr. M. appears to be very well qualified for the taſk he hath undertaken, of defending the military character of Lord C. and of expoſing the imperfections which, according to his repreſentations, may be found in Col. T.'s performance. He writes like a man of conſiderable reading, adequate experience, and ſound judgment; in addition to which, he may be credited for his perſonal knowledge of the tranſactions which are the ſubjects of his inveſtigation.

Beſide the ſtrictures on Col. T.'s Hiſtory, Mr. M. has given to the Public, not only his own account of the action at Cowpens, but a curious journal of the ſiege of Fort Ninety-ſix †, in which a handful of Engliſh troops, not above 550 men, ſuſtained a month's ſiege, and finally prevailed, againſt an army of 4000 Americans under General Green. He has alſo drawn up an excellent eulogium on Colonel Ferguſon, who commanded a detachment of the Britiſh army, and fell, overpowered in an un-

---

* Another *ſtroke* of this kind may be given, as a farther ſpecimen. 'The longer I have continued to examine it (Col. T.'s Hiſtory), the ſtronger is my conviction, that it is an incorrect and partial journal of military events, in which the Author himſelf, directly or indirectly, has always ſome concern. But its claim to being eſteemed an hiſtory of the campaigns of 1780 and 1781, in the ſouthern provinces of N. America, is more truly ridiculous, than that to an hiſtory of the world, if, according to a certain author, he had defined the world to be a circle of a given diameter, himſelf the centre; and if, not entirely taken up with the contemplation of his own excellencies, he had really given an impartial and accurate detail of all the actions of all the beings who moved, for a certain time, around his orbit.'

† So called from its being that number of miles from the Indian town of *Keowee*, in the Cherokee country.

equal conflict with the Americans, in the back-ſettlements, weſtward of the Allegany mountains. Our Author has likewiſe ſubjoined a detail of the recapture of New Providence (then poſſeſſed by the Spaniards) by the gallant Col. Devaux, a young American Loyaliſt, who planned and executed the expedition at his own private expence. Mr. Mackenzie ſpeaks of this well-conducted enterpriſe, as being 'perhaps, without a parallel in the modern hiſtory of war.'

ART. VI. *The Life of Voltaire*; with Notes illuſtrative and explanatory. Tranſlated from the French. By G. P. Monke, Lieutenant in the Navy. 8vo. 6s. Boards. Becket. 1787.

THIS publication is ſaid to come from the pen of the Marquis de Villette[*], who married Mademoiſelle de Varicourt, the adopted daughter of M. de Voltaire, and whom he diſtinguiſhed by the appellation of *Belle et bonne*.

That theſe Memoirs were really written by the Marquis de Villette, is, however, ſomewhat to be queſtioned. He may, indeed, have furniſhed materials for the work, but no man, we think, could ſpeak of himſelf in the following words: 'He (M. de Voltaire) felt for this young lady (Mademoiſelle de Varicourt), who had been brought up under him, all the tenderneſs of a father. As to the Marquis de Villette, it is well known that Voltaire loved him: he was a man who, in his opinion, excelled others in the charms of chit-chat: he found in his converſation that refined and ready wit which reminded him of the company of *La Fare* and *Chaulieu*.' But, whoever is the author of the preſent performance, he is evidently the pupil of Voltaire. He has imbibed the doctrines and opinions of his maſter;—doctrines which he particularly venerates, as will be ſeen by the following extract:

> 'Voltaire has indeed formed no ſect, as, in their lives, *Deſcartes*, *Mallebranche*, *Calvin*, *Luther*, and others did, who in their time have enjoyed more fame than they really deſerved; but he has created a new generation of men, and, what is of ſtill greater advantage, the ideas of this generation will be perpetuated from age to age, becauſe they are ſupported by uſeful truths, and not by idle opinions.

---

[*] 'From the repeated and confidential aſſertions, that the preſent work was written by a nobleman, who, from his marriage with a part of Voltaire's family, in whoſe welfare he highly intereſted himſelf, it was natural to expect that the materials were obtained from the moſt genuine ſource, and would not only be given with all that regard for truth, which others, leſs informed, muſt have undoubtedly deviated from, but in the lively and vivacious manner for which the reputed writer has been ſo juſtly celebrated.'

TRANSLATOR'S PREFACE.

‘ Deſcartes, to whom Europe is ſtill more indebted than to Newton, ſpent his life in fabricating ſyſtems, and combating chimeras. Voltaire conſumed his in eradicating ſome great errors which were corrupting morality. It is to the knowledge he has diffuſed, that in in a great meaſure is owing the good which is now taking place, from the ſources of the Oby to the mouth of the Garonne, and which will in due time take place from this river to the mouth of the Tagus, and of the ancient Boetis.—The law of nature, which prompts all men to be juſt and indulgent, was his ſole goſpel. He ſpent his life in thinking and ſaying, that the freer men are from prejudices, the more ſocial virtues they poſſeſs; and that the more men are given to toleration, mildneſs, and affability, the more agreeable is the world to live in. From his earlieſt infancy he piqued himſelf on being a philoſopher, for no other reaſon than becauſe philoſophy has never failed to benefit mankind, and has always endeavoured to hinder them from murdering each other, whereas theology has often cauſed them to ſhed torrents of blood.’

The foregoing obſervations will, no doubt, be diſpleaſing to thoſe readers whoſe religious ſentiments are more confined than thoſe of our Biographer. But let us not too haſtily yield up ſuch a man as the Marquis de Villette to the *Unbelievers*. Their triumph would then, perhaps, be more than what they are honeſtly entitled to.—We mean not, however, to ſay a word in defence of the tenets of the Philoſopher of Ferney, with reſpect to articles of faith. We have ſaid that the Writer of the work before us is the pupil of M de Voltaire. That the Public may determine for themſelves on the matter of our Author's orthodoxy, we will tranſcribe a few more paſſages, including his detail of Voltaire's behaviour in his laſt moments; which, as it differs materially from any preceding account, will conſequently be the more acceptable to the curious and inquiſitive Reader:

——— ‘ Voltaire, though very much indiſpoſed, received the actors and actreſſes who were to repreſent the tragedy of *Irene*. At one of the rehearſals of it, Voltaire breaks a blood-veſſel in his breaſt. The ſpitting of blood, which immediately followed, made people apprehenſive for his life. Upon the report of this event, the young Abbé *de Terſac*, Curate of St. Sulpice, haſtens to catechiſe the old Philoſopher. He is not admitted to ſee him. The next day he calls again, and orders had been given to let him in.———

‘ Nevertheleſs, the great forwardneſs of the Curate ſhewed that his exceſſive zeal might be troubleſome, and it was to be before-hand with him, that Voltaire received an Abbé Gautier, who comes and offers himſelf to hear his confeſſion. This Monſieur Gautier began his office by kneeling to the philoſopher; it was a homage that he paid to the great man: Voltaire politely raiſes him up again, and propoſes to make a public confeſſion, as had been practiſed in the early ages of the church.

‘ The Abbé Gautier refuſes to hear this public confeſſion, under pretence that it would bring him into trouble: he even requires a previous declaration of his ſentiments; and when the Philoſopher had made that declaration, which was the profeſſion of faith of a true Roman Catholic, the Abbé Gautier ſtill wiſhed to confer on the matter with the Archbiſhop.

‘ The Philoſopher conſented to this ſtep; his declaration was found inſufficient: the Archbiſhop required one to be drawn up by a notary, a model of which he gave, and which began thus: *I confeſs I have maliciouſly blaſphemed the divinity of Jeſus Chriſt.* On reading this preamble, Voltaire ſtarts back with horror, and diſmiſſes the Abbé *Gautier*, ſaying, *That's enough for to-day*; *let us have no bloody ſcene.* Theſe words were an alluſion to his ſpitting of blood.

‘ Every thing paſſed in private between the Philoſopher and the Abbé *Gautier*; yet Voltaire was not ſorry that the public thought he had confeſſed himſelf. He even replied to thoſe who ſpoke to him on this ſubject, *If I were upon the banks of the Ganges, I muſt of courſe die with a cow's tail in my hand.*

* * * *

‘ He was already at the point of death, when he is told that the Count *de Lally Tolendal* has obtained the repeal of the arret by which General *Lally*, his father, loſt his life on the ſcaffold. This news revives him for a moment from his lethargy, and he anſwers Monſ. *de Tolendal* by a note, of which this is the ſubſtance: *I ſee that the King is juſt*; *O! I die contented.* This note is the laſt he dictated.

‘ Drowſineſs hung upon him without any intermiſſion: he no longer ſpoke, and ſeemed to hear nothing. The Curate of St. Sulpice, and the Abbé *Gautier*, his ſuppoſed confeſſor, being both informed of his dangerous ſituation, were admitted to ſee him, in the preſence of his niece, his nephews, and his friends.

‘ The Curate approaches his bed-ſide, and aſks him if he believes in the divinity of Jeſus Chriſt? The Philoſopher did not hear him, or if he did hear him, did not deign to make any reply. The Curate takes advantage of this ſilence to juſtify himſelf to his relations and friends then preſent, for aſking ſuch a queſtion: “ As,” ſays he, “ the divinity of Jeſus Chriſt is violently attacked in thoſe works which are attributed to him, I think it my duty to ſatisfy myſelf on this point of belief.”

‘ They then tell him that the Curate is come: the dying man holds out his hand to him, takes hold of the Curate's, and half raiſes himſelf up to embrace him. Did not this geſture, this attitude, this careſs, and every thing elſe, ſeem to ſay, “ Don't teaze me, Sir, but let me die in peace?” But the Curate aſks him again, and in a ſtammering voice, “ Sir, do you acknowledge the divinity of Jeſus Chriſt?” Upon this the expiring Philoſopher, opening his hand, and ſtretching out his arms, as if to puſh away the Paſtor, exclaims in a ſtrong and loud voice: *In the name of* GOD, *Sir, do not mention that man's name to me.* Theſe were Voltaire's laſt words: I had them from the very perſons who were preſent: they evidently contain the profeſſion of faith of a downright Deiſt, who confines his belief to one God alone.

‘ The Curate of St. Sulpice, undoubtedly terrified at the Philoſopher's anſwer, withdraws, and goes to inform the clergy of his diſtrict that Voltaire is dying as he had lived; that he will not bury him; and that if he is compelled to do it by ſuperior authority, he will have him dug up in the night. This ſpeech is very improbable, but it is very true.——I muſt alſo ſay, that moſt of the clergy of Paris blamed the Curate, who had as little experience as a young prieſt, and as much zeal as a pupil of a ſanctuary. The Curate of St. Roch, a wiſe and virtuous man, who is grown grey in the holy office, and has been an honour to it in all the ſtages of a long life, ſaid, in ſpeaking of Voltaire's death, that *they ſhould not have inſiſted upon his confeſſion, but ſhould have invented one for him, for the credit of the clergy*. This ſpeech, which only ſeems to be humorous, comprehends a great fund of reaſon, if it be conſidered that the curates of Paris, without the ſmalleſt ſcruple, daily inter men eaten up with vices, who have never poſſeſſed any one of Voltaire's virtues, and who have only been known in the world by the noiſe, either of their depredations on the public, or of their debaucheries *.

'The men of letters wiſhed that, upon the refuſal of the Curate of St. Sulpice, they had buried Voltaire in a cellar; or that, according to the rites of the ancients, they had burnt him, and preſerved his aſhes. This would be a ſure means, ſaid they, of teaching the Biſhops, that it is of little moment to a philoſopher after his death, whether he rots in a hole in a church, or in a ditch dug in an open field. In fact, were the men of letters to introduce the cuſtom of requiring by their will, to be neither buried in a church nor in a church-yard, the clergy would be little tempted to make theſe refuſals, which now-a-days ſeem to be a matter of indifference, but which not long ſince were attended with a degree of infamy. Nothing corrects men ſo much of their folly, as ſhewing them you can do without them.'

After ſome very ſatirical reflections on the conduct of religious zealots, touching the matter of *opinion*, our Author diſmiſſes his ſubject with the following ſtroke of wit:

'I, who am only a lay member of the church, upon this and any ſubject relative to ſalvation, can form no opinion but from what I am taught by their Lordſhips the Biſhops, who are to inſtruct us in religious matters. I ſay then, when they aſſure me that Voltaire ſpent his life in laughing at them, and at all religion, I am in duty bound to believe them.'

The hiſtory of M. de V. has been given to the Public by ſo many writers, that the repetitions neceſſarily occurring in it are now become particularly tireſome. The Tranſlator has therefore apologized for the preſent publication, on the ſuppoſition of its being the actual production of the before-mentioned Marquis de Villette, who, it was reaſonable enough to imagine, might be in poſſeſſion of ſome particular anecdotes reſpecting the foſter-father of his wife. Such part of theſe Memoirs, however, as relates to the literary tranſactions of our Philoſopher, exhibits nothing new; but ſome acts of beneficence and generoſity are recorded in them which are far from being generally known, and for the account of which—not having room for further extracts—we muſt refer our Readers to the work.

---

* After ſome little controverſy between the men of letters and the clergy, Voltaire's body was depoſited in the cemetery of the monaſtery of Sellieres.

In this performance, the merits of M. de Voltaire as a writer are, in particular inſtances, appreciated with ability; but when the Author compares *Candide* with *Don Quixote*, and even gives the preference to the former, the opinion is much too abſurd to merit a ſerious confutation—it can only provoke a ſmile. On the whole, however, this Life of the celebrated Philoſopher of Ferney has afforded us pleaſure in the peruſal; and as it is evidently compiled from authentic papers, we may venture to recommend it to the notice of the Public.

ART. VII. *The Pharos*; a Collection of periodical Eſſays. 12mo. 2 Vols. 5 s. ſewed. Hookham. 1787.

OUR periodical eſſay-writers are aſtoniſhingly numerous. So very—very conſiderable indeed is their number, and ſo ſucceſsful have been their efforts to entertain us, that ſcarcely a ſubject or topic of any kind appears to be left untouched by them. Such, however, is the diverſity of opinion, and ſuch the "excellent foppery of the times," that he who reſolves to

"Eye Nature's walk, ſhoot folly as it flies,
And catch the manners living as they riſe,"

has ſtill abundant matter for diſquiſition and remark.

The manners and characters of men are of two diſtinct and ſeparate kinds, *general* and *particular*. The firſt have their foundation in nature, the ſecond take their riſe in education. The eſſayiſt who ſhall delineate the former only, has certainly little chance of diſtinguiſhing himſelf from thoſe who have gone before. He, however, who examines mankind with attention, who obſerves with a penetrating eye their ſeveral peculiarities and caprices—thoſe particular and ſingular humours, in ſhort, which, as they are not originally woven into the web of life, ſo are they perhaps the more difficult to trace, and deſcribe with diſtinctneſs—to ſuch an one we would ſay, There is ſtill an open and an ample field in which to range at pleaſure; and from whoſe produce, with the aid of judgment and ability, he may derive conſiderable and laſting advantages.

The Writer of the Eſſays before us has deviated largely from the path of her[*] predeceſſors. She thinks, however, that in making the preſent attempt, ſhe has many prejudices and partialities to combat. 'By ſome,' ſays the fair Writer, 'I ſhall be cenſured for preſumption, by others, perhaps, for vanity.' We ſee not any occaſion for alarm; we ſee no occaſion for apology. A ſpirit of emulation has evidently prompted her on to the work; a ſpirit which, though it ſometimes tends to miſchiefs, leads on far more frequently to great and honourable enterpriſes:—a ſpirit, indeed, which, in the charge we have taken on us, we are often, for obvious reaſons, obliged to *lay*; but which we certainly wiſh not perpetually to *confine*;—on the contrary, we hope it will long continue to make its occaſional appearance, amid

---

[*] We underſtand that the Public are obliged to a female pen for *this work*.

> " The ſmoke and ſtir of this dim ſpot,
> Which men call earth;"

and thus to procure to mortals, while ſhut up in this " pinfold here," thoſe intellectual bleſſings and enjoyments by which they may properly be ſaid *to live*.

As the title which diſtinguiſhes this collection of papers is a ſingular one, and may not be generally underſtood, we will preſent our Readers with the Authoreſs's hiſtory or deſcription of a *Pharos*, together with an account of the plan laid down for the execution of this work.

' A Pharos, every one knows, is nothing more nor leſs than a light-houſe, whoſe benefits are chiefly calculated for the ſervice of the ſailor: its flame is intended to warn him from the ſhoal and the rock; and thus, by his ſuperadded knowledge, it proves a guide to ſafe anchorage, or contributes to the ſafety of his voyage. In life, a friendly monitor of this kind is no leſs uſeful: few who compare the world to a ſea feign it a pacific ocean; it is by its beſt friends acknowledged, not only expoſed to the ſtorms, but likewiſe to every danger of the deep; whirlpools, quickſands, promontories, and ſhallows, perpetually oppoſe the voyager's way, and miſerable indeed is he, if deprived of light and warning.

' In one particular, I confeſs, my work reſembles not a Pharos. It is not placed in a conſpicuous ſituation, conſequently the orbit of its rays will be much confined. But let this be no diſcouragement; it pretends to illuminate no boundleſs ocean, but its light may be ſeen timely enough to avoid every danger it intimates. It will inſtruct all who, in a ſteady endeavour after ſafety, appeal to its power; for however partially it may direct its flame, or however dimly it may burn, ſtill ſhall be viſible to the mariner this important monition, that he can no longer hope for ſecurity than while he ſails by the chart of Scripture, and the compaſs of Reaſon, towards that new undiſcovered country, where all his labours ſhall end, and a final remuneration awaits him.

' But as in one particular I own my Pharos deficient, ſo in another I hope it will excel its archetype; its light ſhall be to none terrific. I cannot promiſe it will ever blaze into admirable brightneſs, nor that I can always preſerve more than a lambent flame; but a friend of mine, a very ingenious artiſt, has promiſed occaſionally to amuſe the beholders with a few corruſcations, which, if well-timed and applied, may obliterate or obtain toleration for any natural defects in my edifice.

'The method by which I ſhall endeavour to ſerve thoſe who reſort to my light for counſel, will not be always the ſame. In ſome caſes it may be moſt uſeful to render the dangerous body luminous; in others, I may do more good by directing a few rays to the ſhipwrecked veſſel or mariner. To him or his veſſel will always be found attached a ſcroll, containing the hiſtory of his fate, the attentive peruſal of which is all the impoſt I exact. Sometimes I ſhall warn by pointing out the errors of other voyagers, who ſtill vainly beat the waves, and ſometimes ſhall endeavour to make manifeſt to thoſe I guide, that no nautical ſkill, nor the beſt-applied exertion, can aid them if they ſteer towards an inhibited port.

'Having now informed my Readers of the engine I mean to uſe, it is fit that I make them acquainted in ſome meaſure with the temper, diſpoſition, and views that ſhall regulate and direct its powers.

'Can I hope thoſe who encourage me by their attention will believe, that however conſpicuous I may render vice and folly, I indulge no malignant ſpirit! I may, perhaps, be leſs lenient to that faſhion which ſtamps new characters, and blends contrary properties, than the world in general are; for I aſſert the privilege of thinking for myſelf. I cannot condemn or approve with apathy, but I never yet dipped my pen in gall; nor would I point out to obſervation the frailties of my fellow-creatures, were I not convinced that morality is injured by the forbearance.

'That no one may complain of being unfairly ſurpriſed in their follies, I here give this preliminary notice, that the flame of my Pharos poſſeſſes an uncommon property. Nothing is a ſecurity from its rays; it can penetrate into the moſt obſcure places; no building, no tiling, roof, or cieling, of any kind, is a defence againſt it. Should a lady or gentleman meet or pay a viſit to any acquaintance or friend, I adviſe all of the party to be cautious in their behaviour; for a few of my ignited particles may be blended with the ſolar beams, and I may by that means know all that paſſes. At a card-table, I warn all the players to obſerve ſtrictly, not only all the laws of honeſty, but of decorum, for their wax-candles probably burn by my aid. Thus I frequently partake of a *partie quarrée*, a *tête à tête* at piquet, or a game at mirth-inſpiring loo; and as I am poſſeſſed of a wonderful degree of ſagacity, whetted by the neceſſity of providing, twice in a week, a mental repaſt for my readers, I can in a moment diſcover the paſſions by which thoſe I obſerve are agitated or governed. Every church window admits this perforating light, and reflects the objects to me: ladies are therefore requeſted, if they would avoid my cenſure, to viſit that place *ſans rouge:* their eyes muſt be reſtrained, and their countenances compoſed; they muſt not talk of laſt night's opera, or next Thurſday's concert, nor make future engagements; they muſt join decently and devoutly in the worſhip they aſſiſt at, and leave all ſolicitude about their dreſs and admirers at home or in their carriages. Thoſe few gentlemen who attend divine ſervice muſt poſtpone ogling the beauties till they meet them in a more fit place: their boots and riding-canes I would adviſe them not to aſſume till their return home; ſince, in my opinion, a previous preparation for pleaſure is not the beſt employment of the ſhort ſpace between riſing and church-time; and beſides, this extreme readineſs argues ſome little impatience of the duty they come to perform.

'When I ſay I can direct the flame of my Pharos to any object, I would not have it underſtood that I uſe this power in its full extent; there are many rocks within the ſcope of its limitation, which it never ſhall beſtow its beams on; there are many haunts and habitations into which it never ſhall penetrate. It ſhall never controul the efforts of thoſe ſyrens who would allure their fellow-voyagers to ruin, in the faſhionable gulph of infidelity, any otherwiſe than by ſhewing the comforts of ſettled faith: the blaſphemous Socinian, the feud-fomenting Arian, and the ſuperſtitious Manichean, may enjoy their heretical opinions. To all their endeavours I oppoſe the conſolatory promiſe of an all-powerful Divinity, that the gates of hell ſhall not prevail againſt his religion.

'With politics I ſhall never intermeddle. I have but one opinion reſpecting them, and that inclines me equally to all parties. The diſintereſted exertions of real patriots ſhall ever have my beſt wiſhes, but my paper ſhall not be the inſtrument either of promoting tyranny or inciting faction.

'The haunts and habitations which I ſhall leave in their natural opacity, are ſuch as have before admitted the preſence of ſin in her original unmitigated ſtate; for though many of the foibles I develope may be the produce of her cultivations, yet not having her deep-ſtained hue, they rank in a leſs odious claſs, and are too frequently found in minds that would abhor poſitive wickedneſs. Guilt is, I fear, proof againſt any expoſure I could make of it; and, from uſing its Meduſa's head as a means to raiſe horror and deteſtation, I am deterred, from a doubt of the ſucceſs of this practice. It is with me a very ſtrong objection to ſome of our moſt celebrated periodical papers, that in order to warn the inexperienced from vice, its features and actions are ſo pourtrayed and deſcribed, as to communicate information that can never be uſeful in the degree it is pernicious. Ignorance is a much ſafer bulwark againſt vice, than any initiation, however well deſigned or guarded. Let us aim at ſtrengthening and ſupporting infant virtue, and ſhe will ſoon introduce an abhorrence of her enemy. Our pupils will then be virtuous, not out of fear of the puniſhments they are to apprehend from the ſeducer, but on the noble principles of love and ſteady attachment to her under whoſe auſpices they hope for happineſs.

'My fair friends may therefore read, without apprehenſion that the next paragraph may call a bluſh to their cheeks;—they may read without fearing that the enſuing ſtory will explore the receſſes of vice and libertiniſm; or that under a ſpecious appearance they are imbibing poiſon.'

Theſe Eſſays are intitled to much commendation. They preſent us with excellent leſſons in virtue and morality, joined to the moſt lively and ingenious remarks. We have not room for further extracts, and muſt therefore conclude our account of this entertaining publication, with obſerving, that as the ſubjects diſcuſſed in it are for the moſt part ſuch as may well be ſaid to "come home to *men's buſineſs* and boſoms," ſo are we of opinion *that the book may be peruſed* with pleaſure and profit by all.

ART. VIII. *Philoſophical Tranſactions of the Royal Society*, Part II. of Vol. LXXVII. for 1787, continued. See Rev. for laſt Month.

PHYSIOLOGICAL PAPERS.

An Experiment to determine the Effect of extirpating one Ovarium upon the Number of Young produced. By John Hunter, F.R.S.

MR. Hunter ſuppoſed that an animal having one ovarium extirpated, would, in conſequence of ſuch operation, produce only half the number of young it would otherways have produced. In order to aſcertain this point, he choſe two female pigs, and one male, of the ſame colour and ſize, and from the ſame farrow. He removed one ovarium from one of the females, the other he ſuffered to remain perfect. They both farrowed together, twice a year, for four years; when the imperfect one ceaſed breeding, but the perfect one continued two years longer, and brought forth in that time five farrows, making in all thirteen farrows, and producing 162 pigs: the imperfect one had only eight farrows and 76 pigs. The dates and number in each farrow are given with great preciſion; and the Author concludes, that the extirpation of an ovarium cauſes the animal to produce only half the number of young.

The concluſion is juſt, with reſpect to this particular caſe, but it cannot be deemed ſufficient to eſtabliſh a general propoſition. Might there not, poſſibly, have been the ſame difference between two perfect ſows? Perhaps, fifty experiments would be requiſite to determine the fact: at leaſt a doubt muſt remain, until it be confirmed by more than one ſpecial caſe.

MEDICAL.

A remarkable Caſe of numerous Births, with Obſervations. By Maxwell Garthſhore, M.D. F.R.S.

This is the hiſtory of a caſe of five children at a birth. It is curious, and well related. The ſymptoms, during the whole courſe of the pregnancy, have been accurately attended to, and the circumſtances of the delivery are particularly noticed. The hiſtory, however, is not the moſt material part of this paper: the ingenious obſervations on the caſe, form a valuable addition, which, together with the parallel caſes adduced, greatly enriches the article.

NATURAL HISTORY, BOTANY, *&c.*

Obſervations tending to ſhew that the Wolf, Jackall, *and* Dog, *are all of the ſame Species.* By John Hunter, F.R.S.

This paper contains accounts of experiments made in order to aſcertain whether the offspring of a wolf and dog, and a jackall and dog, be capable of producing a progeny; this capacity being, in Mr. Hunter's opinion, a characteriſtic mark that the animals, in which it obtains, are of the ſame ſpecies.

The firſt inſtance which the author gives, is the offspring of a *Pomeranian bitch* and a he wolf; the ſecond is that of a female jackall and a ſpaniel. The firſt caſe ſeems doubtful; the wolf and bitch were the property of Mr. Brookes; but he could not be certain that no dog had commerce with the bitch. One of the female puppies of this litter had whelps only once, and theſe bred again frequently.

The ſecond caſe is taken from the authority of Captain Mears, who brought a female jackall from the Eaſt Indies; on his arrival in England the jackall enticed the ſpaniel into the boat, and the animal produced ſix young, one female of which brought forth five.

From theſe circumſtances Mr. Hunter concludes, that the wolf, jackall, and dog, are of the ſame ſpecies; and his labours in the inveſtigating and aſcertaining the fact were recompenſed by preſenting him with the Copley medal.

Obſervations on the Structure and Oeconomy of Whales. By the Same.

No ſubject in natural hiſtory is ſo little inveſtigated as the œconomy of aquatic animals. Their ſtructure is eaſily examined, becauſe the parts of the dead animal can be brought under the eye of the naturaliſt and anatomiſt; but their œconomy can only be aſcertained by a careful attention of living animals, —and the difficulty of obſerving ſuch as inhabit deep waters is a great obſtacle to the enquiry.

The animals which Mr. Hunter has deſcribed in this paper are the *Delphinus Phocæna*, or Porpoiſe, two *Grampi*, the *Delphinus Delphis*, or Bottle-noſe whale, the *Balæna roſtrata* of Fabricius, the *Balæna myſticeta*, or whalebone whale, the *Phyſeter macrocephalus*, or ſpermaceti whale, and the *Monodon Monoceros*, or narwhale. To follow the Author through the whole of theſe anatomical obſervations would, we fear, be tedious to our Readers. The deſcriptions appear ſometimes obſcure; and, though accompanied with plates, they are, nevertheleſs, difficult to comprehend. Moſt of them, however, are ſufficiently intelligible. In ſome inſtances Mr. Hunter has, in our opinion, been too brief, and in others too minutely tedious. In deſcribing the general ſtructure of the heart, for example, he is quite ſilent as to the *foramen ovale*, which, moſt probably, remains open, ſo that the circulation may be carried on independent of the lungs and the breathing; on the contrary, he is prolix in deſcribing the extreme ramifications of the arteries. His deſcription of the whalebone forms a curious part of the paper; it is minute, and illuſtrated with a neat, and, we believe, an accurate engraving. In a word, Mr. Hunter has, by this communication, greatly elucidated an obſcure part of natural hiſtory, and given much information concerning an order of animals which few naturaliſts, it ſhould ſeem, have had opportunities of inveſtigating.

Botanical Deſcription of the Benjamin Tree *of* Sumatra. By Jonas Dryander, M. A. &c.

Botaniſts cannot render a more material ſervice to the healing art, than in determining and deſcribing the plants which afford valuable and efficacious medicines. All the writers on the *materia medica* have miſtaken the tree whence the Benzoin is extracted; and, what is extraordinary, although the drug comes from the Eaſt Indies, moſt modern authors have thought it to be collected from a ſpecies of laurel, a native of Virginia. LINNÉ firſt detected the error; but he ſubſtituted another in its place; the *Terminalia Benzoin* was miſtaken, by that great man, for the Benjamin tree, probably through the ſimilarity of its French name, *Bienjoint*, to the officinal, *Benzoin*.

Mr. Dryander rectifies the miſtake, and gives a deſcription of the Benjamin tree, which is evidently a ſpecies of the Linnean Styrax.

Cloranthus, a new Genus of Plants, deſcribed. By Olof Swartz, M.D.

The plant here deſcribed is a native of China. It has been long ſince introduced into England, and cultivated in Kew garden. The deſcription admits not of abridgment.

[*The* PHILOSOPHICAL *Papers in our next.*]

ART. IX. *A Narrative of the official Conduct of Valentine Morris, Eſq.* late Captain-General, Governor in Chief, &c. &c. of the Iſland of St. Vincent's and its Dependencies. Written by himſelf. 8vo. 6s. Boards. Hooper, &c. 1787.

FROM the time of its being ceded to Great Britain, in 1763, till 1776, St. Vincent had been an appendage to the Iſland of Grenada, and the Lieutenant-Governor was under the command of the Governor of Grenada. In 1772 Mr. Morris was appointed Lieutenant-Governor of St. Vincent. His conduct in the diſcharge of that office having been approved by his Majeſty, the iſland was made a ſeparate government, and Mr. Morris received a commiſſion, dated March 11, 1776, appointing him Captain-General, Commander in Chief, &c. of the Iſland of St. Vincent's and its dependencies.

During the time of his being Lieutenant-Governor, he had frequently acquainted the Governor of Grenada, of the very defenceleſs ſtate of his iſland. There appears to have been a ſhameful and dangerous deficiency of every article of ammunition; many batteries and forts were without guns; there were not ſix gun-carriages in the iſland ſufficient to bear the weight of a gun, much leſs to permit it to be fired; and all the powder and balls, if collected together, not ſufficient for a ſupply of two hours, in caſe of neceſſity. The recruits that had from time to time been ſent to the iſland were unarmed, ſo that in poſts conſiſting of

20 or 30 men, only three firelocks were to be found fit for ſervice; and the recruits were the refuſe of the gaols and ſtreets of London, moſt of them ſuperannuated, or diſabled from bearing arms, having been diſcharged from other regiments for ſuch diſabilities. The fortifications, and other buildings belonging to government, were almoſt in a ſtate of ruin, and Mr. Morris had orders, from home, to put the iſland into a ſtate of defence. The neceſſary expences incurred in repairing the old and erecting new buildings have not yet been paid. Mr. Morris ſent his bills to the treaſury, and although they were allowed, yet they remain ſtill unpaid; and he has been obliged to ſell his eſtates to ſatisfy the demands of the creditors of government. Theſe facts depend not on Mr. Morris's bare aſſertions; they are confirmed by the original letters which paſſed between him and the Secretaries of State and Lords of the Treaſury; they evidently ſhew the propriety of the Governor's conduct, and the ill treatment which he has received.

There is no reading this narrative without indignation. It will make a prudent man extremely cautious how he accepts of employments, which may be fraught with ſuch *ruinous* conſequences to his own intereſt.

As a writer, Mr. Morris thus ſpeaks of himſelf:

'I make no pretenſions to thoſe brilliant talents and abilities which ſometimes elevate their poſſeſſors to the higheſt pinnacles of political life; but I will juſtify the appointment of my Sovereign, by not only boldly aſſerting, but, I hope, clearly proving, that I was equal to the ſervice in which he was graciouſly pleaſed to employ me; and that my local knowledge of the ſeat of my duty, the reſult of private circumſtances, and an inquiſitive mind, was known and verified. But although I freely acknowledge a ſuperiority of talents in other men—in zealous fidelity, perſevering induſtry, vigilant attention, anxious diſintereſtedneſs, and, which is ſo painful, but oftentimes ſo eſſential to the conduct of public affairs, ſubmiſſive patience, I will own *no* ſuperior. I ſerved my country with the moſt ardent zeal; and had I been in the leaſt ſupported, nay, had I not been moſt ſhamefully neglected, I ſhould have ſerved it with the beſt effects. Without any vanity which the candid interpreters of human actions would not approve, I am bold to declare, that had I watched my own intereſts with a ſhadow of the enthuſiaſm that I manifeſted for thoſe of my country, I ſhould now have been elevated by proſperity to the pride of defiance, inſtead of being debaſed by adverſity to the humility of juſtification.'

We are not to conſider this work merely as the melancholy ſtory of a ſuffering individual; but as a collection of hiſtorical materials, well worthy of the public attention: 'as a detail of the cauſes,' ſays our Author, 'which loſt to my country a very valuable poſſeſſion;' but by which loſs, it ſeems, no particular perſon was ſo great a ſufferer, in any proportion, as the unfortunate Governor; whoſe conduct appears to have merited a better fate, and a more worthy recompence.

Amidſt the many calamitous circumſtances attending Mr. M.'s unfortunate government, thouſands of our readers will, no doubt, join us in lamenting, with him, the alienation of his delightful and very valuable eſtate of Piercefield, ſo often celebrated in our Review, and by every traveller *of taſte* who has taken Chepſtow in his tour. Hear how pathetically he deplores this part of his great loſs.

'I muſt add another mortifying item to this painful catalogue. My valuable, beautiful, and well known eſtate of Piercefield, in Monmouthſhire, deſcending to me from my father, the child of my fancy, and for many years the ſubject of my creative attention, was alſo to be forced from me. This eſtate, ſituated in a county and neighbourhood, which the moſt diffident modeſty will allow me to ſay, I had, in my private capacity as a country gentleman, aſſiduouſly ſerved, and conſiderably benefited;—this place, where I had for many years lived in proſperity, reſpect, and credit, and where, after a right diſcharge of the duties of public life, I had fondly hoped to have paſſed in tranquillity the years that might remain, and have breathed my laſt;—this place was at length forced to ſale for 26,100l. for which, at former periods, the different ſums of 46,000l. 47,000l. 48,000l. and once of 52,000l. had been offered. An event which would have been effectually prevented, had I received only an inconſiderable part of what was then, and ſtill is, due to me from government.'

He concludes, with equal pathos, in the following very affecting terms:

'My Sovereign and my country are welcome to the faithful ſervices I have, in fulfilling the duties of my public ſtation, performed; yet may the injuſtice I have received, and the fatal conſequences of it from the unfeeling, inſenſible ſtate of all political, public character, with the official formal delays ariſing from temporary neceſſities, end with me. I have known proſperity, with the honours and comforts of it; I have ſuffered adverſity, with its ſad train of neglects and mortifications; I have, however, with becoming fortitude, learned the leſſon of reſignation, and ſhall, while I live, endeavour to practiſe the duties of it. May ſurviving friendſhip ſympathize in my misfortunes! May the truths I now publiſh reſcue my character from undeſerved obloquy! May my country reſpect that conduct ever dictated by the moſt earneſt wiſh to ſerve it! And may my ſufferings, and the cauſe of them, ſerve as beacons to warn others from letting the warmth of their public zeal overheat their judgment, and make them inſenſible to the cooler dictates of private prudence! May they thus eſcape that fatal wreck, not barely of their fortunes, but alſo of their hope, health, character, and happineſs, I have unhappily incurred.

Felix quem faciunt aliena pericula cautum.'

ART. X. *Sermons*, by Charles Symmons, B.D. of Clare Hall, Cambridge. 8vo. 5s. Boards. Williams. 1787.

OUR language being enriched with ſo many excellent diſcourſes on every moral and religious topic, ſenſible men have given it as their opinion, that our clergy may now be releaſed from the labour of compoſition, and allowed to deal forth inſtruction to their pariſhioners from the public ſtock. But we could never accede to this opinion, becauſe, in the firſt place, it by no means appears that pulpit eloquence has reached ſuch a ſtate of perfection as the exertions of genius can no further improve, and becauſe, in the next, it is a ſentiment which tends to encourage idleneſs, and to juſtify ignorance in a body of men, who, on every account, ought to be learned and active. A clergyman ſhould be as much diſtinguiſhed from the laity, by the learning peculiar to his profeſſion, as by his *ſable paraphernalia*, and ſhould deſpiſe the idea of ſhining in borrowed plumes. Appointed to teach the great truths of religion, it is his duty maturely to weigh them in his own mind, that he may literally *bring forth out of his own treaſures.* And many would be the happy conſequences were this generally practiſed. Perhaps the diſſipated and irregular lives of ſome of our young clergy may in part be accounted for, from their having paid no regard to the compoſition of their ſermons. Strangers to ſtudy, their thoughts, like thoſe of the multitude, are never carried *above the ſmoke and ſtir of this dim ſpot* *, nor do thoſe religious conſiderations preſent themſelves to their minds, which powerfully tend to counteract vicious propenſities, and to animate us in the purſuit of virtue. Miniſters may often find better ſermons than they can make, but thoſe which are the reſult of their own ſerious meditations they will deliver with much more ſpirit and effect; and what in our opinion is of infinite conſequence, they will make a much deeper impreſſion on their own minds, and contribute to render them alſo inſtructors by example.—For theſe reaſons we wiſh to ſee *a ſermon-making clergy.*

But while we would encourage them in theological compoſition, we could wiſh to reſtrain that rage for printing ſermons which at preſent prevails. Every preacher who has acquired a little popularity, within, perhaps, a narrow circle, is ſolicited by his friends to preſent his works to the Public; and the ſucceſs which has attended a few modern publications in this line, often gives effect to theſe ſolicitations. Hence, volume after volume has been poured forth from the preſs, in ſuch rapid ſucceſſion, that ſermons now appear in our bookſellers ſhops,

> " Thick as autumnal leaves that ſtrew the brooks
> " In Vallombroſa"——

This abundance, added to the peculiar elegance with which the moſt ſerious ſubjects are now treated, makes it difficult for a ſermon-writer to engage the attention of the Public. Unleſs, therefore, his work has ſome ſtriking excellence, he will acquire but little notice, reputation, or profit. The Sermons of Mr. Symmons will not probably be loſt, and lie unnoticed amid the crowd. They are evidently the production of an elegant and improved mind; and though we have not been able to diſcover in them that *novelty of ſtructure*, which ſome friends of the Author apprehended they poſſeſſed, we have read them with pleaſure, and muſt give them our praiſe.

---

* Vid. page 125; *where this alluſion* occurred to *another* Reviewer.

They are introduced by a ſenſible preface (daſhed with a little affected modeſty, which we wiſhed we could have blotted out), in which Mr. S. gives us a few ſentiments on *the compoſition of a ſermon*, having been obliged, he tells us, to relinquiſh his original intention of opening his work with a profeſſed and regular Eſſay on the ſubject. Some of his remarks accord with our ideas, but others we cannot allow to be juſt. We muſt heartily join with him in condemning the modern practice of ſubſtituting, in the room of *ſermons*, flimſy *moral eſſays*, of which the text is the only thing that evinces their having any connection with the ſacred writings; a mode of preaching which does not tend to explain the Scriptures, and which *plays round the head, but comes not near the heart.* No miniſter, who ſincerely wiſhes to do good, will adopt it. A ſermon ſhould contain an explanation of the text, nor can we ſee any objection (notwithſtanding what Mr. S. advances) to a regular and *oſtenſible diviſion* of it. We would by no means recommend the practice of our old divines of ſplitting and ramifying a ſubject into numerous diviſions and ſub-diviſions; but ſtill we would be advocates for the *lucidus ordo*, for an *obvious method.* Artfully to conceal the plan of a diſcourſe may ſerve to perplex, but can be of no real utility. On the other hand, a few judicious diviſions tend to give the auditor a clear inſight into the ſubject propoſed for diſcuſſion; they conſtitute agreeable pauſes, and ſerve to rouſe the drooping attention. Convinced of this, we cannot but lament when writers and preachers of any eminence, who may be ſuppoſed to influence the public taſte, endeavour to render the uſe of them unfaſhionable. The remark which Mr. Symmons offers in favour of a *concealed method* may ſound pretty, but is, in truth, nothing to the purpoſe—'*the ſence*' (he ſays) '*which is concealed is effectual for the ſeparating of the grounds, whilſt it neither breaks by its interruption nor offends by its formality.*' This is an obſervation worthy the notice of a man who is laying out a *ferme ornée*, but not of one who is making a *ſermon*; for here the fence that is not obſervable, is no fence at all.

But though our Author would diſſuade from the uſe of *oſtenſible diviſions*, he forcibly recommends *regularity of arrangement.*

To this, he has himſelf paid particular attention in the Sermons now before us, 'in which the reader will ſometimes meet with bold and vehement figures, and generally with a warm and coloured ſtyle.' Some of them were preached at Cambridge, but the greater number at Tichfield Chapel, in the pariſh of Marybone, and are on the following ſubjects:

Serm. I. is on the *Civil, Moral, and Religious Advantages derived from Chriſtianity*, from Iſ. ix. 2. Among the civil advantages derived from Chriſtianity, the Author reckons *the abolition of ſlavery*. We heartily wiſh that the Negroe-trade (that opprobrium of the Chriſtian world) did not militate againſt his aſſertion. Serm. II. is on *Death*, from Heb. ix. 27. Here ſpeaking of the pang which ſome apprehend is to releaſe the ſoul from the body, he makes the following remarks:

'The apprehenſion is not only unwarranted, but contradicted by reaſon. When death is not hurried on by accident or exceſs, it is merely the repoſe of wearied nature,—the termination of decay. Its near approach is uſually covered with inſenſibility, and of the man who comes to his grave in a full age, *like as a ſhock of corn cometh in his ſeaſon*, it may with propriety be ſaid, that *he fell aſleep*. Even where the conſummation is haſtened before infirmity gives the ſignal to depart, we may reaſonably ſuſpect that the ſtruggles, which are ſo alarming to the beholder, are very little felt by the expiring,—as it is certain, that in many ſpecies of fits, when every limb is ſtretched and haraſſed by the moſt frightful ſpaſms, the patient himſelf is altogether unconſcious of pain.'

Serm. III. is on *Human Diſcontent, or the Duty of Submiſſion to God*, Rom. ix. 20. Serm. IV. and V. *on the Death and Atonement of Chriſt*, 1 Cor. i. 23, 24. Serm. VI. is on *the Reſurrection*, Rev. ii. 8. Serm. VII. has for its ſubject, *the Natural and Spiritual Man*, 2 Cor. vi. 10. Sermons VIII. and IX. are on *the Diſpenſations of God*, and *the Chriſtian Diſpenſation*, 1 Kings, xix. 11, 12. Serm. X. relates to *the temporal Advantages of a religious Life*, Prov. iii. 17. Serm. XI. is on *the Birth, Dignity, and Character of the Meſſiah*, Iſ. ix. 6. In this diſcourſe we were ſurpriſed to find Mr. S. declaring againſt what is called the *Double Senſe of Prophecies* '*as a notion deſtitute of proof*;' when, in his firſt Sermon, he explains and brings forward the text to our notice 'as a prophecy of *double aſpect*.' Serm. XII. and laſt, expatiates *on the Neceſſity of conſtant Attention to the religious Improvement of Life*, Iſ. lv. 6.

As a further ſpecimen of our Author's manner, we ſhall give the following extract from the 10th Sermon, on the *temporal advantages of a religious life*; which we think one of the beſt in the volume:

'In this world, *pleaſure* and *happineſs* are evidently diſtinct, and the high tones of the *former* will not melt into concord with the ſweet, ſlow, grave modulation of the *latter*. The leſſon of temperance is forcibly inculcated by our nature. Preſcribing to the appetites their limits of indulgence, to their tranſgreſſion ſhe annexes immediate puniſhment; and bidding ſurfeit invariably follow exceſs, and depreſſion every riot of the ſpirits, ſhe intimates with ſufficient clearneſs, that we are not born to ſolicit our principal gratification from the ſenſe.

‘ To be more affected with this truth, let us contemplate the man, who, expatiating over the wide field of pleaſurable licence, deſpiſes the narrow ſobriety of life; who, calling moderation weakneſs, and prudence fear, applauds himſelf on his triumph over thoſe prejudices, as he is pleaſed to call them, under which we tamely ſtoop.

‘ But in what ſtage of his luxurious progreſs are we *indeed* to envy him the pre-eminence of his delights?—of him it may properly be ſaid, that *in the fulneſs of his ſufficiency* * *he is in ſtraits.* In the high tide of youth and of health, his ſatisfaction is never genuine and unmingled,—even at this ſanguine period, he muſt experience ſome anguiſh, and much ſatiety: and in the very fountain of enjoyment ſomething *of* bitter will bubble up, and daſh it with diſtaſtefulneſs—either he has violated the peace of families:—or (if the diſtreſſes of others cannot touch him), he has embarraſſed his circumſtances:—or he has endangered his perſon:—or he has ſullied his reputation. Has he fortunately eſcaped theſe cauſes of uneaſineſs?—others preſs on him which he cannot evade.

‘ When the ſurrounding activity of life ſeizes on his attention, he ſees the thouſand hands of ſociety in motion; each by contributing to the *general*, advancing a right to its *particular* advantage.—His natural equals have left him behind—his inferiors are by his ſide, and puſhing beyond him.—While uſeleſs and ſtationary he meets with neglect from the worldly—with pity and deſertion from the good. In the purſuits of *others*, exerciſe is rewarded with ſtrength; and ſucceſs uſually with reſpect—in *his* the firſt is debility, and the laſt contempt.—To *others*, ſucceeding years, if they yield not all that may be fondly expected from them, ſtill bring with their hours ſomething that is valuable.—To the *buſy*, more experienced wiſdom.—To the *ſtudious*, larger information.—To the *virtuous*, eaſier ſelf-command, and brighter hopes.—To the *voluptuary* alone they offer no compenſation for their decay. To *him* they ſupply nothing new: they open no freſh ſources of ideas:—they give no better proſpects to hope,—but, converting appetite into fever, they aſſociate inflammation with weakneſs.—And if they bring amendment nearer to his wiſh, they remove it further from his power. As over a blunter palate they pour the ſame luſcious cup, they repeat the ſame ſad tale of life waſted; improvement loſt;—degradation incurred;—friends abandoned.’

We cannot take our leave of this work without pointing out a *few novelties of expreſſion*, which, we are perſuaded, the Author, when he conſiders them, will not attempt to vindicate. *Superogation* † *of neighbouring excellencies*—The Great Creator remained *undetected* (a word exciting a very improper idea) amidſt his works—The *fighting attributes* of God—*Severity an accident of the Divine Nature*—*Flaſhes of the Saviour's Divinity*—*Mortality liable to diſſolution*—To diſplay religion by a *happier attitude*.

---

* *Job*, xx. 22.

† We know of no ſuch word.

We have alſo obſerved a number of typographical errors, eſpecially in the punctuation, which the Author aſcribes to a careleſs Printer.

But theſe are all trifles, which cannot deſtroy the merit of the work, and Mr. Symmons may ſtill be the means, under the bleſſing of God, of *turning more than* ONE * *from the error of their ways to righteouſneſs*, and *thus ſave ſouls from death*.

* See the concluſion of the Preface.

ART. XI. *The Wrongs of Africa.* A Poem. Part the Firſt. 4to. 2s. Faulder. 1787.

FICTION is ſometimes ſaid to be the ſoul of poetry. There are ſubjects, however, in which fancy can ſcarcely paſs beyond nature;—in which, conſequently, the poet's office is rather to deſcribe than to invent. The wrongs of Africa afford us a ſubject of this kind. So numerous and horrid are the miſeries created by that cruel ſpecies of commerce, the *ſlave trade*, that the poet, in order to produce the ſtrongeſt impreſſion on the imagination and feelings of his readers, has only to follow the track of the hiſtorian, and clothe plain facts in the dreſs of ſimple and eaſy verſe. This taſk the Author of the preſent Poem has executed with judgment, taſte, and genius.

The following extract may ſerve as a ſpecimen of this Writer's deſcriptive powers, and elegant diction:

' Deep in the ſhady covert of a wood,
That ſcreen'd from noon-day rage the ſlight-built bowers,
And diſtant far from ocean's heaving tides,
Lay a ſmall hamlet; whoſe inglorious ſons
Were ſtrangers yet to war; ſave when provok'd
By hunger's call, the monſters of the waſte
Attack'd their dwellings. O'er the lone retreat
Sail'd the dim cloud of night, and thro' the trees
Sigh'd the ſoft gale, and huſh'd to deep repoſe
The guiltleſs tenants; when a ſudden fire
Involv'd their habitations; thro' the flames
They ruſh'd for ſafety; but a numerous throng
Of native ruffians from a diſtant ſhore,
Attack'd the helpleſs crew, and bore away
Their trembling victims: loudly roſe the voice
Of anguiſh, whilſt the mother for her child
Struggled with frantic violence, and dar'd
Th' extreme of danger; whilſt the lover claſp'd
The miſtreſs of his choice, and rais'd his breaſt
To meet the threaten'd blow; whilſt youth, alarm'd,
Truſted to flight for ſafety, and the tear
Of ſupplicating age *was pour'd* in vain:

—Fond tears, and vain attempts! ſhall Mercy reſt
In ſavage boſoms, when the cultur'd mind
Diſclaims her influence? From their peaceful home
For ever torn, and chain'd in long array,
The mourning ſufferers move along the plain,
A ſpectacle of woe; and frequent turn
Their tear-dimm'd eyes towards the fav'rite ſpot
That gave them birth, and ſaw their youthful ſports;
Whoſe ſtreams had cool'd their thirſt, whoſe foreſts dark
Had ſcreen'd their ſlumbers, and whoſe varied ſcenes
Had witneſs'd all their joys. They turn, and mourn
Their ſimple threſhold, now with kindred blood
Defil'd; their roofs of rapid flames the prey;
The partners of their pleaſures now condemn'd
To ſhare their lot, or pouring out their lives
Beneath untented wounds.—They turn and weep,
Whilſt o'er the burning ſand the frequent goad
Haſtens their lingering ſteps, till on their ſight
Opens th'extended ocean: hovering near,
Like ſome dread monſter, watchful for its prey,
The veſſel glooms portentous; ſoon to ſeize
Her living victims, and to whelm them deep
In the dark cavern of her loathſome womb.'

The Author's concluding addreſs is a happy example of good

Whilſt with an iron hand ye cruſh to earth
The helpleſs African; and bid him drink
That cup of ſorrow which yourſelves have daſh'd
Indignant, from oppreſſion's fainting graſp?'

The poem is introduced by a well-written preface, which, as it treats on a ſubject highly intereſting to human nature, and at preſent an object of general attention, we ſhall make no apology for tranſcribing the greateſt part of it.

' It muſt afford pleaſure to every benevolent mind to obſerve, that the progreſs of knowledge, while it improves the underſtanding, leads to the eſtabliſhment of virtue, freedom, and happineſs. A great æra is opening on the earth; diſcoveries in ſcience are very rapidly increaſing the power, amending the condition, and enlarging the views of mankind; and the cloſe of the eighteenth, like that of the fifteenth century, will probably be marked in future times, as a period in which a ſudden acceſſion of light burſt on the human mind. Happily thoſe important truths which are the reſult of reaſon and reflection, are no longer confined to the receſſes of philoſophy; they have ſpread widely into ſociety, and begin to influence the councils of ſtateſmen and the conduct of nations.

' Hence it is not improbable, that the principles of political ſcience may ſoon undergo an univerſal change; that probity and good faith may take place of fraud and chicanery in the intercourſe of ſtates; contiguity of ſituation prove the ſource of friendſhip inſtead of hoſtility between nations; and hatred and bloodſhed be exchanged for confidence and peace. Such muſt be the conſequences, when the laws of truth and juſtice, which are impoſed on the tranſactions of individuals, ſhall be extended to the conduct of governments towards each other, where kingdoms are at ſtake, and the happineſs of millions involved in the iſſue.

' But though many agreeable effects will moſt probably flow from this important change, there are other conſequences that may enſue, which are greatly to be dreaded. The ſpirit of trade may degrade the national character, and endanger our ſacrificing the principles of juſtice and the feelings of humanity to the acquirement of wealth. It becomes us therefore to guard againſt the introduction of thoſe baſe and ſordid maxims which repreſent every thing as fair that is lucrative, and ſeparate infamy from villany, provided it be ſucceſsful.

' Britain has been highly favoured of heaven in all the gifts of nature and the acquiſitions of art; and the temple of Liberty, firſt reared by the labour, and cemented by the blood of our anceſtors, has now its foundations eternally fixed on the baſis of ſcience and philoſophy. But the principles on which the liberties of Britain are eſtabliſhed, are of univerſal application, and may one day extend from the centre of this iſland to the extremities of the earth.

' It is time for thoſe who direct the councils of the nation to turn their eyes on the trade to Africa.—This traffic in the human ſpecies, which is ſo direct and daring an infringement of every principle of liberty and juſtice, has attracted the public notice.—The more it is examined, the more horrid it will appear; and the voice of reaſon, aided by the natural feelings of the human heart, muſt ſooner or later atchieve its overthrow. But it becomes a wiſe legiſlature to interfere without delay; the ſubject is of deep importance, and calls loudly for the immediate exertions of patriotiſm and virtue. It would be no difficult matter to ſhew, that the trade which the Europeans carry on for ſlaves to Guinea, is the foundation of almoſt all the miſeries which the negroes endure in their own country, as well as in the ſugar iſlands. Thoſe dreadful wars which ſpread from the ſhores of the Atlantic to the eaſtern extremity of Africa, are chiefly undertaken to procure ſlaves as an exchange for the wares of Europe. It is this trade, which, ſetting juſtice and humanity at defiance, crowds the unhappy Africans in the foul and peſtilential holds of ſhips, where twenty-five thouſand periſh annually of diſeaſe and broken hearts. It is this traffic which places the ſurvivors in the hands of maſters whoſe natural feelings are deſtroyed by early and continual intercourſe with the worſt of ſlavery, where their ſpirits are broken and their bodies waſted by inſupportable toils. Laſtly, it is this trade which deprives them of thoſe beſt privileges of our nature, conjugal affection and parental love, the conſtant ſupply which it affords compenſating the loſs of thoſe victims of avarice and cruelty who have died without iſſue to inherit their miſery and their diſgrace.—Hence it is, that the waſte of life among a people naturally prolific in the extreme, amounts to an eighth part annually; and upwards of an hundred thouſand Africans are yearly tranſported acroſs the Atlantic, to keep up the number of thoſe unhappy men who are doomed to toil, to ſlavery, and to death.

'This mournful truth, while it confutes a thouſand arguments drawn by the wretched apologiſts of ſlavery, from the happy condition of the negroes in the Weſt India iſlands, ſuggeſts other reflections, at which humanity ſhudders.—It is the intereſt of the merchants of England, that the condition of the negroes in the colonies ſhould not be meliorated, for otherwiſe they might multiply in ſuch a manner as to deſtroy the demand; while on the other hand the planters who can now buy a full-grown African cheaper than they can rear a child from birth till the age of labour, are thus, in the treatment of their ſlaves, freed from thoſe reſtraints which intereſt impoſes on the moſt mercileſs. Thus it is, that theſe two ſpecies of Chriſtians find their account in the ſufferings of the injured Africans; and who after this can wonder that their general treatment is cruel and ſevere?

'That repreſentations ſuch as theſe ſhould have no influence in a country where men have heads to reaſon and hearts to feel, is impoſſible; and before long it is hoped they will have a powerful effect in the ſenate of the nation.'

Every unbiaſſed friend to the common rights of mankind will heartily concur with the Author in theſe liberal ſentiments. His poem has afforded us ſo much pleaſure, that we hope he will find ſufficient inducement to proſecute his plan.

Art. XII. *The National Debt productive of National Proſperity.* 8vo. 1s. 6d. Johnſon. 1787.

THE writer of this tract ſeems to be himſelf fully convinced of the truth of his arguments in favour of that diſputable ſyſtem of finance which has been ſo fully adopted in Britain during the preſent century; and, as he offers his ſentiments to the public in a modeſt ingenuous manner, he has no reaſon to dread the aſperity of criticiſm from thoſe who may chance to differ in opinion from him. The Author appears to be a man of obſervation and reflection; but we fear he has not been much accuſtomed to nice diſquiſitions of this ſort, nor taken the trouble to digeſt the ſubject ſufficiently in his own apprehenſion, before he ventured to offer his ſpeculations to the public. We think we can, at times, catch ſome of the ideas that have made a tranſient impreſſion on his mind, without leaving traces ſufficiently ſtrong to admit of an accurate delineation, and which, therefore, may have ſerved only to perplex and miſlead him. When he comes to reflect more deeply, he will, perhaps, ſtrike out ſomething further on the ſubject, that will better ſatisfy himſelf, and his attentive readers.

The fundamental idea that ſeems to have floated in his mind, and formed the baſis of all his ſpeculations, appears to be, that the operation of *funding* has a natural tendency to accelerate the circulation of property in the kingdom; and had he contented himſelf with inveſtigating this circumſtance with preciſion, he would have conferred a favour on the public. But he ſeems to have ſoon loſt ſight of the original, ſimple idea, and to have confounded it with others that are extraneous to it, ſo as to throw himſelf into great embarraſſment. The effects of accelerating circulation in a political ſociety, have never yet been ſufficiently explained in this country *, nor hath the operation of *funding* been adverted to, as to this particular. But, though it ſhould be proved (which our Author has not done), that the circulation may, in certain circumſtances, be promoted thereby, and that of courſe it might, in theſe particular circumſtances, prove beneficial to the community, yet it by no means follows, even from this ſtate of the matter, that we are to view the national debt as a peculiar national bleſſing, unleſs it could firſt be proved that no other more eligible means of producing the ſame effect are in our power; which our ingenious Author will eaſily ſee, when he reflects again upon the ſubject, is far from being the caſe. When he views the object in this light, he will alſo ſee how groundleſs are thoſe fears which he entertains about the effect of paying off the national debt, ſhould it be perſiſted in.

---

* Mr. Herrenſchwand has only, as yet, glanced at this topic; others have overlooked it.

We were, indeed, aſtoniſhed to find, that one who had once caught the idea of the national debt being only a circulation of property in the community, ſhould have ſo far loſt ſight of it again, as to reaſon on the ſame principles as if the payment of it were an actual *production* of property.

But though we cannot accord with our Author in thinking the national debt a peculiar foundation of national proſperity, yet we are as little diſpoſed to think it an inevitable ſource of national calamities, as our countrymen, till of late, have been invariably inclined to view it. Mankind ſo naturally draw a compariſon between the conſequences that reſult from debts contracted by private individuals, and debts contracted by the public, that it is no great wonder if they ſhould inadvertently conſider their effects as being nearly of the ſame nature; and as debts contracted to a great amount, by a private individual, neceſſarily occaſion the ruin of that individual in a ſhort time, it was inferred that a ſimilar effect would reſult, in ſimilar circumſtances, to the public. They did not, however, advert to one very ſtriking difference that takes place between the national debt and that of an individual, which renders them altogether kind of an object, which after having ſtalked like a tremendous bugbear through the nation, for a century paſt, to the great terror of the peaceable inhabitants, now begins to be viewed, by *ſome individuals*, as the protecting genius of our iſle, continually buſied in ſcattering bleſſings among the people. It is thus mankind always run from one extreme to another!

ART. XIII. *Sean Dana*; *Le Oiſian, Orran, Ulann*, &c. Ancient Poems of Oſſian, Orran, &c. Collected in the Weſtern Highlands and Iſles. Being the Originals of the Tranſlations ſome time ago publiſhed in the Gaelic Antiquities. By John Smith, D. D. Miniſter of the Goſpel at Campbelton. 8vo. 6s. Boards. Elliot. 1787.

THIS book probably owes its exiſtence to the ſcepticiſm that hath prevailed in England reſpecting the authenticity of the poems aſcribed to Oſſian the ſon of Fingal, as tranſlated by Mr. M'Pherſon. The language in which the poems before us is written, is underſtood by few in South Britain; nor can we ourſelves pretend to judge of the intrinſic merits of the preſent work, being entirely unacquainted with the Gaelic language; ſo that we muſt be contented with doing little more than announcing it to the public.

From the notes, which we have peruſed, Dr. Smith, the Editor, preſerves a dignity of character becoming the ſtation he holds as a clergyman, for he deigns not to enter into thoſe diſputes which have been ſo warmly agitated by ſome of his countrymen. He ſimply exhibits the original poems, leaving them to ſpeak for themſelves. We confeſs that this procedure has ſo much the appearance of candour, that it has done more to eradicate thoſe doubts in our mind, which the conduct, rather myſterious, of Mr. M'Pherſon, reſpecting the originals of his work, had excited, than all the arguments that have been elſewhere urged to that effect. Dr. Smith, we obſerve, has given ſeveral paſſages, in the original Gaelic, of thoſe poems which Mr. M'Pherſon has tranſlated; and, in one of his notes, he quotes the following paſſage from a poem written by John Barbour, Archdeacon of Aberdeen, who wrote the life of King Robert Bruce, in the year 1375, to prove that the poems of Oſſian, and the name of *Fingal*, were well known nearly 400 years before the tranſlator of Oſſian was born. He likewiſes proves that Giraldus Cambrenſis, who wrote in the 12th century, was well acquainted with the poems of Oſſian; and *we* quote the paſſage as a curious ſpecimen of the language of the Lowland Scots, at that early period; if it be compared with that of Chaucer, who lived half a century later, it will be found to be much nearer the modern Engliſh than that of his writings.

‘ When that the Lord of Lorn ſaw,
His men ſtand of him * ſik *(a)* awe,
That they durſt not follow the chaſe ;
Right angry in his heart he was,
And ſair *(b)* wondered that he ſhould ſae *(c)*
Stoney *(d)* them alone but *(e)* mae *(f)*.
He ſaid, methinks Martheoke's ſon,
Right as *Gow mae-morn* was won,
To have from *Fingal* his menzie *(g)*,
Right ſo from us all his has he,
He ſet enſample *(h)* thus him like
The whilk *(i)* he might more manner-like *(k)*.’
P. 35. Edit. Glaſg. 1737.

There are many other ancient Scottiſh poems that ſeem to approach much nearer to the idiom of modern Engliſh, than Engliſh poems of the ſame age. We ſhould be glad to ſee the cauſe of this unqueſtionable fact explained.

Dr. Smith will by ſome be accuſed of a partiality that is natural in favour of his native tongue, in giving the following eulogium of the Gaelic language.

‘ The Gaelic, being an original language, is, in a great meaſure, an imitation of nature. All its ſounds, therefore, muſt be more an “ echo to the ſenſe,” than thoſe of any borrowed or artificial tongue. It is, however, more peculiarly adapted to deſcriptions of the ſoft, tender, plaintive, and elegiac kind ; a circumſtance to which may be owing, in ſome meaſure, the preſervation of thoſe ancient poems which fall under this character. But when we ſay that this language is particularly adapted to the ſoft and tender, perhaps more ſo than any language in the world, ſtrangers to its ſtructure and genius may ſuſpect us of prejudice or partiality. They ſee its awkward appearance in a garb which is not its own, and ſuppoſe, very naturally, that the letters which they look at have the ſame ſound and power as in other languages with which they are acquainted. Hence they immediately form concluſions unfavourable to the harmony of the language, as will eaſily appear from a ſingle obſervation or two, which will ſerve at the ſame time to confirm what has been a little ago aſſerted.

‘ The Gaelic alphabet conſiſts of *eighteen* (originally *ſixteen*) letters : of theſe, *five* are vowels, beſides the letter *h*, which has ſomewhat of the power of a vowel, as well as of aſpiration. Such a proportion of vowels muſt be attended with a harmony and ſoftneſs not to be found in other languages, in which the proportion of the vowels to the conſonants is much leſs. It muſt likewiſe be obſerved, that of the *twelve* conſonants of this language, *eight* or *nine*, in moſt of the inflections, are altogether mute; the effect of the aſpirate, ſo often annexed, being either to deprive them of their power, or to render that power more vocal, ſoft, and mellow. This peculiar circumſtance contributes ſo much to the *euphonia*, or harmony of the language, that if it were written as it is ſounded, when properly and gracefully pronounced, the number of its vowels would be found probably equal to that of the conſonants which retain their power. And to guard againſt any inconvenience that might ariſe from ſo great a proportion of vowels, this language has made admirable proviſion, by a general law, which ſeldom or never allows two vowels to be pronounced (unleſs in a diphthong) without interpoſing a conſonant. There is either an eliſion of one of the vowels, or of two or three auxiliary or ſervile letters, provided for the purpoſe; one or other naturally ſteps in and fills the *hiatus*. But of the admirable and peculiar ſtructure of this language, we can give but a very inadequate idea in the bounds of a note. Few languages bear more evident marks of having been cultivated by grammarians and philoſophers, although we know not at what period. In this view alone, an acquaintance with it would amply reward the labour of the ſtudent. Connected as it is too with the learned and ancient languages, as well as the ſource of a conſiderable part of the modern tongues of Europe, the philologiſt would find the knowledge of it a very important acquiſition. This would lead him to the origin and meaning of hundreds of words in living languages, of which no tolerable etymon or account can be given. It would likewiſe lead to the pronunciation and meaning of innumerable vocables in ancient languages; Hebrew, as well as Greek and Latin, &c.'

---

* We only gueſs at the meaning of ſome of the following words.

(a) Such. *(b)* Sore, much. *(c)* So. *(d)* Aſtoniſh. *(e)* Without. *(f)* More, i. e. that he alone, without any more perſons to aſſiſt him. *(g)* *Menzie* is a word poſſibly known in Scotland, but not to us. It ſeems to denote honour and reſpect. *(h)* Example. *(i)* The which. *(k)* In a politer manner. *Mannerly*, for politeneſs, is ſtill, we believe, a common expreſſion in many parts of England.

We ſhall not detain our readers by our objections to the introductory part of this note, nor ſhall we dwell upon the doubtful nature of the mode of reaſoning there adopted, or the erroneouſneſs of the principle on which it reſts. Without aſſenting to his concluſion as to the peculiar ſoftneſs and harmony of the *Gaelic* language as it is ſpoken by thoſe who pronounce it well (to many of whom we have often liſtened with attention, without being able to perceive that peculiar beauty he here ſo ſtrongly aſſerts it ſo eminently poſſeſſes), we readily agree with Dr. Smith in the latter part of the note, and think that much of that ſcholaſtic bigotry which has ſo long diſgraced the republic of letters, by inducing learned men ſo ſtrongly to deſpiſe all other languages except the Greek and Latin, would be happily done away, were a reaſonable ſhare of attention beſtowed upon other more ancient, and perhaps, in *ſome reſpects*, more perfect languages. The Icelandic, which we lately had an opportunity of hearing ſpoken, ſeems to poſſeſs a peculiar ſoftneſs and delicacy that was very pleaſing to the ear. In that language, we were told, are ſtill preſerved many hiſtories of events which took place during thoſe ages of barbariſm and ignorance, of the tranſactions of which ſcarce any memorial is preſerved in the languages uſually cultivated in Europe; from which it appears that letters were cultivated, and civilization prevailed, in the northern kingdoms, when darkneſs and ignorance ſo ſtrongly debaſed the milder regions. This circumſtance gives ſome degree of probability to the ſtories ſo often repeated, and ſo ſeldom believed, of the uncommon degree of learning and civilization which prevailed in Ireland, and in the ſeminary of Iona, for many ages before the revival of letters in Europe. This conſideration alſo tends to take off ſomewhat of the appearance of hyperbole from the affirmation of our Author, that 'few languages bear more evident marks (than the Gaelic) of having been cultivated by grammarians.' The labours of Colonel Vallancy have greatly elucidated this ſubject, and evidently prove, that much light might be thrown upon other languages, the Hebrew, Greek, and Latin, not excepted, by an intimate acquaintance with thoſe northern tongues. We heartily, therefore, agree with our Author, in recommending them to the ſtudy of the philologiſt.

Should a taſte for the ſtudy of northern languages and antiquities become faſhionable in Europe, and ſhould the eaſtern languages be more generally cultivated than they hitherto have been in theſe parts, there cannot be a doubt but great light dicted to muſic, and ſongs, that St. Patrick and St. Columba, or Columbanus, availed themſelves of this propenſity, when they introduced the Chriſtian religion among the natives, by ſtrictly enjoining the practice of pſalmody.

'According to the *rule* of St. Columbanus, the monks were to aſſemble thrice every night, and as often in the day. In each office of the day, they were to uſe prayers, and *ſing three pſalms*. In each office of the night, from October to February, they were to *ſing* thirty-ſix pſalms, and twelve anthems, at three ſeveral times: through the reſt of the year, twenty-one pſalms, and eight anthems.

'So popular was this rule, however ſevere it may appear now, that 300 churches which Columbanus eſtabliſhed in Scotland and Ireland, adopted it. And the Saint himſelf rigorouſly conformed to it till he died in the exerciſe of it, at midnight vigils, in the 77th year of his age.'

How has it happened that a taſte for pſalmody ſhould have been ſo much longer in finding its way into Italy, and the warmer parts of Europe? This might furniſh a ſubject for a curious diſſertation.

ART. XIV. *Sir Edward Coke's Commentary upon Littleton*, the Thirteenth Edition, reviſed and corrected, with the Addition of Notes and References, by Francis Hargrave, Eſq. and Charles Butler, Eſq. And a Preface and Index by the laſt, together with an Analyſis of *Littleton*, written by an unknown Hand, in 1658-9, but never before publiſhed. Folio. 3 l. 3 s. bound. Brooke. 1788.

THE high eſtimation in which the work before us has been held by all the great lawyers of this country, is ſo well known, that it were ſuperfluous, in this place, to add our feeble praiſe to the encomiums of more than a century and an half. The firſt edition of Sir Edward Coke's Commentary was publiſhed in his lifetime, 1628, rather, as it ſeems, incorrectly, but followed by a ſecond edition, 1629, ſuppoſed to be reviſed by the author. The ſubſequent editions, to the eighth incluſively, were printed from the ſecond edition, without much variation. The ninth edition contains Coke's reading on *Fines*, and his treatiſe on *Bail and Mainprize*. To the tenth edition, is added Coke's Complete *Copyholder*, with references. In the eleventh edition, the book intitled *Old Tenures* is inſerted, with ſeveral notes to mark the changes of the law ſince the time of Littleton and his Commentator. The *twelfth* and laſt edition, before that of Meſſ. Hargrave and Butler, was in 1738. Of Coke's commentary without Littleton's text, an abridgment was publiſhed by Serjeant *Hawkins* in 1714, with ſhort, but pointed, obſervations, to explain the principles of the old law, and the alterations made therein by ſubſequent ſtatutes.

That our Readers, in general, ſhould know the progreſs of ſo valuable a work, we have taken the foregoing ſhort hiſtory from Mr. Butler's judicious and elegant preface. The ſame gentleman obſerves, that it cannot now be ſettled with any degree of preciſion, when the original treatiſe of Littleton was firſt publiſhed. Dr. *Middleton*, in his Hiſtory of Printing in England, ſeems to think that the edition by *J. Letton* and *W. Macklinia*, printed in 1481, was the firſt. This was within ſix or ſeven years after the introduction of printing into England by *Caxton*, and within twenty-four years after the firſt invention of the art. Another edition (hitherto unknown to the printers and editors) has lately appeared from the library of *W. Bayntun*, Eſq. deceaſed, ſaid at the end of the book to be printed by *Macklinia* alone, then living near Fleet-bridge. It is ſuppoſed to be poſterior to the former, and is now in the poſſeſſion of Mr. Hargrave. Another edition was printed abroad, in 1766, by M. Houard, an advocate in the parliament of Normandy. He publiſhed, at Rouen, the text of Littleton, with a French tranſlation, in two volumes. Since that time, ſeveral editions, in various ſizes, have been publiſhed with the Engliſh and French in oppoſite columns; but no correct edition without a commentary has yet appeared. This *deſideratum*, Mr. Butler ſays, will be ſupplied by Mr. Hargrave. Beſide the printed editions, two manuſcript copies of Littleton's Tenures are in the public library at Cambridge, one in vellum, and the other on paper, with a memorandum annexed to the laſt, that it was bought in Paul's Church-yard on the 27th of July, 20th of Edward IV. anno 1481, which was the year before Littleton's death. Such have been the editions of Littleton's work, and Sir Edward Coke's Commentary.

The treatiſe of Tenures has at all times received the higheſt applauſe from the beſt Engliſh lawyers: but, ſays Mr. Butler, ſome foreign writers have ſpoken of it in very different terms. At the head of theſe is Hottoman, who, in his treatiſe, '*De Verbis feudalibus*,' has fallen ſeverely upon Littleton. The whole paſſage may be ſeen at length in the beginning of Mr. Butler's preface. As it ſhews the taſte and manners of a profound and learned critic, we are tempted to inſert it in this place: but it would be too long for the limits of our Review. The ſubſtance is, that a friend of his had put into his hands Littleton's book, *Libellum Anglicanum Littletonium*. This book, Hottoman ſays, is written looſely, abſurdly, and inelegantly. He adds, the malice of the author appears in glaring colours. Hottoman, ſays Mr. Butler, had the reputation of great learning, but he has been generally blamed for the contemptuous language with which he ſpeaks even of the writers of his own civil law. The celebrated Gravina, and Cujas, an eminent civilian, both condemn the frequent injuſtice of Hottoman's dogmatical ſtyle. Mr. Butler cites other foreign writers who entertained a very high idea of Littleton's work: among theſe he quotes at large the account given by Gatzert, in a valuable book publiſhed at Gottingen, in 1765, though that writer ſays in the cloſe of his obſervations, that Littleton deals frequently in riddles, or *ænigmata legum*. Mr. Butler is not content with oppoſing thoſe authorities to the declamatory abuſe of Hottoman, but has, with a juſt diſcernment, pointed to the circumſtances which, probably, miſled that writer's judgment.

'Full of the doctrines of the feudal laws of his own country, *Hottoman* might expect to find doctrines of a ſimilar nature in *Littleton*, without adverting, that the greateſt part of Littleton's work treats of the ſubordinate and practical parts of the law of England, which, like that of every other country, is in a great degree peculiar to itſelf, and bears but a remote analogy to thoſe of other countries. It is allowed, that the feudal policy of the different countries of Europe is derived from the ſame origin; that there is a marked ſimilitude in their principal inſtitutions, and a ſingular uniformity in their riſe, perfection, decline, and fall. But the more we go from a general view of their conſtitutions and governments to their particular laws and cuſtoms, the leſs this ſimilitude and uniformity are diſcoverable. Thus the hiſtory of every country, where the feudal laws have prevailed, while it preſents us, on the one hand, with an account of the many reſtraints impoſed upon alienation, and of the many methods which have been taken to make property continue unalienable, preſents us, on the other, with an account of the different arts which have been uſed to elude thoſe reſtraints, and to make property free. This is obſervable in the laws of every country.

'The mode by which it has been effected in England, is peculiar to England. In other countries, where a liberty of alienation has been introduced, it has reſted on a kind of compromiſe with the lord, by paying him a certain fine; and a kind of compromiſe with the relations of the feudatory, by allowing them a right of redemption, commonly called the *jus retractus*.

'But the ſteps by which a free alienation of property has obtained ground in England are very different. In England an unlimited freedom of aliening *ſocage and military* land was ſoon allowed; the practice of ſubinfeudation was ſoon aboliſhed: it is true, the alienation of lands was reſtrained by the introduction of conditional fees, and afterwards by the introduction of eſtates tail; but entails, from their firſt eſtabliſhment, were greatly diſcountenanced by the courts of juſtice, and they were eluded by the doctrines of diſcontinuance and warranty. In the courſe of time, a fine was made a bar to the claim of the iſſue in tail, and a common recovery, to the claims both of the iſſue, and of thoſe in remainder and reverſion. Moſt of theſe circumſtances are peculiar to the hiſtory of England: hence an Engliſh reader, who expects to find in the writings of the foreign feudiſts ſomething applicable to the practice of the laws of his own country reſpecting the alienation of land property, will be greatly diſappointed. He will there find the moſt poſitive prohibition of aliening the fee without the conſent of the lord: he will find very nice and ſubtle diſquiſitions of what amounts to an alienation: he will find, that in ſome countries, the lord's conſent ſtill continues a favour, and that in others it is a right, which the tenant may claim on rendering a fine. In ſhort, he will find the works of the foreign feudiſts filled with accounts of the *jus retractus*, &c. but he will hardly find the words, conditional fee, eſtate tail, diſcontinuance, warranty, fine, or recovery, in the ſenſe in which we uſe them.'

It follows, ſays Mr. Butler, that our writers muſt be ſilent on many of the topics which fill the immenſe volumes of foreign feudiſts, and they, from the ſame circumſtances, muſt be equally ſilent on many of the ſubjects diſcuſſed by our writers. In this manner Mr. Butler, very properly, accounts for the contemptuous ſtyle in which Hottoman and his followers have treated Littleton.

We have here preſented a compendious view of Mr. Butler's vindication of Littleton, to give the Reader ſome idea of his manner; which will probably excite the curioſity of the Public to know more of the original performance. We think it deſerves to be read.

Of Sir Edward Coke's Commentary, Mr. Butler gives an account, which ought not to be here entirely omitted. He ſtates, very fairly, the obſervation of Sir *Harry Spelman*, whoſe words are—

ter end of the reign of King Charles II. The principal features of this alteration are, perhaps, the introduction of recoveries, conveyances to uſes, teſtamentary diſpoſition by wills, the abolition of military tenures, the ſtatute of frauds and perjuries; the eſtabliſhment of a regular ſyſtem of equity, the diſcontinuance of real actions, and the mode of trying titles to landed property by ejectment. A material alteration has been effected, during the above period, in the juriſprudence of this country; but this alteration was not ſo much by ſuperſeding, as by giving a new direction to the principles of the old law, and applying them to new ſubjects. Hence a knowledge of ancient legal learning is abſolutely neceſſary to a modern lawyer. Now Sir Edward Coke's Commentary upon Littleton is an immenſe repoſitory of every thing that is moſt intereſting or uſeful in the legal learning of ancient times. Were it not for his labours, we ſhould ſtill have to ſearch for it in the voluminous and chaotic compilation of caſes in the year-books, or the dry, though valuable, abridgment of Brooke, Rolle, and others. The writings of Sir Edward Coke have conſiderably abridged, if not wholly taken away, the neceſſity of this painful purſuit.

‘But Coke's Commentary is not only a repoſitory of ancient learning, but may be ſaid to contain the outlines of the principal doctrines of modern law and equity. Sir Edward Coke delineates, on the one hand, the ancient ſyſtem of law, as it ſtood at the acceſſion of the Tudor line; and in the other, he points out the leading circumſtances of the innovations which then began to take place. He ſhews the different reſtraints which our anceſtors laid on the alienation of land property, and the methods by which they were eluded, together with the various modifications which property received after the free alienation of it was allowed. He ſhews how the notorious and public transfer of property by livery of ſeiſin was ſuperſeded by the ſecret and more refined mode, introduced in conſequence of the ſtatute of uſes. We may trace in Coke's Commentary the beginning of the diſuſe of real actions, the tendency of the nation to convert the military into ſocage tenures, and the outlines of almoſt every other point of modern juriſprudence. Thus Sir Edward Coke's writings ſtand between and connect the ancient and modern part of the law; and by ſhewing their mutual relation and dependency, diſcover the many ways by which they reſolve into, explain, and illuſtrate one another.’

We have been thus copious in our extracts from Mr. Butler's preface, becauſe it appears to be both a judicious and a well written account of the original text, and the learned Commentary of Sir Edward Coke. The experienced lawyer may, as we conceive, derive ſome advantage from the light in which this celebrated work is placed by Mr. Butler; and the Reader, who is a novice in the laws of his country, will here find a dawn of ſcience opening on his mind. In our next we ſhall examine the merits of Mr. Hargrave and Mr. Butler in this edition, begun and finiſhed by their joint labours.

[*To be continued.*]

FOREIGN

ART. XV.

FOREIGN LITERATURE.

Lettre de M. DE LUC *ſur les Obſervations*, &c. *i. e.* M. de Luc's Letter on the Obſervations made by M. de Sauſſure on the Summit of Mont Blanc. 4to. pp. 8.

IN our laſt Appendix, p. 532, we gave an account of M. de Sauſſure's journey to the top of Mont Blanc, and an abſtract of the obſervations which he made during his ſhort ſtay in that elevated ſituation. The letter before us contains M. de Luc's remarks on theſe obſervations, which, when duly conſidered, are the ſtrongeſt confirmation of the theory of that excellent philoſopher, that could have been expected.

In our review of M. de Sauſſure's Journey, we gave an abridgment of his concluſions, and the reſult of his calculations concerning the height of Mont Blanc. We paſſed a ſlight cenſure on M. de Luc's *formula* for determining heights by barometrical obſervations; alleging, that it gave the height leſs than the truth.

M. de Luc, in the preſent Letter, defends his theory of barometrical meaſurements, and ſhews that M. de Sauſſure's reſult was faulty, in conſequence of his having taken, for one of the *data*, in determining the elevation of the mountain, the height of the thermometer in the ſhade, inſtead of its height in the ſun. In the uſe of M. de Luc's *formula*, it is an eſſential condition, that the heights of the thermometer ſhould be taken when the inſtrument is expoſed to the ſun's rays. The thermometer, in the ſun's rays, on the top of Mont Blanc, ſtood, as M. de Sauſſure ſays, at 1.3 below the freezing point: in the correſponding obſervation made at Geneva, the thermometer in the ſhade ſtood at 22.6 above the freezing point*; from experience in ſimilar caſes, M. de Luc thinks, and in our opinion very juſtly, that in the ſun the thermometer at Geneva would ſtand at 24.6: from theſe *data* we have gone through the whole calculation according to M. de Luc's theorem, $\overline{Log.\,B - Log.\,b} \times \overline{1 + \frac{c - 16\frac{1}{4}}{215}}$; where B is the height of the barometer at the bottom of the mountain, b its height at top, and c the mean height of the thermometer at the bottom and top, taken in the ſun. In the preſent caſe, $Log.\,B - Log\,b = .22886$, $c = 11.65$, and $1 + \frac{c - 16\frac{3}{4}}{215} = .977$; then $.22886 \times .977$ (removing the decimal point 4 places) gives 2236, in whole numbers, for the height of the ſummit of Mont Blanc above M. Senebier's obſervatory at Geneva, in toiſes; to which 13 toiſes muſt be added, being the height of M. Senebier's obſervatory above the lake, to give 2249 toiſes *, the true height of Mont Blanc above the level of the lake of Geneva. Sir George Schuckburgh made it 2257 toiſes, by geometrical meaſurements, and M. Pictet, by the ſame means, 2238 toiſes; the mean of theſe is 2247½ toiſes; which ſo nearly coincides with M. de Luc's, that they give each other a mutual ſupport:—they do not differ much more than in the 2000th part of the whole. This we look on as a ſtrong confirmation of the truth of M. de Luc's theorem, which was originally obtained by means of a long ſeries of accurate and laborious experiments, and found to agree with the geometrical theory of the atmoſphere, deduced from the laws of gravitation. As it is doubtleſs a valuable theorem, we ſhall inform our Readers, that it was firſt given by M. de Luc, in his *Recherches ſur les Modifications de l'Atmoſphere*, and reduced to Engliſh meaſure by the Doctors Maſkelyne and Horſley, in the 64th volume of the Philoſophical Tranſactions. The papers here mentioned are valuable explanatory commentaries on M. de Luc's elaborate performance.

---

* This thermometer has 0 for the freezing point, and 80 for boiling water at a mean height of the barometer.

The next object of M. de Luc's remarks, is the degree of the thermometer in boiling water, when the barometer ſtands at 16.075 French inches, as on the top of Mont Blanc. The difference between the obſerved height 68°.858, and that which the theory gives, 68°.993, is too ſmall to be of any conſequence.

M. de Sauſſure ſays (ſee our laſt Appendix, p. 538.), "I ſhall ſhortly make it appear that M. de Luc's objections to this method (viz. M. de Sauſſure's) of obtaining the meaſure of extreme humidity, are ill-founded; and that his new hygrometer is a faulty and fallacious inſtrument." M. de Luc anſwers, that he never has ſaid any thing againſt that method of determining the extreme humidity; and he adds, 'I wiſh to be informed what it is that M. de Sauſſure has found defective in my experiments, ſince I am ready to change my opinion if I am miſtaken.'

The Letter concludes with the relation of a ſet of experiments comparing the motions of M. de Sauſſure's hair hygrometer, M. de Luc's of tranſverſe whalebone, and another of whalebone taken lengthways. They confirm the opinion which we laid before our Readers in the review of M. de Luc's treatiſe on meteorology, reſpecting the ſuperior excellence of the tranſverſe whalebone hygrometers.

---

* We give the height in toiſes, becauſe M. de Luc's theorem is adapted to that meaſure; 10000 French toiſes are equal to 10654 Engliſh fathoms.

Art. II. *Memoires d'Agriculture*, &c. *i. e.* Memoirs of Agriculture, and of rural and domeſtic Oeconomy. Publiſhed by the Royal Society of Agriculture at Paris. Vols. II. III. IV. and V. 8vo. See our laſt Appendix, p. 581.

In the ſhort announce of this article given in our laſt Appendix, we took notice of the uſe that might be made of this publication by foreigners, who can ſeldom obtain a diſtinct idea of the internal ſituation and domeſtic œconomy of the people of France, as ſuch particulars, for the moſt part, eſcape the notice of hiſtorians, and even of travellers, and others, who give deſcriptions of the country they have viſited. The well-informed politician, knowing that the proſperity of a nation depends on the domeſtic felicity of the people, is indeed anxious in his reſearches after thoſe *little* circumſtances which affect *them*, and which are in general overlooked and diſregarded by curſory obſervers. To enquirers of this ſtamp, theſe memoirs will be conſidered as an ineſtimable work; and, in conſequence of the uſe which may be made of it by them, it will, we doubt not, if continued on the ſame plan, prove highly beneficial to the community. That our native country may derive ſome advantages from it in this reſpect, as well as with regard to the uſeful hints it may ſuggeſt on the ſubject of agriculture, we now proceed, according to our promiſe, to give a ſhort account of ſuch particulars in theſe volumes, in both theſe reſpects, as appear to be moſt deſerving the notice of our Readers.

Trimeſtre of autumn 1785 [vol. ii.], or number for the months of October, November, and December, 1785 *. The firſt article in this number is an account of a medal ſtruck by the direction of the ſociety for commemorating an act of the king's munificence. This medal, however, will alſo give a ſtriking picture of the low ſtate of agriculture in France, of the poverty of the people who carry on the important operations of huſbandry there, and of the ſmall advances that their philoſophers have yet made in the true ſcience of political reformation. The king, who patronized this ſociety, had diſtributed to the people in the *generality* of Paris, a certain number of cows, *gratis*, which gift is meant to be continued for ſeveral years; and it is this event which is commemorated in the medal, as an act of *charity*. The meaſure deſerves applauſe; but if it be viewed as a means of promoting agriculture, it muſt be conſidered as extremely puerile.

The only exertion by *actual* farmers, recorded in this volume, tending to the improvement of agriculture, is the account given by M. *Chabert*, of a double-ſocked plough preſented to the ſociety by three brothers named Dulongueville; and which appears to be an imitation of ploughs that have been known for ſome time in England, though but little uſed.

---

* We have no Engliſh word equivalent to *trimeſtre*, a ſpace of three months, a quarterly publication. It is ſingular that the French call theſe three months *autumn*. They of courſe begin the year with the winter quarter or *trimeſtre*.

The next article contains an account of a particular kind of whiting made from alabaſter, which is recommended as a very fine white for ſize painting.

This is followed by an account of an *arrêt* pronounced by the king in council, in favour of agriculture, which, with other particulars, tends to ſhew how much thoſe who carry on the operations of huſbandry in France are in need of ſupport. The inhabitants of *Urvilliers*, and fourteen other villages in the neighbourhood of *Saint Quintin*, having appealed to the king's council of ſtate, from a ſentence of the chief magiſtrate of *Saint Quintin*, forbidding them from carrying off any ſtubble from their lands, or from cutting their corn crops with a ſcythe, under the pretext that theſe ſtubbles, &c. belonged to the poor inhabitants of the place; the council of ſtate having heard the cauſe, did, by their *arrêt*, iſſued the 23d of September 1785, ordain *that the cultivators of the ſoil have a full right to reap their grain of every ſort, either by means of the ſcythe or the ſickle, as they ſhould think beſt.* Another *arrêt* to the ſame purpoſe was given on a ſimilar appeal, on the 27th of September 1785.

An account is given, in the next article, of the ſucceſs of M. *Thouin*, in raiſing Chineſe hemp: the ſeeds were ſown on the firſt of June, the plants came up and grew to a very large ſize, as was the caſe with thoſe ſown in England, mentioned in the third volume of the Tranſactions of the Society of Arts; but, like theſe, none of them came to maturity ſo as to afford ripe ſeeds. The above articles are contained in the firſt diviſion of the work, which conſiſts of extracts from thoſe memoirs that could not be printed entire.

The firſt *mémoire* at large in this number is by M. *le Marquis de Turgot*, on the different kinds of wheat that are cultivated in ſome parts of Lower Normandy. This eſſay is written with great care, and does honour to its author. The kinds of wheat are deſcribed with preciſion—the ſoil on which they ſucceed beſt—the proportional produce of each kind—the weight of flour yielded by an equal weight of each kind of grain—the proportional fineneſs of the flour of each ſort—the quantity and quality of the ſtraw of each kind—the value and the uſes to which that ſtraw can be applied, are all ſeverally ſpecified. Our limits do not admit our giving an account of theſe particulars; but we recommend this eſſay to the notice of our curious Readers. One peculiarity ſtruck us in peruſing this memoir, viz. that among the kinds of *wheat here* enumerated, the ſtalks of ſeveral *ſorts are deſcribed as not* being hollow, but filled with pith, a circumſtance we never had ſeen formerly remarked. Such eſſays as this, when founded on facts, tend very much to promote the attainment of uſeful knowledge.

The next is a very long memoir on the means of preſerving wine, particularly in ciſterns, by M. *Fougeroux de Bonderoy*. This ſeems alſo to be a valuable performance; but the ſubject cannot be intereſting to our readers in general.

The *Marquis de Bullion* favours his countrymen in the following article with ſome obſervations that have occurred to him concerning the culture of clover and *ſaint-ſoin*; but theſe remarks contain nothing that is new or intereſting to an *Engliſh* farmer.

The fourth memoir is concerning the ſpecies of pines which beſt deſerve to be employed for filling up vacancies in foreſts where oak does not ſucceed, by M. *Fougeroux de Blavau*. It is communicated by M. *Fougeroux de Bonderoy*, and is a valuable performance, deſerving to be attended to by *our* countrymen as much as by thoſe of the writer.

It is well known that M. *du Hamel*, with an intention truly patriotic, collected, many years ago, a great number of plants of all the different kinds of pine which he could obtain, and with them made ſeveral very extenſive plantations on his eſtate of *Vrigny*. From this grand experiment, he expected that his countrymen would *one day* be able to aſcertain the value of the different kinds of trees he had planted, and thus have it in their power to cultivate the moſt uſeful ſorts, and reject thoſe that appeared to be of ſmaller value, and would alſo be able to judge in what particular circumſtances it would be prudent to make choice of one ſort in preference to another. This worthy patriot having happily begun the experiment, has been fortunate enough to have a ſucceſſor, M. *Fougeroux de Blavau* (the Author of this memoir), his nephew, who, animated by the ſame laudable zeal that ſo eminently diſtinguiſhed his uncle, and poſſeſſed of the knowledge which is neceſſary for giving the proper effect to his patriotic intentions, at the diſtance of more than forty years from the time theſe plantations were made, communicates to the public, as far as can yet be aſcertained, the reſult of theſe experiments. A procedure of this nature, by private individuals, deſerves the higheſt applauſe; and were *we* to decree ſtatues and public honours, it would be to ſuch men as theſe, and not to the conquerors and deſtroyers of mankind. Had our *Bacon* now lived—he who firſt ſaw and pointed out the great increaſe of knowledge that could be obtained by a courſe of experiments continued even for ages, which he has ſo forcibly deſcribed in his ideal *Atalantis*—how would he have honoured the memory of thoſe men who had actually carried into practice what he was ridiculed for having conceived only in idea! But it was his fate to live in an age when the culture of true knowledge was but in its infancy. It is our good fortune to exiſt at a time when *ſome* advances have been made in it. But even in our times, ſuch exertions as that which now extorts our ſincere and unpremeditated applauſe, are very rare. And ſhall we not be forgiven for paying this our ſmall tribute to ſuch tranſcendant merit?

It would exceed our limits to point out all the particulars contained in this valuable experimental Memoir; we can only here obſerve, that M. *Fougeroux de Blavau* finds the Scotch pine and the large Riga pine to be the ſame, and recommends them as particularly worthy of attention, on account of the ſize of the trees, and the value of the wood; that the pine mugo, or mugho, is a dwarfiſh plant abounding in reſin, the only plant of this claſs that thrives in marſhy ground; that the maritime pine flouriſhes beſt near the ſea coaſt, in ſandy ſoils, and abounds very much in reſin, but that it thrives better in warm than in cold climates; that the *ſmall* maritime pine is yet more impatient of cold; that the *pinus cembra*, Lin. is a ſmall, ſlow-growing, hardy tree; and that Lord Weymouth's pine ſucceeds perfectly well in France, though we know it is ſomewhat tender in many of the northern expoſed counties of Britain. For further particulars we beg leave to refer our Readers to the memoir itſelf, which will afford great ſatisfaction to every candid enquirer.

[*To be continued.*]

MONTHLY CATALOGUE,

For FEBRUARY, 1788.

IMPEACHMENT *of Mr.* HASTINGS.

Art. 16. *A Review of the principal Charges againſt Warren Haſtings, Eſq.* &c. 8vo. 2s. 6d. Stockdale. 1788.

THE Author of this pamphlet poſſeſſes, as is apparent from even a ſlight peruſal of his performance, conſiderable political and literary talents, with which he warmly defends the conduct of Mr. Haſtings in thoſe very actions he is called on to juſtify before the greateſt tribunal in England. He gives an accurate deſcription of the eaſtern government, and the diſpoſitions of the people, in order to ſhew that Mr. Haſtings, in the whole of his conduct, acted on principles that were agreeable to the political ſentiments of the Indian natives, and perfectly conſiſtent with the ſituation of the Company's affairs.

The Author warmly cenſures the gentlemen concerned in managing the impeachment; and in doing this, he takes a view of their general conduct during and ſince the American war. He ſeems well acquainted with the whole buſineſs relative to Mr. H. and the preſent ſtate of Engliſh politics. His attachment to Tory principles is *frequently* apparent, and in ſome degree influences his reaſoning; but on the whole, the enemies of Mr. Haſtings will find much difficulty in refuting this well-informed and able defender of that gentleman.

man. But we hear that a great law critic has the work under conſideration, in conſequence of a complaint againſt it in the Houſe of Commons.

Art. 17. *A Letter to Philip Francis, Eſq; from the* Right Hon. Edmund Burke, Chairman, Right Hon. C. J. Fox, R. B. Sheridan, &c. Members of the Committee for managing the Impeachment of Mr. Haſtings. With Remarks. 8vo. 1 s. Murray. 1788.

This Letter originally appeared in the Morning Herald. The remarks with which it is accompanied, and which conſtitute the greateſt part of the pamphlet, are the production of a well-informed perſon; but they abound with many perſonal reflections on Mr. Francis, and alſo on moſt of the members of the Committee, which ſeem too illiberal to fall from the pen of a man, who appears by his aſſertions to have a ſeat in the Houſe of Commons. Private vices, and the follies and extravagancies of the domeſtic life of individuals, have no relation to the impeachment of Mr. Haſtings; nor can the Public be intereſted in them.

Art. 18. *Minutes of the Evidence before a Committee of the whole Houſe of Commons*, againſt Warren Haſtings, Eſq. 8vo. 7 s. 6 d. Boards. Debrett. 1788.

Of this comprehenſive collection it will be unneceſſary for us to undertake a review. Separate publications of diſtinct parts of it have, at different times, appeared in our Catalogues. See the Numbers for March and May 1787.

EAST INDIA AFFAIRS.

Art. 19. *Letters Patent, eſtabliſhing a Supreme Court of Judicature at Fort William in Bengal*, bearing Date March 26, 1774. 8vo. 1 s. 6 d. Debrett. 1788.

At a time when the affairs of India in general, and of the courts of judicature there in particular, engroſs ſo much of the public attention, the reprinting this patent may be the means of acquainting thoſe who wiſh for information, with particulars concerning the Supreme Court, which they might not poſſibly have otherwiſe obtained.

Art. 20. *A conciſe View of the Charges againſt Sir Elijah Impey*; with Reflections on his Conduct while Chief Juſtice in India. 8vo. 2 s. Debrett. 1788.

This tract was recalled within a few days after its publication; Sir Elijah Impey having complained of it at the bar of the Houſe of Commons, as tending to injure him in his defence, by its appearance while the proſecution was depending.

Art. 21. *The Indian Vocabulary.* To which is prefixed the Forms of Impeachments. 12mo. 3 s. 6 d. Boards. Stockdale. 1788.

The numerous publications concerning Eaſt India affairs neceſſarily contain many Indian words, which it is impoſſible to tranſlate into any other language, eſpecially thoſe which relate to particular cuſtoms of the natives, the names of public officers, the terms of art, the proceſſes in the courts, &c. Without the aſſiſtance of a vocabulary, or gloſſary, theſe publications are frequently, to a mere Engliſh reader, almoſt unintelligible. The Editor ſays, he has availed himſelf of the aſſiſtance of gentlemen the moſt eminent as well for their talents as for their information on the ſubject. He acknowleges that he has been able, with all theſe advantages, only to exhibit a partial and imperfect view of the language, ſince he only gives the meaning or interpretation of certain words, and has not proceeded on the principles of grammar. Amid an almoſt infinite variety of ſpelling, the Editor hath choſen that mode which appears to him the moſt likely to convey the deſigned ſound to an Engliſh ear: thus, he writes *Ameer*, and not, as the French do, *Emir*; ſo *Fakeer* for *Faquir*; *Vizeer* for *Vizir*, &c. Theſe are great liberties with a language. Why not give the words as they are originally ſpelt in the Mooriſh, Perſic, Hindoſtanic, &c.?

On the whole, this Vocabulary will be uſeful to the readers of ſuch publications as relate to the affairs of the Eaſt India Company, &c. and which contain Eaſt India terms; and the Editor merits the thanks of the Public for his collection: but, in our opinion, much yet remains to be done; and we doubt not but that the induſtrious Compiler will be able to enrich his next impreſſion with many words, in addition to thoſe which he hath now given to the Public; and that he will inſert, in their proper places, the different ſpellings of the ſame word.

With reſpect to the brief account of *impeachments*, prefixed to this Vocabulary, we have only to aſk, what buſineſs it hath *here*?—It could not be intended to

"Raiſe the volume's price a ſhilling;"

becauſe it conſiſts of only eleven pages.

SLAVE TRADE.

Art. 22. *A Propoſal for the Conſideration of thoſe who intereſt themſelves in the Abolition or Preſervation of the Slave Trade.* With ſome Obſervations addreſſed to the Members of the Society for the Propagation of the Goſpel. By a Clergyman. 8vo. 6 d. Wolverhampton printed and ſold, and by Lowndes in London. 1788.

In the Advertiſement to this performance the Author ſays, 'The intention of the following ſheets is, to convey the outlines of a plan which the Writer, for want of leiſure, and ſome neceſſary information, cannot preſent as complete.' He divides his plan into two parts, the object of the firſt of which is, to render the ſlaves as eaſy and as happy as the condition of ſervitude can admit; and of the ſecond, 'to ſtrike,' as he expreſſes it, 'at the root of all thoſe evils which introduce ſlavery, by ſpreading knowledge, civilization, true religion, and morality, among the nations which give proof of their preſent barbarity, by the number of captives whom they ſend forth.'

He would not totally aboliſh the ſlave trade, but reform it; and for effecting this purpoſe, after uſing ſome good arguments, which ſhew the impolicy of the aboliſhment, he propoſes his ſcheme of reformation, which is to make regulations for the better government of the ſlaves; and to inſtruct them in the duties of religion and morality. The ſecond part of his plan is, to ſend back old ſlaves from the Weſt Indies to Africa, who, having acquired a competent knowledge of Chriſtianity during the time of their ſlavery, might inſtruct the ſavages of Africa, and proſelyte them to the Chriſtian religion.

Art. 23. *Thoughts on the African Slave Trade.* By John Newton, Rector of St. Mary Woolnoth. 8vo. 1 s. Buckland. 1788.

It appears from this pamphlet, that Mr. Newton formerly reſided eighteen months on the coaſt of Guinea, for the purpoſe of purchaſing and collecting ſlaves, to ſell to the veſſels that arrived from Europe. He was afterward a mate of a Liverpool ſhip in that trade, and laſtly made three voyages in the capacity of captain.

From the experience of nine years, during his employment in theſe ſeveral ſtations, Mr. Newton is doubtleſs qualified to give a circumſtantial detail of all that part of the ſlave trade which reſpects the purchaſing Negroes in Guinea, and the conveying them to the Weſt Indies. The accounts he gives are ſimilar to thoſe of former writers, ſo that we deem it unneceſſary to lay the circumſtances before our Readers. He does not enter into any particulars concerning the aboliſhing of the trade, though he reprobates this commerce in general terms; and forgets not to congratulate himſelf, *that through the mercy of God, he was arreſted by a ſudden illneſs, which obliged him to relinquiſh the diſagreeable ſervice.*

To give weight to his aſſertions, he ſays that he offers nothing in writing which he 'could not cheerfully, if requiſite, confirm on oath.'

Art. 24. *A Letter to James Tobin, Eſq*; late Member of his Majeſty's Council in the Iſland of Nevis. From James Ramſay, A. M. Vicar of Teſton. 8vo. 6 d. Philips. 1787.

All perſonal abuſe and ſcandal; in the diſgrace of which, the *Reviewers* are drawn in for a ſhare. The Vicar of Teſton ſays *they* have ſided with his opponent, whom he ſets down as a Reviewer too.—Indeed, Mr. Ramſay, you are much miſtaken; we know nothing of Mr. Tobin, or of yourſelf, further than as you are both known by your writings; of which, with reſpect to the preſent ſubject (and eſpecially the preſent pamphlet), we are ſo heartily tired, that we wiſh never to hear any more of you,—unleſs it ſhall appear that you have learned to write in a ſtyle leſs diſguſting to men of cultivated minds and manners.—For ſhame, Gentlemen, can't you diſcuſs your *ebon* ſubject, without begriming each other, till you look as ſable as the poor Africans about whom you are contending?—You really reduce yourſelves to the ſituation in which we once ſaw a Duſtman, who was worſted in a ſcuffle with a black, and well rolled in the kennel; when the combat was over, Mungo exulting, cried out, "White man *Neger* too!"

Art. 25. *A general Review of the African Slave Trade*, demonſtrating its Injuſtice and Impolicy: With Hints towards a Bill for its Aboliſhment. 8vo. 6 d. Faulder. 1788.

Contains the uſual general arguments for aboliſhing the ſlave trade. The Author chiefly confines himſelf to the *trade* only, and recommends what he judges the moſt proper means of propagating ſlaves in the Weſt India iſlands, inſtead of importing them from Africa. The hints toward a bill for the aboliſhment of the trade to Africa are ſuch as reſult from the idea he ſeems to poſſeſs; we ſay ſeems, for it is by no means clear. In the former part of his work he inveighs againſt ſlavery, and in the latter, he propoſes regulations for the better management of the Negroes.

Art. 26. *Inſtructions for the Treatment of Negroes,* &c. &c. 12mo. 1s. Shepperſon and Reynolds. 1788.

The Author of theſe Inſtructions has been, and perhaps now is, a proprietor of a conſiderable eſtate in Barbadoes. The ſubſtance of the pamphlet is a ſeries of letters written to the manager or ſteward of the plantation, in a correſpondence which began twenty years ago, and fully evinces the Author to be a ſenſible, benevolent, and good man. His treatment of the Africans who come under his care is, in general, as mild as that which European maſters uſually afford their ſervants. He ſhews that an African, ſold as a ſlave, is not always an object unpitied, deſpiſed, and treated with unfeeling wantonneſs. He confines his obſervations to the practice of the maſters in Barbadoes only. Why do not the other iſlands purſue the ſame lucrative method? It is ſurely lucrative, for, by an inventory taken on the 1ſt of January, it appears, there were, on the Author's two plantations, 304 Negroes; that in the courſe of the preceding year thirteen were born, and only two died, which were infants.

Art. 27. *Conſiderations on the Emancipation of Negroes,* and on the Abolition of the Slave-trade. By *a Weſt-India Planter.* 8vo. 1s. 6d. Johnſon. 1788.

Our Weſt-India Planter enters the field of controverſy againſt an hoſt of opponents; and he ſeems able to make a reſpectable ſtand againſt them all, while they engage on *political* ground: on *this* ground, we are perſuaded, he is *invincible.* As negroe ſlavery has been ſo long eſtabliſhed, and is now ſo interwoven with our commercial ſyſtem and circumſtances of finance, any attempt, he apprehends, 'at this day, either to annihilate it entirely, or ſo reſtrain it as to prevent any further acceſſion of ſlaves to the colonies, though it might be morally right, muſt be politically wrong, abſurd, and impracticable, the moſt precious intereſts of this country being implicated in the meaſure.' To *prove* all this, is the great purpoſe of his 'Conſiderations;' and, if he fails in his proofs, it will not be from the want of a competent knowledge of his ſubject, or of ability to defend it; but from ſome other cauſe, beyond the reach of '*our ken.*' He diſcuſſes every point with great candour and moderation, and a due deference to the principles and motives of thoſe who have ſo zealouſly intereſted themſelves on the other ſide of the queſtion; and he appears to be heartily inclined to concur with them in every *prudent* meaſure to effect a *reform* in the negroe ſyſtem, and to *diminiſh the rigours of ſlavery.* Much, he thinks, may be done *that way;* and he points out the means. But as we muſt not enlarge, we ſhall only add our impartial recommendation of his tract to the ſerious attention of the public. The ſubject is of the utmoſt conſequence, and we ought, before it be too late, to invite and encourage information concerning it, from every quarter whence it can poſſibly be obtained.

Art. 28. *Conſiderations on the Negroe Cauſe.* Addreſſed to the Right Hon. Lord Mansfield. By Samuel Eſtwick, A.M. LL.D. Member of Parliament for Weſtbury. The third Edition. 8vo. 2s. Dodſley. 1788.

The firſt edition of this tract appeared without the Author's name, 1772; and was noticed in our Review, Vol. XLVII. p. 152. The work was occaſioned by the famous caſe of Somerſet the negroe, which, in that year, was argued in the King's Bench. Mr. Eſtwick's great object was to prove, that the property of the ſlave remains with the maſter, *though removed into a land of liberty.* His 'Conſiderations' are now much enlarged, by notes and references to the law books publiſhed by Mr. Hargrave, &c. and his performance is deemed a capital one on that ſide of the queſtion which this able writer has eſpouſed. It abounds with many arguments which apply to the grand queſtion, now ſo generally agitated, relative to the ſlave-trade. Of theſe, many appear to be new, and ſuch as deſerve to be anſwered by the advocates for the *abolition* of this very important, though *odious* ſpecies of commerce.

MANUFACTURES and COMMERCE.

Art. 29. *A Letter to the Duke of Grafton,* on the Bill now depending in Parliament for preventing the Exportation of live Sheep, Wool, &c. 8vo. 1s. Rivingtons. 1787.

The ſenſible Writer of this Letter points out ſome clauſes in the Bill that would prove highly oppreſſive to individuals; and he wiſhes they may be left out, or ſo modified as to render them leſs obnoxious. He does not, however, object to the *principle* of the bill. The time ſeems not yet to be arrived, when our countrymen ſhall know *all* the benefits that reſult from freedom. In this road we are *beginning* to travel, and we truſt it will not be long till the hurtful tendency of thoſe reſtrictive laws, which ſo perpetually bind up the hands of the farmer, trader, and manufacturer, will be fully perceived. We muſt, in the mean while, bear with ſome degree of patience the well-meant, though ill-judging, efforts of thoſe who wiſh to promote the good of their country, *to the beſt of their knowledge.*

Art. 30. *A Letter to a Member of Parliament,* ſtating the Neceſſity of an Amendment of the Laws relating to the Woollen Manufactory, ſo far as reſpects the Wages of Spinners. 8vo. 1s. Rivingtons. 1787.

States a particular grievance to which the Writer thinks the ſpinners in Suffolk are ſubjected, by a prevailing practice of deducting a part of the eſtabliſhed price of ſpinning—and propoſes that Juſtices of Peace ſhould be impowered to correct this abuſe.

If ever the magiſtrate can with propriety interpoſe in regulating the affairs of private individuals, we will readily admit that it ſhould be in protecting the poor againſt the exactions of the rich; but ſtronger arguments than any we have yet heard, are required to convince us, that in a free country like this, ſuch interference can ever fail to be attended with much greater evils than thoſe they were deſigned to correct. It would be eaſy to point out many reaſons why we ſhould think ſo in the preſent caſe; but as it is not our province *to enter on* theſe diſcuſſions, we can only recommend caution to thoſe *who think of* making innovations of this ſort.

NAVAL.

Art. 31. *Reflections on the late moſt extraordinary Promotion of Sixteen Admirals.* 8vo. 1s. Murray. 1788.

The Author warmly declaims in praiſe of our navy, as the great and ſureſt defence of the nation againſt its foreign enemies; but, at the ſame time, he loudly complains of the inadequate pay of the officers; which was fixed ſo long ago as the reign of King William, when money, he obſerves, bore double its preſent value. But, ſays he, 'among all the inſtances which hiſtory can produce, of diſgrace, neglect, and contempt, ſhewn to a ſet of brave and gallant officers, the late extraordinary promotion of admirals affords the moſt aſtoniſhing and ſtriking one. Not leſs than thirty-one of the oldeſt Captains of the navy are paſt over, to promote ſixteen others to the rank of Rear Admirals!' For our Author's keen animadverſions on '*this act of cruelty and injuſtice*,' as he ſtyles it; and alſo for his tart reflections on Lord Howe, &c. we refer to the pamphlet.

The object of this Author's complaint and invective, was, on the 20th of this month, moved in the Houſe of Commons; but the account given by the Lords of the Admiralty, of their conduct, with reſpect to the choice of officers for promotion, was ſo very ſatisfactory to the Houſe, that the motion was withdrawn.

Art. 32. *Familiar Expoſtulations*, addreſſed to Meſſrs. Pitt and Thurlow. 8vo. 1s. 6d. Ridgeway. 1788.

Familiar indeed! but, perhaps, if the Author had been leſs familiar, he might have been more ſucceſsful in regard to the object which he has in view by offering this addreſs. The principal of theſe objects is, the *Impreſs of Seamen*; againſt which he exclaims, and declaims, with that heat and violence which generally defeat their own purpoſe. We are ſorry for this over-ſtrained zeal, as he is embarked in a good cauſe, which may be injured by his want of temper in aſſerting it. We diſapprove, as much as our Author can do, this tyrannical treatment of our brave defenders from foreign invaſion; and ſhould, therefore, be happy to hear of a better mode of managing our naval armaments, on ſudden emergencies: and to this end we heartily wiſh, that the warm remonſtrances of this their violent advocate may contribute *ſomewhat*; though they, poſſibly, might have proved more perſuaſive, had our Addreſſer been leſs liberal of his *familiarities* with thoſe who are placed at the helm of our ſtate-veſſel.

LAW.

Art. 33. *The Law of Parliamentary Impeachments.* By a Barriſter at Law. 8vo. 1s. 6d. Whieldon. 1788.

The writer of this pamphlet has taken the opportunity, at a time when impeachments are the common topics of converſation, of compiling a ſummary of the juriſdiction and mode of proceeding in caſes of parliamentary impeachments. The materials, which are taken from good authorities, viz. *Selden Jud. Parl.* the State Trials, Ruſhworth's Collections, and Blackſtone, are arranged in a methodical manner, ſo as to afford full information on the ſubject.

POETRY.

POETRY.

Art. 34. *The Tribunal:* Addreſſed to the Peers of Great Britain, about to ſit in Judgment on Warren Haſtings. 4to. 2s. 6d. Stockdale. 1788.

This compoſition made its appearance a few days before the ſitting of that auguſt *tribunal* to which it is addreſſed. The Bard's enthuſiaſtic zeal for Mr. Haſtings, glows throughout this long effuſion of invective on the one hand, and panegyric on the other; but is not equally and happily ſupported by his poetic powers. There are, however, ſome parts of the poem that would have ſtruck its readers with greater effect, had not the piece been enfeebled by its length, which is too far extended for the ſubject; and incompatible with every idea of an *Addreſs*; eſpecially an addreſs to the Houſe of Lords.

Art. 35. *Reflexions on Impeaching and Impeachers:* Addreſſed to Warren Haſtings, Eſq. 4to. 1s. Stockdale. 1788.

This panegyriſt of Mr. Haſtings is, perhaps, as hearty in the cauſe as the author of the *Tribunal*, above mentioned; but both his praiſe of the Impeached, and his ſatire on the Impeachers, are leſs impaſſioned, leſs vigorous, and leſs likely to give pain to the one, or pleaſure to the other.

Art. 36. *A Monody on the Death of Mr. John Henderſon,* late of Covent-Garden Theatre. By George Davies Harley, of the Theatre-Royal, Norwich. 4to. 2s. Wilkie, &c. 1787.

As an expreſſion of perſonal reſpect and gratitude, theſe verſes are entitled to candour; as an effort of poetical genius, they are not entirely deſtitute of merit. Sometimes Mr. Harley's muſe overacts her part, and outrages probability; as when ſhe makes Melpomene take up the poignard to ſtab herſelf, on the news of Mr. Henderſon's death: and ſometimes ſhe forgets the ſimple dignity of Elegy, and makes uſe of playful images; as when Melpomene is reſtrained from making uſe of the lifted-up poignard, by reflecting that there was no need to ſtrike the heart that was already *broke*. The poem, however, diſcovers ſome fancy, and contains ſeveral pleaſing verſes.

Art. 37. *Poems; imitated from the Perſian.* By J. Champion, Eſq. 4to. 2s. 6d. Cadell. 1787.

This work conſiſts of ‘The Tears of Samarcand,’ ‘The power of Wine,’ and ſeven Odes, in imitation of the Perſian Poet Hafez. The firſt of theſe is in the form of a poetical epiſtle from the High Prieſt of Iran, deſcribing the cruelty ſhewn by the people of Ghuz, in the invaſion and plunder of his country; and imploring the aſſiſtance of the King Khakan-Mouzzum. The ſubject, as well as the title, ſeems to promiſe ſomething pathetic; yet few readers, we believe, will mix their tears with thoſe of Samarcand.

‘The Power of Wine’ reminds us of the accounts we ſometimes ſee of great convivial meetings, in which more toaſts are reported to have been drank, than would have been ſufficient to conſign the Right Honourable Topers to temporary, and, perhaps, final inſenſibility. Mr. Champion purſues his panegyric on wine through a ſeries of ſeventy ſtanzas, almoſt each of which is a repeated call for the goblet. Under theſe circumſtances, we cannot wonder if he ſhould ſometimes be unintelligible, though it is ſtrange that he has not more ſpirit in his cups. The imitations from Hafez neither juſtify praiſe, nor provoke cenſure. Thoſe who have patience to read, will judge for themſelves.

DRAMATIC.

Art. 38. *The New Peerage*; or, *Our Eyes may deceive us:* A Comedy, as performed at the Theatre-Royal in Drury-Lane. Written by Miſs Harriet Lee. 8vo. 1s. 6d. Robinſons. 1787.

This piece is uſhered to the preſs by an advertiſement, in which the fair writer expreſſes her apprehenſions for her firſt effort in the Drama, and ſpeaks with a degree of grateful diffidence, that ſerves to intereſt the reader in her favour. She is precluded, ſhe ſays, from that deep obſervation of life, which gives ſtrength to character, and poignancy to expreſſion. The dialogue, notwithſtanding, is lively, animated, and generally natural; and where ſhe deviates from the quality laſt mentioned, it may be imputed to the taſte which has of late taken poſſeſſion of the ſtage. Our new-faſhioned writers want to glitter in wit, and pointed ſentences: but the new mode of wit is often ſuch as bears no reſemblance to the converſation of real life, and the ſentiments in our late productions are frequently dreſſed in quaint expreſſions. Finery is preferred to the juſt and the natural. A few inſtances of this kind we obſerved in the piece before us; but they are excuſable in a firſt attempt; and Miſs Lee ſhould be informed that it is in her power to do much better, when ſhe conſults, hereafter, her own genius. There is another point, in which it is to be regretted that this promiſing Writer has, as we conceive, been miſled by the modern faſhion. Our comedies, of late years, ſeem to be novels turned into dramatic dialogue: hence probability (which cannot be too much obſerved) is totally diſregarded. This appears to be the principal defect of Miſs Lee's performance. The whole is founded on a deception, which cannot eaſily gain credit. Old Vandercrab expects his ſon, who has been fourteen years in Holland. At the age proper for a counting-houſe, a young lad muſt be ſo formed, that a father, at his return, will have ſome recollection of his features. Is it probable that Lord Melville could be received in the family as the ſon of Old Vandercrab? The ſcheme ſeems too romantic. But this is not all: the ſon goes to the weſt end of the town, and paſſes himſelf on his guardian, and a lady of quality, for Lord Melville. The Lord, in the mean time, is diſcovered in the city by the arrival of Medley, who knew young Vandercrab in Holland; and being detected, he remains a priſoner in the houſe. All this for the foundation of a comedy is too incredible; the circumſtances are almoſt impoſſible: but Miſs Lee may be ſaid to have ſurmounted impoſſibilities. She has ſtruck out a great variety of ſituations, and there is nature and vivacity in the dialogue. Vandercrab's character is well wrought; and the piece, upon the whole, has a conſiderable degree of merit.

NOVELS.

Art. 39. *The Rattle.* In a Series of Letters. 12mo. 2 Vols. 5s. ſewed. Noble. 1787.

'The Rattle.' To ſignify, we preſume, that the book is intended for the *amuſement of children.* This Writer is at leaſt *ingenuous*; he tells the purchaſer of his volumes what he is to expect. There is, however, ſome good morality in the work.

Art. 40. *Ela:* or the Deluſions of the Heart. A Tale, founded on Facts. 12mo. 3s. ſewed. Robinſons. 1787.

This Novel repreſents, in very lively colours, the fatal effects which may ariſe to the female who indulges the tender paſſion uncontrolled; who liſtens not to the voice of reaſon, nor to the admonitions of her relations and friends. It is indeed a moral, and *truly pathetic* tale. We therefore paſs over the few objections which might be urged againſt it in point of *ſtyle.*

MISCELLANEOUS.

Art. 41. *The genuine Memoirs of Dennis O'Kelly, Eſq.* &c. &c. 8vo. 2s. Stalker. 1788.

The Author of theſe Memoirs has induſtriouſly collected many curious anecdotes of the celebrated *Count O'Kelly*, as he has been commonly ſtyled; from which it appears that his origin was indeed as low as it hath been repreſented in the daily prints;—that he firſt figured in the capacity of a chairman; then a marker at billiard-tables; next a ſcampering blade on the town, connected with infamous women, ruined, and a priſoner in the Fleet. In his confinement he forms a *friendſhip* with Charlotte Hayes, which was improved by time, and laſted for life. By the aſſiſtance of this noted Cyprian prieſteſs, his circumſtances are bettered; he obtains firſt a *ſhare* in the famous racer ECLIPSE, and afterward the whole property of the animal—to whom he was chiefly indebted for all his future fortune, and even his *military honours.* The narrative cloſes with an account of his retirement to his noble manſion of Canons, formerly the ſeat of the Duke of Chandos, which O'Kelly purchaſed, and where he lately breathed his laſt, leaving behind him rather a better character than is uſually obtained or merited by *the heroes of the turf.*

⁂ The news-papers have informed us, that the produce of O'Kelly's horſes, ſold, ſince his death, at Tatterſall's, was 8,000l. Their number was only *fourteen!*

Art. 42. *A Diſſertation on the Governments, Manners, and Spirit of Aſia.* 4to. 1s. 6d. Murray. 1787.

The following is the Editor's Advertiſement:

'While the affairs of India occupy the public attention, and engage the inveſtigation of Parliament, I take the liberty to publiſh the following Diſſertation on the Oriental governments, which formed one of the *Lectures on Hiſtory*, delivered by Mr. *Logan* at Edinburgh, in the year 1780. The high approbation which they met with, from a learned and reſpectable audience, prompted me to take them down in ſhort hand; and from my experience in that mode of writing, I can venture to affirm, that the preſent copy of his Lecture on Aſia is neither imperfect nor inaccurate. At the ſame time, I reckon myſelf bound to make an apology to the Author, for publiſhing his compoſitions without his knowledge or conſent, though ſimilar freedoms have been taken. Should it prompt him to put the laſt hand to his Lectures, and give them to the Public, I ſhall be induced to think that I have performed a valuable ſervice to the literary world.'

Whatever this anonymous Editor may be induced to think, we cannot reflect on the mode in which Mr. Logan's Diſſertation is publiſhed, without ſome degree of indignation. It is impoſſible not to ſympathize with an author whoſe works are thus ſurreptitiouſly expoſed, even when their intrinſic merit ſhields them from the ſhafts of criticiſm. In ſaying this, however, we mean not to give any character of the Diſſertation in its preſent form. If the unjuſtifiable conduct of the Editor ſhould call on Mr. Logan to print the whole, or any part of his Lectures, we ſhall be ready to examine them with impartiality: at preſent, we doubt not that Mr. Logan will rather attribute our ſilence to motives of juſtice and delicacy, than of diſapprobation or neglect.

Art. 43. *A Scheme to pay off the National Debt in a few Years,* by a Repeal of the Marriage Act. 8vo. 1 s. Dilly. 1787.

I like it hugely, quoth my uncle Toby, though to be ſure, Mr. Shandy, you will ſay he has made too free with matrimony, and you may not reliſh ſome of his calculations; nevertheleſs, you muſt own my brother bachelor is a merry fellow.—A fig for his ſcheme! though, to ſay the truth, it is as good as many other ſchemes of the kind. They are all like my friend's *machine* to perform the *perpetual motion:* in deſcription it anſwered very well; and, when put together for the experiment, it had only this little defect,—*it would not move at all.*—No matter for that. Let us be pleaſant, and all will go well. Every time an Engliſhman laughs about the national debt, he helps to pay it off.

Perhaps the Public may eſteem theſe opinions of Uncle Toby no bad review of this pamphlet.

Art. 44. *A Letter to a Member of Parliament*; containing a Narrative of Proceedings relative to his Majeſty's Proclamation, &c. To which are added, the Reſolutions of the Magiſtrates of the County of Gloceſter, at their Seſſions, in January 1788. 8vo. 1 s. 6 d. Robſon, &c.

This is a ſecond edition of a tract already noticed in our Review for November laſt, p. 411, with the addition of the *Reſolutions,* &c. above-mentioned. It was then entitled, "A Narrative of the Proceedings," &c.

Art. 45. *The Sympathy of Souls.* By Mr. Wieland. Attempted from the French; and reviſed after the original German. 12mo. 3 s. Boards. Bladon. 1787.

Mr. Wieland is an author of conſiderable repute in Germany, &c. He has written many entertaining pieces, which have been well received; and we have more than once mentioned his works with approbation. Of the preſent performance we cannot ſo well judge, not having ſeen the German original, nor even the French tranſlation, from which the preſent verſion is taken. To us it appears to be a ſtring of ſentimental and devotional rhapſodies, unconnected by intereſting or exemplary ſtories, and wanting the relief of cool reaſoning and manly reflection.—With reſpect to this Engliſh tranſlation, it may be regarded as the commendable exerciſe of a young foreigner, who wiſhed to improve an acquaintance with the Engliſh language, of only three years ſtanding;—in which endeavour, we think, Mr. *Winzer*[*] has ſucceeded to a degree that may reaſonably encourage him to proceed in the path that he hath marked out for himſelf. Let him, however, be well adviſed in the choice of his originals, and carefully conſult the taſte of the Engliſh nation, leſt he ſhould be diſappointed in the ſale of his performances.

Art. 46. *The Epiſtolary Correſpondence of Sir Richard Steele.* Illuſtrated with literary and hiſtorical Anecdotes. By John Nichols. 12mo. 2 Vols. 7 s. Boards. Robſon, &c. 1787.

The firſt of theſe volumes contains Steele's Letters to his ſecond wife, and their two daughters. The originals from which they are now firſt printed are depoſited in the Britiſh Muſeum. Many of them are domeſtic trifles; but it is the trifling of a man of wit, and a gentleman.—The ſecond volume conſiſts of Letters, Dedications, &c. which were formerly publiſhed.—The *Notes* are, perhaps, the only parts of this publication that will much engage the attention of the Public; and theſe cannot fail of proving acceptable to all who are curious with reſpect to the literary hiſtory of that period in which Steele, and the reſt of thoſe elegant writers flouriſhed, to whom the world have been ſo VERY HIGHLY indebted for the *Tatler*, *Spectator*, *Guardian*, &c. &c.

RURAL AMUSEMENTS.

Art. 47. *Eſſays on Hunting.* A new Edition; with a Supplement, containing an Account of the Vizier's Manner of Hunting in the Mogul Empire. By William Blane, Eſq. 8vo. 4s. Boards. Stockdale. 1788.

The firſt edition of theſe Eſſays being *anonymous*, induces us to give the preſent publication a place in the Review, that our Readers might be acquainted with the name of the Author; a circumſtance which may prove peculiarly acceptable among his acquaintance, and induce ſome to purchaſe the work who might otherwiſe have paſſed it unregarded. A further account of it is rendered unneceſſary by our review of the firſt edition in our ſixty-ſeventh volume, p. 17. The *ſupplement*, containing a detail of the manner of conducting the *hunting excurſions* of the viziers and nabobs in the *Eaſt Indies*, in ſome of which Mr. Blane ſays he attended, in the years 1785 and 1786, is very curious, and will prove a choice morſel to our country ſportſmen.

THEOLOGY.

Art. 48. *Salutary Admonitions to the Diſſenters*, in a Letter to Thomas Rogers, Eſq; Chairman of the Committee for the Eſtabliſhment of a new Academical Inſtitution. 8vo. 1s. Bew. 1787.

This anonymous writer profeſſes himſelf a warm friend to the Diſſenters, and even pays them a compliment, to which they have certainly no excluſive claim, in calling them the depoſitaries of civil and religious liberty. He is, however, much offended with them for ſome particulars in their political conduct, which he cenſures with great freedom. The circumſtance at which he is moſt concerned is, that they have taken ſome active meaſures in ſupport of a miniſter, whom he calls an indiſcreet youth and an enterpriſing boy. The more judicious part of the Diſſenters will eaſily impute this addreſs to its true motive, and will not be perſuaded to deſert a liberal and uſeful plan, in order to adopt the romantic ſcheme of a general *coalition* of Diſſenters of all denominations in a common ſyſtem of education. One hint from this monitor may, however, deſerve their attention. 'The great and general error of the Diſſenters,' ſays he, 'has been, endeavouring to force a ſimilitude of conception on difficult propoſitions; calling a modification of bigotry the love of truth, and preferring a deluſive and unattainable ſpecies of orthodoxy to the obvious and intelligible intereſts of liberty.'

---

[*] The name of the Tranſlator, as appears by his dedication to the Queen.

Art. 49. *Three Sermons on the Subject of Sunday Schools*; with an Appendix, containing Rules, &c. To which are added, a few Hints on Parochial Clubs. By the Rev. Robert Lucas, B. D. 8vo. 2s. Robſon, 1787.

The firſt and ſecond of theſe diſcourſes have been already noticed by us. The third obviates, in a very judicious and ſatisfactory manner, both the general objections which are made againſt inſtitutions for the inſtruction of the poor, and the particular difficulties which have been ſtarted with reſpect to Sunday Schools. The Author's account of a parochial club eſtabliſhed at Hardingſtone in Northamptonſhire, promiſes ſo much benefit, that we ſhall give the heads of the ſcheme, as a hint which may, perhaps, be adopted with advantage in other villages.

This parochial club conſiſts of 81 members, 33 of whom are *honorary*, or claim no benefit from the fund. Each member ſubſcribes 3d. *per* week. The firſt year near 40l. was raiſed, 30l. of which was placed out at intereſt. The indigent ſubſcribers have relief in caſe of accident, ſickneſs, or age. Such clubs have an obvious tendency to diminiſh the *poor's rates*, and therefore are favourable to the more opulent: they give the poor an eaſy relief, on the footing of *right*. If women be admitted into ſuch ſocieties, as their claims will be more numerous than thoſe of men, their demand muſt be leſs. In a dear ſeaſon, proviſions or coals may be purchaſed from ſuch a ſtock and ſold at an under price. Perhaps this ſcheme may ſuggeſt ſome improvement of Mr. Acland's plan of providing for the poor. See Rev. vol. LXXVI. p. 61.

Art. 50. *A friendly Addreſs to the Jews*: ſtating the Motives to ſerious Inquiry into the Cauſes of their preſent Diſperſion, and the Requiſites to a right Inquiry reſpecting the Chriſtian Doctrine; the Characteriſtics of the Meſſiah from the Prophets; and the Teſtimonies in favour of Jeſus as the Chriſt. To which is added, a Letter to Mr. D. Levi; containing Remarks on his Anſwer to Dr. Prieſtley's Letters to the Jews; ſhewing, that however his Arguments may affect the Opinions of Dr. Prieſtley, they form no Objection againſt the Chriſtian Religion. By J. Bicheno, Newbury. 8vo. 1s. 6d. Buckland. 1787.

It ſeems to have been from a notion that the Jews were more likely to attend to an advocate for Chriſtianity under an orthodox than under an heretical form, that Mr. Bicheno has undertaken to addreſs them. What ſucceſs is likely to attend ſuch addreſſes from either quarter, we ſhall not preſume to predict; we ſhall only ſay, that this writer has executed the embaſſy he has undertaken in a manner which does credit both to his underſtanding and his heart.

Art. 51. *The Objections of Mr. David Levi* to the Miſſion, Conduct, and Doctrine of the Lord Jeſus Chriſt, examined. By John Hadley Swain, Morning Preacher of St. George the Martyr, Queen-Square, &c. 8vo. 1s. 6d. Rivingtons. 1787.

The principal point which this writer labours, is to reconcile the Jews to the doctrine of the Trinity; a point which he will probably find ſome difficulty in accompliſhing.

Art. 52. *Remarks on David Levi's ſecond Letter to Dr. Prieſtley,* in Anſwer to thoſe he addreſſed to the Jews. By Anti-Socinus. 8vo. 1s. Bew. 1787.

Mr. Anſelm Bayly (for ſuch, it ſeems, is the real name * of *Anti-Socinus*) has, in theſe *Remarks*, very rudely treated and abuſed Mr. David Levi, becauſe he is a Jew, and has choſen to give his reaſons for not being a Chriſtian. Of Mr. Levi's character, we have heard a good report. As to his preſent antagoniſt, he ſeems better qualified to wield the birchen rod than to handle the pen of controverſy.

Art. 53. *A Letter to Dr. Prieſtley*, F. R. S. &c. in Anſwer to his Letter to the Right Hon. William Pitt, on the Subject of the Repeal of the Teſt Act, &c. By William Hunter, A. M. Rector of St. Ann, Limehouſe, and late Fellow of Brazen-noſe College, Oxford. 8vo. 1s. Wilkie, &c. 1787.

This letter is written in ſo obſcure and confuſed a ſtyle, that it is extremely difficult to diſcover the Author's meaning; and when it is diſcovered, all that the reader will learn is, that the writer is much out of humour, and would be glad to ſee the ſpirit of innovation reſtrained by the iron hand of perſecution. 'The Diſſenters,' he allows, 'are a part of the community, and a *confounded* unſound part too—a limb of it, which, ſhould it continue its unfavourable and incurable ſymptoms, had better be lopped off, as in chirurgical caſes, than that a mortification ſhould ſeize on the whole body politic.' The political *chirurgeons* of the preſent times, we truſt, underſtand their buſineſs better than to have recourſe to amputation, otherwiſe this bloody-minded operator might ſtand ſome chance of being employed; and, in that caſe, he would, doubtleſs, wiſh, like Nero, that the *confounded* dogs had but one neck, that he might diſpatch them at a ſingle ſtroke.

Art. 54. *A Diſcourſe on Baptiſm:* containing Obſervations on Dr. Prieſtley's Chapters on the ſame Subject. By Philalethes. 8vo. 1s. 6d. Brown.

It is very difficult, perhaps almoſt impoſſible, for writers on a diſputable point wholly to diveſt themſelves of a bias to that ſide which they have themſelves embraced, and to which they have been long attached; by which means the arguments of the oppoſite party are often conſidered as weak and futile. The Author of the preſent performance appears, on the whole, candid and moderate, as well as learned and judicious, yet not wholly free from ſome preconceived partiality, ſo often unfavourable to the cauſe of truth. There are ſolid and cogent reaſons to be offered in behalf of infant baptiſm by ſprinkling. Thoſe who have read two ſmall tracts publiſhed by Mr. Towgood of Exeter, ſeveral years ago, will incline to think that there is juſt room to be ſatisfied with the practice. But diſpute is endleſs. Some conſider baptiſm as a profeſſion on the part of the ſubject who receives it, others as a ſign or token of ſome advantage to which the ſubject is introduced; and this latter account applies well to children. But we are far, very far from becoming parties in the diſpute; though we conceive, when things are fairly and coolly repreſented, there is little room for that confidence which anti-pædo-baptiſts ſo often aſſume. Philalethes is acquainted with his ſubject, and writes in a rational, and, on the whole, a liberal manner. He conſiders a few points which Dr. Prieſtley has maintained, and he dwells much on the argument from *Patria Poteſtas*, as it is termed, and alſo on the baptiſm of proſelytes, on neither of which, we apprehend, any great ſtreſs is to be laid. As to the *Fathers*, although of uſe for hiſtorical evidence, and on ſome other accounts, we can allow them no kind of *authority* reſpecting matters of doctrine, or rules of conduct. The pamphlet concludes with a ſhort and earneſt addreſs to the more rational of the preſent age, among whom we believe this writer ought to be ranked.

---

* Vide the end of his tract.

Art. 55. *A ſcriptural View of the Reſurrection and Aſcenſion of Jeſus Chriſt*, by way of Harmony and Paraphraſe. With an Appendix on the Dignity of the Human Body with regard to its final Reſurrection. By the Rev. John Weddred, Rector of St. John Baptiſt, Peterborough, &c. 4to. 1s. Rivingtons.

We do not perceive that much new light is caſt on the narrative of our Saviour's reſurrection by means of the arrangement here propoſed. The Appendix, being chiefly conjectural, will afford but little ſatisfaction to thoſe who are peculiarly anxious with reſpect to the ſubject.

Art. 56. *An Addreſs to the Pariſh of All Saints*, Northampton, and to the Pariſh of Spratton in that County. 12mo. 6d. Evans, 1787.

A work of this nature requires not criticiſm, and is far above cenſure. The ſpirit which it breathes is highly laudable, and the performance is ſo likely to engage the ſerious attention of thoſe to whom it is addreſſed, that nothing is left for us to do, but to applaud the deſign of the Author, and to expreſs our wiſhes that thoſe good purpoſes may be accompliſhed at which he has benevolently aimed. We may juſt add, that one of theſe little tracts is diſtributed *gratis* to every family in each of the above mentioned pariſhes.

Art. 57. *An Eſſay on the Advantages of Revelation.* By the Rev. Joſeph Whitely, A. B. Curate of Beeſton, in the Pariſh of Leeds, and late of Magdalen College, Cambridge, 4to. 2s. Johnſon. 1787.

The ſubſtance of this eſſay, we are told, was publiſhed by the Author, at a very early age, in conſequence of having gained the firſt

Norriſian prize in the Univerſity of Cambridge. After many alterations and additions, it is again ſubmitted to the Public on a more extenſive plan, and, perhaps, ſomewhat more worthy their acceptance.

It was to be expected that ſuch a performance as this would obtain the prize above mentioned. It bears the plain evidences of thought and ſtudy. The language is correct and pleaſant. It diſcovers an acquaintance both with ancient learning and with the nature of Chriſtianity, the arguments by which it is ſupported, and the manner in which objections to it may be obviated or overthrown. It will not be imagined that ſuch ſubjects can be fully diſcuſſed within the narrow limits aſſigned to this diſſertation. Yet more is accompliſhed than might be at firſt expected; for the eſſay abounds with thought: and we have peruſed it with much ſatisfaction.

Art. 58. *Sermons on various Subjects.* By John Dupré, M. A. Maſter of Tring Academy, and late Fellow of Exeter College, Oxford. Vol. II. 8vo. 6s. Cadell. 1787.

For the firſt volume of Mr. Dupré's ſermons we muſt direct our Readers to the Review for November 1782, p. 375. vol. lxvii. This ſecond volume bears a conſiderable reſemblance to the former. The ſermons are rather of that declamatory kind which is perhaps beſt adapted to the pulpit. There is energy and perſuaſion in them, and ſometimes pathos. The language is fluent, but not inaccurate. Our Author appears to have an earneſt deſire to be uſeful, and an affectionate regard to the beſt intereſts of his hearers. The ſubjects of this volume are the following:—I. Self-murder. Job, ii. 9. *Then ſaid his wife unto him*, &c.—II. Sudden death. Matth. xxiv. 44.—III. A good Conſcience. Acts, xxiv. 16. *And herein do exerciſe myſelf*, &c.—IV. Lamb of God. John, i. 29.—V. Paſſion of Chriſt. John, xx. 28.—VI. Redemption. 1 Tim. ii. 5, 6. *Who gave himſelf a ranſom*, &c.—VII. The Goſpel. John, vi. 67, 68. *Then Jeſus ſaid to the twelve*, &c.—VIII. Joys of a future State. 1 Theſſ. iv. 17. *Then we which are alive*, &c.—IX. General Faſt, 1782. Iſa. v. 25. *Therefore is the anger*, &c.—X. General Thankſgiving. Exod. xv. 9. *The enemy ſaid*, &c.—XI. Charity Schools. Mark, x. 14. *Suffer*, &c.—XII. Charity. 1 Cor. xii. 31. *But covet earneſtly*, &c.—XIII. Sunday Schools. Matth. ix. 36. *But when he ſaw the multitude*, &c.—XIV. Ditto. Exod. ii. 6. *And when ſhe had opened it*, &c.

Mr. Dupré, we apprehend, has popular talents; his ſermons are not all equal, but it ſeems a general and juſt account that they are lively, ſenſible, and practical. He is a warm advocate for Sunday Schools, which he ably recommends in the two laſt diſcourſes.

Art. 59. *Letter to the Rev. Dr. Prieſtley*, in which the Author attempts to prove, by one preſcriptive Argument, that the Divinity of Jeſus Chriſt was a primitive Tenet of Chriſtianity. By the Rev. Alex. Geddes, LL. D. 8vo. 1s. Faulder, &c. 1787.

The preſcriptive argument advanced by Dr. Geddes in defence of the divinity of Chriſt, is briefly this: The Council of Nice, held in the year 325, conſiſting of 318 of the principal paſtors in the Chriſtian church, collected from all parts of the world, gave their deciſion in favour of this doctrine. This doctrine was therefore the common

mon belief of the Chriſtian churches at the time of this council. It is impoſſible to aſſign any probable cauſes for the general prevalence of this opinion, upon the ſuppoſition that the doctrine of the proper humanity of Chriſt was of apoſtolic authority. It is therefore moſt reaſonable to conclude, that the Nicene doctrine had been tranſmitted, through the three firſt centuries, to theſe fathers as the pure doctrine of Chriſtianity.

The argument is ſtated by our Author in its full ſtrength; and whatever be thought of its validity, it muſt be confeſſed, that the pamphlet is written with great ingenuity, and in a very candid manner.

Art. 60. *A Practical and Explanatory Commentary on the Holy Bible,* taking the whole in one Point of View, from the Creation to the End of the World. By J. Yonge. 4to. 10s. 6d. Faulder. 1787.

The point of view in which the Scriptures are here conſidered, is their reference to the redemption of the world by Jeſus Chriſt, which great event is traced through the hiſtorical and prophetical writings of the Old Teſtament, and the narrative and epiſtolary records of the New, to ſhew that the whole has one leading object and deſign. The work is rather intended as a practical help to the meditations of the pious Chriſtian, than as a critical elucidation of the ſacred writings.

Art. 61. *A Summary View and Explanation of the Writings of the Prophets.* By John Smith, D. D. Miniſter of the Goſpel at Campbelton. 12mo. Edinburgh printed. London, ſold by Elliot. 1787.

A *Gaelic* tranſlation of the prophetical writings having been lately publiſhed in Scotland by the Society for propagating Chriſtian Knowledge, it was judged proper to accompany it with a brief explication of that part of Scripture. Such was the occaſion of the preſent work, which conſiſts of, 1. Preliminary obſervations and general rules for underſtanding the prophetic ſtyle: 2. A particular account of each book and chapter, as they lie in order. At the requeſt of ſome friends it is now publiſhed in the Engliſh language. Dr. Smith appears in the character of a Collector and Editor, and ſeems to have performed the office with attention and judgment. He extracts with freedom from Lowth and Blayney; and acknowledges obligations to Newton, Newcome, and Kennicot. It is a great recommendation of the performance, that it is well calculated for the aſſiſtance of thoſe who want ability, or leiſure, or inclination, to conſult larger volumes.

Art. 62. *Pædobaptiſm examined,* on the Principles, Conceſſions, and Reaſonings, of the moſt learned Pædobaptiſts. By Abraham Booth. 12mo. 2 vols. 8s. Buckland. 1787.

This is the ſecond edition of a Work which has been already noticed in the Review: (See our 71ſt volume, p. 209.) The diſpoſition and contents of the work are the ſame as before, only that it is now greatly enlarged. The Author abounds in quotations, and diſcovers both knowledge and learning. Yet with all his ingenuity and acuteneſs, we apprehend that, in ſeveral reſpects, it will not be difficult for thoſe who differ from him on the ſubject, to furniſh a reply. But we do not mean to take a part in the debate. After the former remarks, all that is neceſſary for us, is, to announce Mr. Booth's republication of his work; the enlargement of which may eaſily be judged of by the increaſed bulk, and proportionally advanced price.

Art. 63. *An Eſſay on Anger.* By John Fawcett. 12mo. 1 s. 6 d. bound. Johnſon, &c. 1787.

The obſervations contained in this practical treatiſe may be uſefully extended to other parts of the temper and conduct beſide that which is directly mentioned. The author appears to be calviniſtical in ſentiment, but his remarks and rules may prove beneficial to any who will attentively peruſe them. He has enlivened the work a little by the two characters of *Eugenius* and *Protervus.*

Art. 64. *Appendix to Dr. Price's Sermons on the Chriſtian Doctrine:* Containing Notes occaſioned by Dr. Prieſtley's Letters to Dr. Price. 8vo. 6d. Cadell.

In theſe notes Dr. Price very candidly makes ſome circumſtantial conceſſions to Dr. Prieſtley, and acknowledges that *his* idea of the perſon and character of Chriſt, is the kind of Socinianiſm he ſhould adopt, were he to relinquiſh his preſent ſentiments without rejecting Chriſtianity. At the ſame time he adds, that, as he thinks Chriſtianity cannot be reduced to this ſyſtem, without either torturing the Scriptures, or renouncing their authority, it ought to be given up: for, adds he, 'the creation of an *unique* among men for no purpoſe, which a common man might not have anſwered, and his ſudden elevation, for no ſervice which a common man might not have performed, to ſuch a ſtation at God's right hand, ſuch authority in heaven and earth, and ſuch dominion over angels and men, and ſuch a power to reſcue a world from death, and to diſpenſe future rewards and puniſhments, as the Scriptures have been hitherto underſtood by all Chriſtians to declare,—I muſt be allowed to call an abſurd and incredible doctine.'

The Doctor ſtrenuouſly maintains his hold of ſeveral paſſages of Scripture, particularly John, vi. 32. Phil. ii. 5. as deciſive in favour of the pre-exiſtence of Chriſt.

SINGLE SERMONS.

I. Preached at Hammerſmith Chapel and St. Giles in the Fields, on the Death of the Rev. Thomas Manning, M. A. Morning Preacher at the aforeſaid Places. By the Rev. Jonas Comins, A. B. 4to. 1s. Rivingtons. 1787.

Mr. Comins drops a tear of friendſhip on the aſhes of the deceaſed; and draws conſolation from the words of the Apoſtle, '*But thanks be to God, who giveth us the victory, through our Lord Jeſus Chriſt.*'

II. Preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 16, 1786. By the Rev. Samuel Horſley, LL. D. F. R. S. Archdeacon of St. Albans. 4to. 1s. Rivingtons, &c.

An ingenious attempt to prove that poverty, though an evil admitted by Providence, brings an obligation upon men, in civilized *ſociety,* to concur for its extinction, wherever it appears.

III. Preached in Lambeth Chapel, at the Conſecration of the Right Rev. George Prettyman, D. D. Lord Biſhop of Lincoln, March 11, 1787. By William Pearce, D.D. Public Orator of the Univerſity of Cambridge, and Maſter of the Temple. Publiſhed by Order of the Archbiſhop. 4to. 1s. Cadell. 1787.

The inſtitution of different Orders in the Church is here very judiciouſly vindicated, on the ground of one leading character of Chriſtianity, viz. that it is rather intended to furniſh mankind with general principles, and enlarged views, which admit of an eaſy application to particular caſes, than to give them minute and technical rules of conduct: whence it is fairly inferred, that, where poſitive precepts fail us, we are left to regulate the Church in the ſame manner as our private conduct, by attending to the general ſpirit and tenour of our religion.

IV. Preached Auguſt 26, 1787, at the Chapel in Tottenham-court Road, and the Tabernacle near Moorfields, on the Death of the Rev. Henry Peckwell, D. D. late Rector of Bloxham cum Digby, Lincolnſhire, and Chaplain to the Moſt Hon. the Marchioneſs Dowager of Lothian; who departed this Life Aug. 18, 1787, aged 40 Years. By T. Grove. 8vo. 6d. Buckland.

The Methodiſts may probably like this ſermon, and therefore we recommend it to them to purchaſe it, as we find it is publiſhed for the benefit of a charity (eſtabliſhed by Dr. Peckwell) called *The Sick Man's Friend*.

Mr. Grove has here given but a brief account of the deceaſed, aſſigning this reaſon for it, *that it was his particular requeſt, that very little be ſaid in public concerning him*.

The cauſe of his death is given in the following ſhort note:

'Dr. Peckwell opened the body of a young perſon who died of a conſumption, whoſe lungs were in a very diſeaſed ſtate, and the cheſt full of putrid matter; and, in ſewing up this body, gave himſelf a wound with the needle, which proved fatal on the 10th day.'

N. B. Others have died in the ſame way. The diſſection of putrid bodies is a very dangerous operation; and as anatomiſts are ſenſible of this, we wonder they are not more careful! Why run the riſk of ſewing up a putrid body?

CORRESPONDENCE.

THE Writer of a letter, ſigned X, and dated from Holland, January 10. 1788, may be aſſured, that the account given in the Review for November laſt, of "The Hiſtory of the internal Affairs of the United Provinces," was not "ſent to us from Holland," as he ſuggeſts, but was drawn up, in this country, by an Engliſhman, who has no more perſonal connection with, or intereſt in the affairs of the United Provinces, than he hath with thoſe of Monomotapa.—For the reſt, the Letter-writer will be ſo good as to excuſe us from entering into particulars, in which he appears to be ſo *much*, and, it may be, *very laudably*, intereſted.—We have always hot water enough at home.

That the political diſſenſions in Holland may ſpeedily ceaſe, and the diſputed points in that country be adjuſted, to the ſatisfaction, if poſſible, of both parties, is our ſincere wiſh. We are for "Peace on earth, and good-will towards men," of every nation. And as one proof that this is really our diſpoſition, we heartily thank our Correſpondent for the favour of his letter, notwithſtanding the tartneſs of the rebuke which he hath given us, for having, as he conceives, manifeſted a partial regard for the pretenſions of the Prince of Orange.—And he may reſt farther aſſured, that if ever that Prince ſhall appear to us in the light of a violator of the conſtitution of his country, his party will not be countenanced by the Engliſh Monthly Reviewers.

---

††† In page 600 of the Appendix, CLERICUS will, we think, find a full anſwer to his queſtion. Whether the few remaining fragment of Sextius formed any part of the particular work on which Seneca has beſtowed ſuch rapturous commendation, cannot now be determined. The treatiſe, indeed, itſelf, had probably been long conſigned to deſtruction, when the riſe of the art of printing ſucceeded the revival of letters.

Many thanks to CLERICUS, for his information of ſome *errata* in our GENERAL INDEX. That a wrong figure ſhould, in a few inſtances, occur, among ſo many thouſand references, will not be deemed an extraordinary circumſtance; the wonder would be, if no miſtakes of that kind happened. We ſhall, however, hold ourſelves very much obliged to this, and every other Correſpondent, who ſhall point out to us any *errata*, in either volume, which may contribute to render the work more perfect, ſhould a ſecond edition be called for.—CLERRCUS will find moſt of the articles which he ſought for, as under.

Ariſtotle,	-	Vol. XXXI.	P. 550.
Cheſterfield,	-	LXVII.	73.
Factors,	- -	V.	169.
Travels,	- -	LVIII.	164.

The *Mirror*, three volumes, ſhould have appeared in the claſs of Miſcellanies; thoſe who chuſe to ſupply this omiſſion with the pen, will pleaſe to refer to Rev. Vol. LXV. p. 17.

‡‡‡ Φιλαληθης is too illiberal in his manner of writing. If we are to diſpute on points of learning or ſcience, we wiſh only to be called out by gentlemen. But we do not every day meet with "*Polite philoſophers.*"

§||§ *P. C.*'s ſecond Letter is under conſideration.

ERRATUM *in laſt Month's* REVIEW.

P. 31. l. 26. dele the inverted comma before the word *publiſhed.*

ERRATA *in our laſt* APPENDIX.

P. 528, l. 2, read, *occaſioned by* the *tides.*
——— l. 10, for 'queſtion,' r. *queſtions.*
— 544, l. 6 from bottom, put a comma after *yet.*
— 549, l. 28, in Mademoiſelle de Keralio's article, for 'unwillingly,' r. *unwittingly.*
— *581, l. 12,* for 'fuller review,' r. *a fuller examination.*

* * *

THE
MONTHLY REVIEW,
For MARCH, 1788.

Art. I. *Poems by William Whitehead, Eſq*; late Poet Laureat, and Regiſter and Secretary to the moſt Honourable Order of the Bath. Vol. III. To which are prefixed, Memoirs of his Life and Writings, by W. Maſon, M. A. 8vo. 4 s. Boards. Robſon, &c. 1788.

THOUGH, as a poet, the late worthy Laureat was far above mediocrity, yet neither his genius nor his writings were of that brilliant or intereſting kind, which could long occupy the public attention, without ſome additional ſtimulus to awaken and keep it in action. His ingenious friend, Mr. Maſon, has furniſhed this ſtimulus; for beſide his own poetical reputation, the agreeable manner in which he preſented to us the Life of Mr. Gray, made us hope for a ſimilar entertainment from his biographical talents on the preſent occaſion.

We have, however, been ſomewhat diſappointed; for, excluſive of the different manner in which the two lives are written, and deduction being made for the inferiority of reputation, and the few prominent features in the character of the late Laureat, Mr. Maſon ſeems to have made his friend's Life a vehicle for the abuſe of Dr. Johnſon, though this writer and Mr. Whitehead never had any public or private difference, or colliſion,—that hath reached our knowledge.

The late Laureat is now, however, claſſed by his Biographer among the injured bards of the Cambridge ſchool, all up in arms at the general attention that has been long, and ſtill is, given by the Public, not only to the piety and literary abilities, but even the infirmities of Dr. Johnſon: and ſeveral Oxford men, who have for ſome time, *à la ſourdine*, joined iſſue with the friends of the late Lord Lyttelton, in cenſuring the deceaſed critic's uncourtly treatment of that noble literary *dilettante*, ſeem now to have entered into an alliance, offenſive and defenſive, with his enemies, and to have become active in an open war againſt his writings and memory.

Dr. Johnſon, certainly, was not partial to that ſchool; but, it is to be hoped, poſterity will do both him and Mr. Maſon that juſtice which they denied each other; and that however they may have differed in their political as well as poetical principles; however the one was warped by Tory, and the other by republican prejudices; however uncharitable the one may have been to Cambridge, and the other to Oxford, yet candid judges of all denominations, abandoning both theſe writers to cenſure for ſuch narrow and almoſt vulgar prepoſſeſſions, will grant that, in other reſpects, they were gifted men, writers of a ſuperior order.

Mr. M. cenſures Dr. Johnſon's *ſuperſtitious* turn, for *not* aſcribing to *Papiſtical machinery* the principal merit of Pope's Epiſtle from Eloiſa to Abelard. But why Papiſtical? Are not our prayers, then, our collects, litanies, and whole liturgy Papiſtical? moſt of which were drawn and tranſlated from the Romiſh miſſal. But Mr. M. probably looks on our liturgy in the ſame light as the firſt Scots reformers, who called it an *ill-mumbled maſs*. Yet not only Shakeſpeare, but all our beſt Proteſtant poets, among whom we number Mr. Maſon himſelf, have been compelled to have recourſe to *Papiſtical machinery*, in deſcribing or alluding to religious ceremonies, during times anterior to the Reformation.

It is rather late to attack *Irene*, upon the merit of which, however, no part of Johnſon's fame was built. But a general peeviſhneſs at the duration of his weight and influence runs through the whole hiſtory of the late Laureat, which, though it offers but little concerning its hero that is either new, curious, or intereſting to the public, yet it has been made ſubſervient to ſpleen, ſomewhat tinctured with rancour, whenever Johnſon can be lugged in, which indeed is ſometimes awkwardly done. A few venomous drops have likewiſe been occaſionally beſtowed on Garrick. But our Biographer had too much urbanity to attack either of theſe Litchfield heroes openly, till they were ſafely arrived at "that bourn whence no traveller returns."

That taſte for the arts, in which Johnſon is ſaid by Mr. M. to be deficient, is a leſs permanent thing than ſound judgment, which penetrates into the more latent and fundamental principles of arts. Indeed this accuſation ſhould be ſtrictly confined to poetry, and literary compoſitions, for Dr. J. ſpeaks of no other with confidence; but of theſe he is likely to fix the opinions of poſterity, notwithſtanding his deciſions on ſome favourite poets, whoſe lives he has written, were ſo ſevere, that many of his friends wiſhed he would have treated them with leſs rigour.

Self-defence has now united heterogeneous wits in one common intereſt againſt Johnſon's poſthumous monopoly of fame.

He who, laughing, ſaid there was not a day from the acceptance of his penſion till the extinction of Wilkes's popularity, that he was not *abuſed* in the news-papers, has lately had the unreaſonable glory, not only of being *praiſed* in almoſt every paper, and periodical pamphlet, but of ſupplying anecdote-mongers, and converſations, throughout the kingdom, with *bons mots* and accounts of *eccentric manners*, ever ſince his deceaſe! How unreaſonable an appropriation of public notice, if not of fame, is this! and which is ſtill more calamitous to literary claimants for pre-eminence, his moral apophthegms, as well as pleaſantries, are in danger of becoming proverbial, and of being incorporated in the colloquial language of the kingdom!

Mr. Maſon's ſtyle of biography in the preſent work, with all its perſonal piquancy, will not, perhaps, add an iota to his own celebrity, or that of his friend; and he need not have told us with triumph, that he was not ſo paſſionately enamoured of Dr. Johnſon's biographical manner as to make it his model: if he had, perhaps there would have been more force and originality in his reflections, as well as more elegance and correctneſs in the language. But his uneaſineſs at the celebrity and importance of Johnſon has been long ſo openly avowed to his acquaintance, that at ſome future time, if his own privacies ſhould be all made public by his ſurviving friends, and his frailties, (for who among us is free from them?) like thoſe of poor Johnſon, " drawn from their dread abode," the *jalouſie de metier* will perhaps be diſcloſed to the Public *.

After all the Lexiphanic ridicule that has been attempted on Dr. Johnſon by others, the mockery in the concluding period of the Laureat's Life ſeems an inſtance of buffoonery unworthy of Mr. Maſon. It is as vulgar a ſpecies of mimicry as *taking off* upon a ſtage, and has neither that merit of originality in the idea, nor of happineſs in the execution, which our angry Biographer manifeſted in his younger days, when he *fairly* imitated, not in caricature, but in elegant verſes, our beſt and moſt reſpectable poets.

We have hinted a want of elegance in the diction of this Life of Whitehead, without ſpecification. But even the exordium, though intelligible, is confuſed and inelegantly arranged; and by the great number of exploded parentheſes, which in this ſhort account of his friend amount to between thirty and forty, we ſhould have imagined, had we opened the book by chance, that it was a work of the laſt century[*]. The number of *its*, too, which occur at the top of p. 76, might have been avoided: ſo might the Galliciſm, *one is ſorry*, and the *Scotticiſm* at p. 83, *entertaining ones.* The ſame unneceſſary uſe is likewiſe made of redundant *its* and *ones*, at p. 88; at 91, 'Scarlet, according to his *no* idea, being like the ſound of a trumpet,' ſeems ſomewhat too common and vulgar an illuſtration for an inventor, a maker, like Mr. M. to uſe. We are, however, not ſo faſtidious as to cavil at his almoſt condeſcending to become a punſter, in the pleaſant uſe he has made of *poetical juſtice*, and *Peace to Churchill's ghoſt!* We think, however, the *boaſting* that his friend was the ſon of a baker, ſavours more of a levelling than a truly humble principle.

---

* It is well known that the *exquiſite critic and judge*, Voltaire, never finiſhed a letter to his *philoſophical* friends, without admoniſhing them to be active, not in the faith, but in deſtroying all faith in Revelation, and in cruſhing the eſtabliſhed religion of the whole Weſtern world. *Ecraſons nous toujours —— Souvenez vous bien qu'il faut ecraſer l'infame!*—Such were the injunctions of this Antichriſtian Pope; and ſuch, we have reaſon to believe, have been, and will be, thoſe of Mr. M. to his friends and partizans, with reſpect to the arch-critic Johnſon, who " doth beſtride the learned world like a Coloſſus."

On the whole, it is manifeſt that Mr. M. is not only angry with the good people of England for talking ſo much and ſo long about Johnſon, but that he owes the Public a grudge for the cool reception given to his dramas in repreſentation; though he had himſelf, with much parade and inſinuation of ſuperiority to ſuch a proſtitution of his talents, declared that his tragedies of *Elfrida* and *Caractacus* were not intended for the ſtage in theſe degenerate days. And indeed they were ſo perfectly *à la Grec*, that they might have been repreſented at Athens, in the time of Sophocles and Euripides, with more chance of ſucceſs, than in England, during the eighteenth century.

And now, having paid our reſpects to the Editor, it is time to ſpeak of the contents of this Third Volume of the late Laureat's Poems.

Of the three firſt, and principal pieces in the collection, *Variety*, *The Goat's Beard*, and *Venus attiring the Graces*, which were publiſhed ſingly, during the life of the Author, we have already given our opinion with due candour. Of the reſt, which are few, and ſhort, the following are the titles:

'On the late Improvements at Nuneham, the Seat of the Earl *of* Harcourt.' This is a ſportive and juſt eulogium on the place, and on the late Mr. Brown.

'On the Death of the Honourable Catharine Venables Vernon.' As an epitaph, theſe lines are beautiful, particularly at the cloſe, in the juſtification of Providence:

---

[*] One of theſe, p. 11. (excluſively *of all others)*, ſeems a redundance not claſſically beautiful.

' This fair example to the world was lent,
As the ſhort leſſon of a life well ſpent:
Alas, how ſhort! but bounteous heav'n beſt knows
When to reclaim the bleſſings it beſtows."

' The Battle of Argoed Llwyfain;' tranſlated from the Cambro-Britiſh bard, Talieſſin. This verſion is wild, ſpirited, and characteriſtic. Theſe pieces are followed by nine or ten Birthday and New-year's Odes, written ſince 1774. Though theſe have undergone all the uſual obloquy of ſuch compoſitions, there is certainly in them more delicacy of panegyric, if not more genius, than in any compoſitions of the kind that can be found from Chaucer to Cibber.

The moſt prominent feature in Mr. Whitehead's poems ſeems an innocent and pleaſant humour. Indeed he is never dull or abſurd in his ſerious pieces: his taſte and judgment were too good to pardon inſipidity or impropriety, even in himſelf; but there is certainly more facility, as well as originality, in his humorous than his ſerious pieces.

After the poems, we have his ' Obſervations on the Shield of Æneas,' printed forty years ago in Dodſley's *Muſæum*, and afterward with Pitt's and Warton's tranſlation of Virgil. Of this we have nothing to ſay now, but that its republication ſeems to have been particularly convenient to the Editor for ſwelling the volume, however unexpected its appearance may be to readers who, in the title-page, are only promiſed the Author's *Poems and Life*.

In a ſonnet by Mr. Maſon, with which the volume is terminated, we ſee the Writer's ſtruggle with Italian meaſures, and indignation at the preſent want of taſte; but it does not ſeem as if the genuine Hippocrene, which the Author uſed to quaff in his younger years, was now abroach. Perhaps, like other liquors which time can injure, this has ſuffered by length of years; for it is now neither ſo clear, nor ſo well flavoured, as formerly.

The Editor gives no new opinions concerning the merit of the pieces which his friend publiſhed in his life-time. And however contemptuouſly he may ſpeak of modern criticiſm, we are flattered to find that his ſentiments of many of Mr. Whitehead's writings coincide with our own. We have had bickerings together, and the ſpleen and petulance of Mr. M. have frequently been awakened by our ſtrictures; but we never denied him due praiſe, as far as was conſiſtent with our judgment and principles. We have always allowed him poetry, but have doubted whether it conſiſted in luxuriance of epithets.

Mr. Maſon (who, beſide being a poet, may ſay with Correggio, *Ed anche io ſon pittore*) will doubtleſs allow that colouring may be too high; and that poetry will be rendered as tawdry by a too abundant uſe of epithets, as a picture will by an exceſſive uſe of any one of the moſt glaring priſmatic colours. Metaphor, however, in which he is often happy, and to the merit of which Dr. Johnſon was blind and uncharitable, is ſo much the ſoul and eſſence of poetry, that without it, rhyme and metre are vain. There may be ſmoothneſs, ſyllabic arrangement, and good ſenſe, in a metrical production; but there can be no true poetry without imagery, warm expreſſion, and an enthuſiaſm which intoxicates the reader, lifts him above the ground, and makes him forget that he is mortal. Poetry is paſſion: paſſion is a temporary phrenzy, during which we both hear and ſee what we are totally inſenſible to in our ſober ſenſes. In the Phil. Tranſ. (vol. xliv. 596. and Abridg. xi. 1084) there is an account of one who had naturally no ear for muſic, but who, in a delirium, ſung ſeveral tunes with great accuracy. What did the ancients mean by the Pythian prieſteſs being *numine afflato*, when ſhe received inſpiration, and delivered it in verſe, and in applying the ſame idea to poets, but that they had ſuch a temporary delirium, and the power of communicating it to others?

ART. II. *Philoſophical Tranſactions of the Royal Society*, Vol. LXXVII. Part II. for the Year 1787, *concluded*. See our laſt Month's Review, p. 130.

PHILOSOPHICAL *and* CHEMICAL *Papers.*

Experiments made to determine the poſitive and relative Quantities of Moiſture abſorbed from the Atmoſphere by various Subſtances, under ſimilar Circumſtances. By Sir Benjamin Thompſon, *Knight*, F. R. S.

WE are glad to find, that this judicious and accurate experimenter continues his intereſting reſearches, and that we may expect from him, in the next volume, a courſe of experiments on *the conducting powers of various bodies with reſpect to heat*. Thoſe now before us were made with a view to diſcover whether there be any relation between the power of *conducting heat*, and that of *abſorbing moiſture from the atmoſphere*; and he concludes from them, that theſe two properties have no dependence on, or connection with one another.

The ſubſtances employed in theſe experiments, were chiefly thoſe commonly uſed for clothing; ſheep's wool, beaver's fur, the fur of a Ruſſian hare, raw ſilk, ravelings of white taffety, cotton-wool, fine lint, and ravelings of fine linen. Theſe, ſpread on clean China plates, were kept 24 hours in the dry air of a warm room, which had been heated every day, for ſeveral months, by a German ſtove. Equal quantities of them, weighed on the ſpot in this dry ſtate, were ſet firſt in a large uninhabited room, on the ſecond floor, for 48 hours; and afterward in a cellar, where the air was of extreme humidity, for three days and nights. The ſheep's wool gained an increaſe, in the uninhabited room, of 84 parts, and, in the cellar, of 163 parts in 1000: the ravelings of linen increaſed only 44 in the former ſituation, and 82 in the latter; and the others gained intermediate quantities in the order in which they are above ſet down, except that the cotton-wool differed very little, and ſomewhat irregularly, from the linen, being *one more* in the uninhabited room, and *ſeven* leſs in the cellar.

Theſe reſults are the very reverſe of what might have been expected; for as linen is known to imbibe water with avidity, while wool, hair, and other like animal ſubſtances, are with difficulty made wet, it is natural to expect that linen would moſt powerfully abſorb moiſture from the atmoſphere; eſpecially when we conſider the apparent difference in the dampneſs of linen and woollen clothes, when they are both expoſed equally to the ſame air. The experiments, however, ſhew the contrary; and that bodies which receive water itſelf with the greateſt eaſe, are not always thoſe which attract its vapour with the greateſt force from the air.

It is probably in virtue of the ſtrong attraction which theſe experiments ſhew to ſubſiſt between wool and watery vapour, that woollen, worn next to the ſkin, ſo greatly promotes perſpiration, the perſpired fluid being freely abſorbed, and tranſmitted through it, and thus expoſed, by a large ſurface, to be carried off by the atmoſphere. The Author is hence led to recommend, very earneſtly, the wearing of flannel next to the ſkin, having himſelf experienced great benefit from it, before he had any idea of diſcovering the phyſical cauſe. 'I am aſtoniſhed,' he ſays, 'that this cuſtom ſhould not have prevailed more univerſally; I am confident it would prevent a multitude of diſeaſes; and I know of no greater luxury than the comfortable ſenſation which ariſes from wearing it, eſpecially after one is a little accuſtomed to it. It is a miſtaken notion, that it is too warm a clothing for ſummer: I have worn it in all climates, and in the hotteſt ſeaſons of the year, and never found the leaſt inconvenience from it. It is the warm bath of a perſpiration confined by a linen ſhirt, wet with ſweat, which renders the ſummer heats of ſouthern climates ſo inſupportable; but flannel promotes perſpiration, and favours evaporation; and evaporation, as is well known, produces poſitive cold.'

Experiments on the Congelation of the Vitriolic Acid. By James Keir, *Eſq*; F. R. S.

Theſe experiments relate, not to the *glacial* or *ſmoking* acid, which is ſometimes obtained from green vitriol towar the diſtillation, but to the oil of vitriol in common uſe, prepared from burning brimſtone. This acid has been found to congeal in intenſe degrees of artificial cold, by the Duke D'Ayen and M. Morveau in France, and by Mr. Macnab at Hudſon's Bay; and Mr. Cavendiſh, from a compariſon of all theſe experiments, thinks it moſt probable that this acid has not any *point of eaſieſt congelation*, as the nitrous has; that is, any particular ſtrength at which it freezes eaſier than when it is either more or leſs diluted, but that it freezes with leſs and leſs cold, in proportion as it is ſtronger, without limitation *.

Mr. Keir's experiments have placed this matter in a very different light: they ſhew that there is a certain degree of ſtrength at which the vitriolic acid proves more congealable even than water; freezing in the cold of melting ſnow, and not liquifying again without a heat of nearly 45 of Fahrenheit's ſcale. The ſpecific gravity of oil of vitriol is to that of water, uſually, as 1846 to 1000. The ſtrength of 1780 is about the middle point of this degree of eaſy congelation; and an increaſe or diminution of 10 parts in 1780, that is, an increaſe of the denſity to 1790, or a diminution of it to 1770, equally render the acid incapable of freezing in melting ſnow. From the higheſt of thoſe points, up to 1814; and from the loweſt of them, down to 1750, it freezes in a mixture of ſnow, ſalt, and water, which produces a cold leſs intenſe than without the water, but more durable; the thermometer placed in it remaining generally ſeveral hours at 18°, and being ſometimes ſeveral degrees lower. From the higheſt of the laſt-mentioned extremes, up to the moſt concentrated ſtate in which oil of vitriol is commonly met with, and from the loweſt of them down to 1551, it reſiſts the cold of this mixture; and further degrees either of dilution or of cold do not appear to have been tried.

Theſe circumſtances, joined to the known property which oil of vitriol poſſeſſes, of powerfully attracting moiſture from the air, account very ſatisfactorily for ſome ſeeming inconſiſtencies in former experiments on this ſubject; for the moſt concentrated acid, expoſed to the air in *open* veſſels (which in many of thoſe experiments was the caſe), may imbibe water enough to be reduced to the point of eaſieſt congelation. Of this Mr. Keir gives an experimental proof. On expoſing concentrated oil of vitriol in open veſſels in froſty weather, he has ſometimes, but not always, obſerved congelation to take place, and the congealed part, when thawed, was found to be of the ſtandard of eaſieſt freezing. He found the congealed part to thaw, even while the cold increaſed, the continued abſorption of moiſture having weakened it below the congealable degree. It is little wonder if philoſophers drew erroneous concluſions from experiments on the congealability of a liquid poſſeſſing ſuch properties.

---

* See Monthly Review, vol. lxxvi. p. 192.

Mr. K. has ſhewn, alſo, that this acid, like water, retains its fluidity when cooled ſeveral degrees below its freezing point; and that it ſuddenly riſes up to that point, when its congelation is promoted by agitation, or by contact with even a warmer thermometer:—that, like water, and other congealable fluids, it generates cold during its liquefaction, and heat during its congelation; the quantity of which heat and cold remains to be determined by future experiments:—and that by congelation, when the circumſtances for diſtinct cryſtallization are favourable, it aſſumes a regular cryſtaline form (of which the Author gives a circumſtantial deſcription), with a conſiderable ſolidity and hardneſs, and a denſity much greater than it poſſeſſed in a fluid ſtate.

An Account of ſome New Experiments on the Production of artificial Cold. By Thomas Beddoes, M. D.

Theſe curious experiments were made by Mr. Walker, apothecary to the Radcliffe Infirmary at Oxford. That many ſaline ſubſtances have the power of producing cold during their diſſolution in water, has long been known; but Mr. Walker is the firſt who, by a happy *combination* of thoſe powers, has produced at once a degree of cold ſufficient to freeze water in the hotteſt day in ſummer. The ingredients, and proportions, which ſeem to have anſwered the beſt, are, 32 parts, by weight, of water, 11 of ſal ammoniac, 10 of nitre, both dried and powdered, and 16 of Glauber's ſalt, retaining its water of cryſtallization: the ſal ammoniac, put in firſt, ſunk the thermometer (which ſtood in the air at 65°) to 32; the nitre, added afterwards, ſunk it to 24; and laſtly, the Glauber's ſalt to 17.

Nitrous acid poured on Glauber's ſalt, was found to produce effects nearly the ſame as when it is poured on pounded ice. The concentrated nitrous acid was firſt diluted with half its weight of water, and 9 parts of this mixture (cooled to the temperature of the atmoſphere) were poured on 12 of Glauber's ſalt: the thermometer, which ſtood at 51°, ſunk to 1 below 0; and on adding 6 parts of ſal ammoniac, it fell 8 degrees further, in all 60 degrees. By means of this mixture, Dr. Beddoes himſelf froze, in a few minutes, a vinous ſpirit above proof; and another gentleman ſunk the thermometer 68 degrees.

By a combination of theſe mixtures, Mr. Walker effected the congelation of quickſilver, without a particle of ſnow or ice. When he began the experiment (April 20, 1787), the temperature of the mercury was 45°; ſo that the freezing point of that metal being 39 below 0, there were produced 84 degrees of cold. The apparatus for this purpoſe conſiſted of four pans, progreſſively diminiſhing in ſize, placed one within another, and the outermoſt in a veſſel ſtill larger. Some of the materials for freezing mixtures were put in each of theſe pans, and others in vials, in the ſpaces between them; ſo that thoſe in the outermoſt pan received, before being put together, the cold produced by a frigorific mixture in the larger veſſel; and thoſe in each of the inner ones received, in like manner, the ſucceſſively increaſed cold of the pan next without it.

It is obſervable, that Glauber's ſalt, while it retains its water of cryſtallization, produces, on the addition of oil of vitriol diluted with an equal weight of water, 46 degrees of cold; but when it has fallen into powder, that is, when dried or deprived of its water of cryſtallization, it rather produces heat than cold; and the caſe is the ſame with mineral alcali in two different ſtates. The Doctor accounts for this difference, from the cryſtals containing a large quantity of water in a ſolid ſtate, from which ſtate it cannot return to fluidity (any more than from that of ice) without abſorbing a determinate quantity of heat from the contiguous bodies. But it ſhould be obſerved at the ſame time, that Mr. Walker found, as Boerhaave had done before him, both ſal ammoniac and nitre, when *well dried in a crucible*, and reduced to fine powder, to produce a *greater degree of cold* than if they had not received this treatment.

An Account of a Doubler of Electricity, or a Machine, by which the leaſt conceivable Quantity of poſitive or negative Electricity may be continually doubled, till it becomes perceptible by common Electrometers, or viſible in Sparks. By the Rev. Abraham Bennet, M. A.

This is an ingenious application of Mr. Volta's condenſing plates, as improved by Mr. Cavallo, on the new electrometer communicated by Mr. Bennet in the former part of this volume: See our Review for November laſt, p. 390. The Author gives a full deſcription of the apparatus, with the manner of uſing it, and of collecting the electricity of the atmoſphere, and doubling it again and again, till it becomes ſenſible, illuſtrated by a copper-plate; and we regret that we cannot convey to our readers, within the limits to which we are confined, ſuch an idea of it as would be uſeful for practice. We ſhall only obſerve that *flame* was found much more effectual than *points* for collecting the atmoſpherical electricity. Mr. B. placed an inſulated lantern on a pole about fifteen feet high, and connecting it by a gold thread with the ſimple electrometer, was agreeably amuſed by ſeeing the pendulous gold leaf of the electrometer open and ſhut with every paſſing cloud. Once, a conſiderable miſt ariſing while the lantern was thus elevated, the gold frequently ſtruck againſt the ſides of the containing glaſs; but ſome drops of rain beginning to fall, the appearance of electricity with this apparatus entirely ceaſed.—A diary is added of the electricity, and other atmoſpherical phenomena, for about two months in the beginning of the laſt year.

Some Particulars relative to the Production of Borax. In a Letter from William Blane, Eſq; dated Lucknow, Auguſt 28, 1786.

A Letter from the Father Prefect of the Miſſion in Thibet, F. Joſeph da Rovato, *containing ſome Obſervations relative to Borax,* dated Patna, Sept. 10, 1786. The original is in Italian, and a tranſlation of it is given in an Appendix to the volume.

Borax is produced in the barren mountains of Thibet, which are almoſt inacceſſible to ſtrangers, and have never been viſited even by any inhabitant of Hindoſtan, except a few wandering Faqueers, who have been ſometimes led that way by religious motives. The wild mountaineers tranſport it on goats, from hill to hill; and it paſſes through ſo many hands before it reaches the plains, that very little is known, even there, reſpecting its origin.

The gentlemen to whom we owe the two preſent communications, had uncommon opportunities of information; the former in his attendance upon the Vizier, in the principality of Betowle (where the mountains riſe from the plains of Hindoſtan, and where the exchange of commodities is made), while the ſovereign of the mountains, who pays tribute to the Vizier for his poſſeſſions on the plains, came, with his retinue, to pay homage in perſon to his lord;—the latter, by having contracted a friendſhip with the *Bahadur Shah*, brother to the King of Nepal, whoſe kingdom extends northward as far as the frontiers of Thibet. The Bahadur Shah, being applied to by the Prefect for information on this ſubject, was pleaſed to ſend to him, to Patna, a native of the country where the borax is prepared, and who was capable of giving the moſt ample intelligence.

It appears from theſe accounts, that borax is not an *artificial*, as it has generally been ſuppoſed to be in a greater or leſs degree, but entirely a *natural* production, exiſting, completely formed, in earths, and the water of lakes, and requiring nothing from art but the ſeparation of heterogeneous ſubſtances. According to Mr. Blane's informants, it is produced in a ſmall valley ſurrounded by ſnowy mountains: in this valley is a lake, about ſix miles in circumference, the water of which is conſtantly very hot, foul, greaſy, and offenſive in ſmell; the ground is perfectly barren, not producing even a blade of graſs, and ſo full of ſaline matter, that, after falls of rain or ſnow, the ſalt concretes in flakes on the ſurface. In winter, when the falls of ſnow begin, the earth is formed into ſmall reſervoirs, by raiſing it into banks about ſix inches high. Theſe being filled with ſnow, and hot water from the lake poured upon it, the borax, after the water has partly ſoaked away, and partly evaporated, remains on the bottom, in a cake ſometimes half an inch thick. It is ſaid that ſnow is indiſpenſable; that the earth is at that ſeaſon richeſt in ſalt; that after the borax has been thus extracted, no more can be obtained from the ſame ſpot, till the ſnow has fallen and diſſolved three or four times, after which the ſaline efflореſcence reappears, and the earth is again fit for the operation.

Father Rovato mentions different valleys, at diſtances of ſeveral days journies, in which the elixation of the borax from the earth, as well as its formation, is effected wholly by nature: the rain water is collected into pools, and after ſome time the workmen wade into theſe pools, where, feeling a kind of pavement under their feet, they accordingly dig up the borax, which lies in a thicker or thinner cake, according to the depth of the water.

Sur les Gas Hepatiques: par Monſieur Haſſenfratz.

This article relates ſome experiments for aſcertaining the compoſition of inflammable hepatic air, or the air which is diſengaged in the precipitation of ſolution of *hepar ſulphuris* by nitrous acid. That it contains actual ſulphur has already been diſcovered; and M. Haſſenfratz ſhews, ſynthetically, that its other ingredient is inflammable air; for ſimple inflammable air, paſſed through ſulphur in fuſion, becomes ſulphurous, perfectly ſimilar to the hepatic; and other airs, by the ſame treatment, acquire a like ſulphurous impregnation.

An Account of an Experiment on Heat. By George Fordyce, M. D. F. R. S.

The experiment is this: A circular piece of iron plate, and another of paſteboard, exactly equal in dimenſions, being placed each as a diaphragm in a paſteboard tube, and expoſed equally to the ſun, ſo as to receive equal quantities of his rays, with the ſides next the ſun coated equally with black paint, to prevent the rays from reaching to the pieces themſelves; the tubes cloſed at bottom, placed within wider tubes, and the ſpaces between filled with eider down, to prevent the diſſipation of heat; and a thermometer introduced in each by a lateral tube below the diaphragm;—the greateſt heat was produced in the apparatus with the iron diaphragm. In the firſt two or three minutes, the paſteboard became hotteſt; but when the iron began to grow warm, it heated faſter, and became actually hotter than the paſteboard, and continued to do ſo after the paſteboard had ceaſed to receive any additional heat. After they were both reduced to the ſame temperature, the iron was longeſt in cooling.

This experiment was made with a view to chemical operations. The Doctor obſerves, that if the ſame quantity of fuel being burnt, will produce always the ſame quantity of heat, our whole attention will be, to take care that no part of the heat ſhall be loſt; but that if burning it under one ſet of circumſtances will produce more heat than burning it in other circumſtances, or if burning it will produce a great heat in one place, which cannot be carried to another place, but will be again annihilated, a very different attention muſt be paid. He was led to this train of thinking by ſome experiments in a reverberatory furnace, in which he could eaſily produce the required degree of heat with coal, but could not by any means with charcoal or coke, though he heightened the chimney, and inſulated the furnace, ſo that, after twenty-four hours ſtrongeſt fire, it did not feel in the leaſt warm on the outſide: in the fire-place the heat was ſufficient to melt malleable iron, but in the laboratory, or horizontal part of the chimney, it was trifling.

We do not clearly perceive how the experiment applies to this ſubject, nor what the difficulty is which the Author means to elucidate. We ſuppoſe both operative and philoſophical chemiſts know, that with fuel of the *ſame ſpecies*, the *intenſity* of the heat is in proportion to the *quantity* of fuel conſumed in a given ſpace and time; that when the fuel is of the *non-flaming* kind, the intenſe heat is about the middle of the fire; but that with *flaming* fuel, it is in the tract of the flame, and greateſt towards its extremity; and that ſo long as the flame continues, the heat among the coals is comparatively inconſiderable. Did the Doctor expect that the intenſe heat of a non-flaming fire, however confined by the ſides of a furnace, could be tranſported to a cavity at a diſtance, ſo as to act there with the ſame force as in the fire itſelf?

Some Obſervations on ancient Inks; with a Propoſal for a new Method of recovering the Legibility of decayed Writings. By Charles Blagden, M. D. Sec. R. S. & F. A. S.

A queſtion had ariſen, whether the inks in uſe eight or ten centuries ago, and which are often found to have preſerved their colour remarkably well, were made of different materials from thoſe employed in later times, many of which are already become ſo pale as ſcarcely to be legible. Experiments on ancient writings themſelves, with the chemical re-agents, afford the ſureſt means of determining this queſtion; and Dr. Blagden, having been furniſhed with old parchments for that purpoſe, found the ink to conſiſt, like ours, of iron and aſtringent matter. The minuteſt quantity of iron, when diſſolved by an acid, is diſcoverable

able by ſtriking a blue with Pruſſian lixivium; and when the letters on thoſe parchments were touched with acid, the application of Pruſſian lixivium turned them to an intenſe blue.

This experiment, while it fully aſcertains the baſis of the ancient inks, points out a new method of reſtoring them, when decayed, to a legible and ſtrong colour. The only inconvenience is, that the iron being brought into a ſtate of ſolution, is apt to ſpread beyond the traces of the letters, ſo that the operator muſt be very cautious in the application of the two liquids: the ſafeſt way is to apply the Pruſſian liquor firſt, and then the acid.

The reviewer of this article had been turning his thoughts to the ſame object, but on a different ſide; not the reſtoring of writings when decayed, but the prevention of their decay. The late Dr. Lewis has ſhewn, in his *Commerce of Arts*, that the black matter in ink is a chemical combination of iron with a peculiar aſtringent ſubſtance, which has ſince been diſtinguiſhed by the name of aſtringent or gall acid, as Pruſſian blue is a combination of it with the ſubſtance called Pruſſian acid; but that the aſtringent ſubſtance is infinitely more periſhable than the Pruſſian, the blackneſs being deſtroyed by expoſure for a few weeks to the open air and ſun, and only the yellowiſh iron calx remaining, ſo pale as hardly to be viſible. He therefore propoſed not only increaſing the quantity of this periſhable ingredient in the ink, as far as was conſiſtent with ſufficient colour on firſt writing, but likewiſe impregnating the paper or parchment with the ſame material. This would undoubtedly be of great advantage, but it is attended with ſome inconveniences, particularly an unſightly yellow or brown colour, communicated by the galls when the impregnation is ſtrong enough to prove effectual.

We therefore attempted firſt to introduce the Pruſſian acid along with the aſtringent, in the compoſition of ink, with the hopes both of improving the colour, and continuing a blue after the decay of the black. But finding the blue too much diſpoſed to precipitate from the fluid, we waſhed papers and parchments with the Pruſſian acid, which does not in the leaſt injure them in whiteneſs, or any other reſpect. By writing with common ink on the materials ſo prepared, a ground of Pruſſian blue is formed under every ſtroke, and remains ſtrong after the black has been deſtroyed by the weather, or diſcharged by acids. In this method the ink will bear a little increaſe of the vitriol, and thus have the further advantage of being deeper coloured on firſt writing; for a ſurplus of vitriol has that effect in common ink, though it haſtens very greatly the ſubſequent decay. We hope theſe hints may deſerve the notice of thoſe who are intereſted in the durability of writings.

This volume concludes with a numerous account of books preſented to the Society, from November 1786 to July 1787, with the names of the donors; and an *Index* to the whole, &c. as uſual.

Art. III. *The Hiſtory of Limerick, Eccleſiaſtical, Civil, and Military,* from the earlieſt Records to the Year 1787. Illuſtrated by 15 Engravings. To which are added, the Charter of Limerick; and an Eſſay on Caſtle Connel Spa, on Water in general, and Cold Bathing. By J. Ferrar, Citizen of Limerick. 8vo. 6s. Boards. Lane, in London. 1787.

A Judicious ſelection of facts, from authentic records, conſtitutes the principal labour (as well as merit) of hiſtorical compilements. It is a work of great difficulty, and requires conſiderable powers of diſcrimination and judgment to adopt or reject the ſeveral particulars which diligent enquiries, and the attentive peruſal of written evidence, have furniſhed. Mr. Ferrar ſeems to have beſtowed great pains in procuring information; and if his arrangement does not appear to be ſo advantageous to the reader as it might have been, he is, nevertheleſs, entitled to our approbation on account of his induſtry, candour, and liberality of ſentiment.

The work is divided into ſix parts, of which the firſt and ſecond treat of the ancient and preſent ſtate of the city; with the moſt remarkable events: among others, the memorable ſiege of Limerick, when that city withſtood the power of William III. The third and fourth deſcribe the churches, religious houſes, public buildings, and charities. The fifth contains liſts of the provoſts, mayors, &c. the charter of the corporation, articles of the capitulation of Limerick, and a liſt of men of learning and genius which the county has produced. The ſixth and laſt part deſcribes the county of Limerick, with an account of the ancient families, &c. and a liſt of the repreſentatives in parliament, and high ſheriffs, ſince the year 1770, with a liſt of fairs, &c.

The ſixth part, though chiefly confined to the county of Limerick, contains ſome particulars relative to Ireland in general. Mr. Ferrar ſays, there are in Ireland 11,042,642 acres, and 2293 pariſhes. He gives a table of the number of acres in each county, of the average rental per acre, and ſeveral other particulars relative to the commerce, agriculture, and internal ſtate of the kingdom. Whence the Author has ſelected his information on theſe ſubjects we are not informed.

Mr. Ferrar has added an Eſſay on *the Virtues of Caſtle Connel Spa; or Water in general, and Cold Bathing.* From the account which he gives of this Spa, it appears to be a chalybeate; but as he hath not added a chemical analyſis, we cannot judge of its ſtrength. The practical directions for drinking the water, and for bathing, are compiled chiefly from Dr. Rutty and Dr. Short; and he could not have reſorted to better authorities.

To the inhabitants and natives of Limerick the work will doubtleſs be acceptable; it will alſo be ſerviceable in ſome inſtances to the antiquary and hiſtorian. The ſhort biographical articles, at the end of the fifth part, are valuable to the biographer; and though it contains but few lives, yet they will add to the general ſtock, and ſerve as materials for a *Biographia Hibernica.*

ART. IV. *Bibliotheca Topographica Britannica.* 4to. Nichols. 1787.

IN our Review for laſt month, p. 99, we gave an account of Numbers 37, 38, and 39, of this valuable work; and we have now before us the 40th, 41ſt, and 42d Numbers; the former of which contains the hiſtory and antiquities of the town, college, and caſtle of *Fotheringay,* in the county of Northampton. Price 4 s.

The caſtle at this place ſeems to have been firſt erected about the year 1084. By an inquiſition made in the reign of Edward III. when it deſcended to *William de Bohun*, Earl of Northampton, it appears to have been greatly enlarged, improved, and well accommodated, according to the manner and taſte of the times. Its ſtate in the reign of Henry VIII. when it was part of the dower of Queen Catherine, is briefly deſcribed by Leland, who was much pleaſed with the beauty of the circumjacent country.

The college here, together with the church, was erected on the ground where had formerly been a convent for nuns, by Edward Duke of York, in 1412, and ſome following years. This *college* appears to have been no more than a religious foundation, for the ſupport of a maſter, twelve chaplains, eight clerks, and thirteen choriſters, whoſe buſineſs it was to pray for the ſouls of all the royal family, during their lives, and after their deceaſe, &c. But we obſerve, that after the Reformation, Laurence Saunders, M. A. of King's College, Cambridge, is ſtyled *divinity lecturer* at this place, and was afterwards, in the reign of Queen Mary, burnt at Coventry, on account of his religious principles.

Several circumſtances of an amuſing kind are related concerning Fotheringay; but that which renders it chiefly memorable in the annals of Engliſh hiſtory, is the long confinement and execution of Mary Queen of Scots. This tragical event furniſhes many pages of the preſent article. The editor draws his materials principally from the Harleian Miſcellany, the Cotton Library, and Gunton's Peterborough. The funeral of the unfortunate

fortunate Queen was conducted with great pomp, of which we have here a very particular account. The Biſhop of Lincoln preached a ſermon on the occaſion, and is ſaid to have uſed theſe remarkable words: "Let us bleſſe God for the happie diſſolution of Marie, late the Scottiſh Queene, and Dowager of France; of whoſe life and departure, whatſoever ſhall be expected, I have nothing to ſay, for that I was unacquainted with the one, and not preſent at the other. Of her Majeſty's faith and end I am not a judge. It is a charitable ſaieing of the father Luther, "Many one liveth a Papiſt and dieth a Proteſtant:" onely this I have been informed, that ſhe took her death patiently, and recommended herſelf wholly to Jeſus Chriſt."

The caſtle is ſaid to have been demoliſhed by the order of James I. in deteſtation of its having been the priſon, and the ſcene of the tragical end, of his mother.

This Number contains three plates; viz. Specimens of Queen Mary's hand-writing: View of the church, &c. at Fotheringay: Portrait of Old *Scarlet*. This man was ſexton to the cathedral of Peterborough, where there is a picture of him dated 2d July 1594, at which time he was 98 years of age. As this old ſexton had the honour of burying two Queens, and is himſelf an object of curioſity, an engraving of his portrait is annexed, together with the inſcription beneath it.

No. XLI. *A Sylloge of the remaining authentic Inſcriptions relative to the Erection of our Engliſh Churches.* By the Rev. Samuel Pegge, A. M. Price 12s.

The induſtrious antiquary, who furniſhes this article, expreſſes a ſurpriſe that the ſubject ſhould have been ſo totally neglected. He therefore employed himſelf in collecting a ſeries of *epigraphes*, which he put into the hands of Richard Gough, Eſq; who not only augmented the liſt by more than an equal number, but alſo cauſed the whole collection to be enriched and ornamented with plates, exhibiting fac-ſimiles of many inſcriptions *at this time extant* in various and diſtant parts of the iſland.

Mr. Pegge's plan comprehends a period of time, from the firſt introduction of the Chriſtian religion among the Saxons in this iſland, A. D. 596, to the reign of Henry VIII. incluſive. But after all the labour of theſe inquiſitive and learned gentlemen, the liſt is comparatively ſmall. It amounts to about 136, to which are added ſeveral in the Appendix, communicated chiefly by the Rev. Mr. John Pridden. In this Number are many which yield but imperfect and uncertain information. Some inſcriptions are quite worn away, or deſtroyed, but the account of them is preſerved in books. Some are of a date much more recent than the erections, and among theſe ſuch a relation is given, in a few inſtances at leaſt, as tends to weaken our dependance on the whole. Of this kind, certainly, is the inſcription on a tablet formerly chained in the church of St. Peter, Cornhill, which tells us, that in the 'year 179, Lucius, the fyrſt Chriſten kyng in this lond, then called Brytayne, fownded the fyrſt chyrch in London, that is to ſay, the chyrch of Sent Peter upon Cornhyl, and fownded ther an archbiſhopys ſee, and made that chyrch the metropolitant, &c.' This tabular authority, our Author juſtly obſerves, is much too recent (being probably written about the reign of Henry VII.) to carry any weight with it, ſince it muſt itſelf depend on the evidence of foregoing authors, ſuch as Bede, and Jeffery of Monmouth. It is the opinion of Biſhop Lloyd, that in this affair of King Lucius, Bede has followed no better authority than that of the *Liber Pontificalis*, which the Biſhop (with good reaſon) ſcruples not to call "a mixen of ill-contrived forgeries." This tablet was deſtroyed by the fire of London, 1666, and if it was a *lying* tablet, the loſs is not to be lamented. Of a like kind is an inſcription in Weſtminſter abbey, which would perſuade us that the church was founded by Sebert, king of Eſſex, about the year 610, and afterward, if we could credit the tale, conſecrated by St. Peter himſelf. On enquiry it is found, that this king had no connection with the building in queſtion, which was erected by ſome perſon now wholly unknown, perhaps about the year 740. Some bodies were tranſlated hither from the place of their original interment, in 1308, on the pretence that they were thoſe of Sebert and his Queen Ethelgoda, on which occaſion, according to the prieſtcraft of the day, the inſcription was added. But it farther appears, that neither the King of Eſſex nor his Queen were buried here; and that the tranſlated bodies, whoſeſoever they were, could not be theirs: from all which our antiquary very fairly and candidly concludes, that as little credit can be given to the monkiſh inſcriptions, when deſtitute of other good evidence, as to the tablets formerly hung up in churches.

There are, however, inſcriptions which admit of greater regard; as for inſtance, that in Latin on the church-wall at Yarrow, on the mouth of the Tine, where Bede was born, and which, it is ſaid, is fairly legible to this day, acquainting us that the fabric was erected in 684, by Abbot Ceolfrid. This Mr. Pegge imagines, though on what ground does not appear, may be the firſt and oldeſt inſcription we have of the kind.

Inſcriptions of a very early date, are few indeed. We ſoon paſs from A. D. 715 to A. D. 1058, to which year what is called the Oxford Marble is referred. This ſtone was dug up in 1765, in Mr. Powel's orchard at Deerhurſt, near Tewkeſbury, Glouceſterſhire, and belonged to the Abbot's houſe. It relates the dedication of an *Aulam regiam*, hall, palace, or church to the Holy Trinity, by Duke Odda, who lived about that time. Yet as the lines are not in Saxon, but Latin, Mr. Pegge inclines to ſuppoſe that they are much poſterior to the fact which they commemorate. The ſame, we ſhould apprehend, might be ſaid of thoſe at Yarrow. As remarkable and curious an inſcription as any in the whole aſſemblage, is that over the ſouth door of Kirkdale church in Rydale. It is in Saxon, and relates the purchaſe and repairs of the building, in the reign of the Confeſſor. Its date, it is ſaid, muſt be between the years 1056 and 1065; and the architecture of the church Ante-Normanic.

Reſearches of this kind are, on the whole, curious and laudable. Religious ſtructures, when they can be traced far into the more early ages, and attended with authentic documents, become a ſort of ſenſible and viſible evidence in ſupport of Chriſtianity. But while we allow of ſome reverence for antiquity, let us not admit a thought of any inherent ſanctity in theſe ancient walls, pillars, &c. or cheriſh any reſpect to notions and cuſtoms relative to them, which had their origin in ignorance, miſtake, or fraud. Superſtition, in itſelf ſo baneful and horrid, may have produced ſome good effects, in furniſhing edifices for public worſhip. Thus good ſometimes ariſes from evil. For it is well known, that in the dark ages it was conceived, that erecting churches and monaſteries, and enriching the lazy monks and prieſts, would make amends, or atone for the greateſt crimes. Yet, without ſuch flagitious principles, buildings for religious purpoſes have been, and ſtill are raiſed. The form and manner of their conſtruction is, indeed, an object of great indifference, ſo long as they are but decent and convenient.

This article contains no fewer than twenty-nine plates. It would have been acceptable to many readers, if Mr. Pegge had more frequently tranſlated the inſcriptions.

No. XLII. (Price 3 s.) conſiſts of ſeveral diſtinct parts. I. The hiſtory and antiquities of St. Rhadigund's, or Broadſole Abbey, near Dover. It appears to have been founded about the time of Richard I. who was a benefactor to the place, as was John, his ſucceſſor, and Henry III. with many others. At the *diſſolution*, it was granted to the Archbiſhop of Canterbury and his ſucceſſors, in exchange for ſome of the old eſtates of the ſee. Part of this once very large erection is now fitted up for a farm-houſe, barn, &c.; the remainder is left to crumble away. Rhadigund, to whom the abbey was dedicated, is reported to have been the wife of Clothair I. King of France, who, on account of numerous fanciful ſeverities and mortifications, was afterwards denominated a *ſaint*. The firſt letter on this ſubject is ſubſcribed, John Lyon, Dover, 1785; the ſecond, dated Red Lion Square, 1766, is ſigned Thomas Owen. It relates a ſingular ſtory of two ſtrangers, who appeared at the abbey, informing the farmer that they came frome Rome, and expreſſing their wiſh to dig under the floor of his parlour for treaſure, particularly an image of the Virgin Mary in ſolid gold. Permiſſion at length was given: what was found is not known; but it was obſerved that the farmer ſold off his ſtock, and purchaſed a commiſſion in the army. Two plates accompany this article.

Part II. is a collection of tradeſmen's tokens (with a plate) iſſued in the Iſle of Thanet, and in ſuch of the Cinque Ports as are within Kent.

Part III. A deſcription of the *Moat*, near Canterbury, anciently a houſe of note, poſſeſſed in the time of Henry III. by Stephen de Wyke; in later years purchaſed of the Earl of Winchelſea by Lord Chancellor Cowper; and in 1785 wholly taken down. Of this there is a plate.

Part IV. conſiſts of little more than the plate, being a view of monumental ſtones in the grounds of Mr. Bartholomew, at Addington Place, in Kent, deſcribed in Archæologia, vol. ii. p. 107.

Part V. Sketch of Hawkherſt church, in the Weald of Kent. A Plate.

Part VI. Letter from the late Mr. Eſſex to Dr. Ducarel, containing obſervations on Canterbury cathedral. It relates chiefly to the different thickneſs of the outward walls.

Part VII. On the *Urbs Rutupiæ* of Ptolemy, and the *Lunden-wic* of the Saxons. By the Rev. James Douglas, F. S. A. This Author inſiſts, that the *Urbs Rutupiæ* is not Richborough, but Canterbury. With the greateſt propriety, and well ſuiting the elegance of a claſſic writer, he ſays, might Canterbury be called by Ptolemy, the city of the *Rutupine Ports*; to eſtabliſh which, he proceeds to ſhew the importance of the place, and that it challenged from the earlieſt time the reſpectable name of a chief town, or *Caput imperii*. Bede, he obſerves, certainly confounded the *Urbs* of Ptolemy with the haven or port. ‘The Saxon name of *Lunden wic*, he eſtabliſhes at London, Canterbury, and Reculver.’ The *Lunden-wic*, ſays he, where *Mellitus* was Biſhop, was London; the *Lunden-wic*, cited from the *Textus Roffenſis*, concerning commerce in that place, was Canterbury; and the *Lunden wic*, ſo called in Ethelbert's grant, *Reculver*. The curious, we are informed, may expect hereafter, from this gentleman, a full and ſatisfactory account of the ſubject treated in this eſſay.

Part VIII. Memoirs of William Lambarde, Eſq; who was an eminent lawyer, and antiquary, in the reign of Elizabeth. Weſtcombe, near Greenwich, of the manor of which he was poſſeſſed, was the place of his country reſidence. He collected, and tranſlated into Latin, the Saxon laws, which book was publiſhed in 1568. The "Perambulation of Kent," was another of his works, well received and eſteemed. It is probable that he would have proceeded to a farther account of the kingdom, for which materials were collected, had he not diſcovered that the learned Camden was engaged in the ſame purſuit. We have here a very pretty letter, written by him to Mr. Camden on the ſubject. In the year 1600 he was appointed, by Queen Elizabeth, Keeper of her Records depoſited in the Tower of London. In the following year he preſented her with with his "*Pandecta rotulorum*," as a proof that he had applied himſelf to her Majeſty's ſervice in his new office. A ſhort relation is here added of the diſcourſe which, on this occaſion, paſſed between him and the Queen. Some years before this, he was appointed a Juſtice of Peace for the county of Kent, and had not been long in the commiſſion, before his "Eirenarcha" ſhewed how much he had applied his thoughts to the nature and duty of that office. He was alſo a Maſter in Chancery, and Keeper of the Rolls in Chancery-lane. He was very conſiderable as an author, and appears to have been yet more reſpectable as a man of piety, fidelity, induſtry, and charity. He built and endowed an hoſpital for the poor of Eaſt Greenwich, in the year 1576, which he called "The college of the poor of Queen Elizabeth." The whole charge of the building, together with the purchaſe of eſtates, is ſaid to have amounted to ſomething more than 2,700 *l.* The plan and execution of this charity ſeems to have been attended to with much judgment and humanity. Several others of his writings, beſide thoſe before mentioned, are ſaid to be yet extant. He died in the year 1601.

ART. V. IGNORAMUS, *Comœdia*; *Scriptore Georgio Ruggle*, A. M. *Aulæ Clarenſis, apud Cantabrigienſis, olim Socio*; *nunc denuo in Lucem Edita cum Notis Hiſtoricis et Criticis: quibus inſuper præponitur Vita Auctoris, et ſubjicitur Gloſſarium Vocabula forenſia dilucide exponens: Accurante Johanne Sidneio Hawkins*, Arm. 8vo. 7 s. Boards. Payne and Son. 1787. Prolegomena, cxxii pages. Text, Notes, and Gloſſary, 319.

THE preſent age may juſtly boaſt of the great improvements which it has made in the art of note-writing. Shakeſpeare, Milton, and other authors, now make the leaſt part of themſelves; and laſtly, the comedy of Ignoramus is ſunk and overwhelmed in a prodigious maſs of notes and illuſtration. Not indeed that the illuſtration of the Author is the ſole end of the Commentator; this is only an incidental object; the firſt grand purpoſe of the critic is to diſplay his own wit and learning; if they can be ſhewn in explaining the text, ſo; if not, it becomes neceſſary to make up the deficiency by a competent number of digreſſions. Our preſent Editor has by no means neglected this uſeful and faſhionable canon.

George Ruggle, the author of the comedy before us, was born at Lavenham (Lanham) in Suffolk about November 1575; was entered a penſioner of St. John's College, Cambridge, in 1589; thence he removed to Trinity College, and there, in May 1593, obtained a ſcholarſhip; in 1597 he took the degree of M. A. and in 1598 removed to Clare Hall, where he was elected to a fellowſhip. In the year 1611 a diſpute happened between the univerſity and the town, in which Brakyn, the Recorder, gave the members of the Univerſity great offence, by the illiberal and unneceſſary activity with which he exerted himſelf againſt them. As it was expected that the King would ſhortly pay the Univerſity a viſit, Mr. Ruggle now formed the deſign of preſenting a comedy before his Majeſty, where Brakyn, and the whole body of common lawyers, ſhould be ſatirized in the perſon of *Ignoramus*. Thus he expected to gratify at once the revenge of the Univerſity and the peculiar humour of its gueſt. The play was accordingly performed before the King, on the 8th of March 1614-15; a ſecond time, with alterations and additions, on May 13th, 1615; and amply anſwered all its Author's expectations. It not only rendered ridiculous the particular individual meant by *Ignoramus*, but excited a general reſentment among the lawyers; and as for the royal perſonage for whoſe entertainment it was intended, *Spectando et ridendo rex tantum non cacatus*, ſays the *Encomiaſticon*, p. 6. Mr. Hawkins's account of the King's reception and behaviour, with the circumſtances and conſequences of the viſit, though related with great prolixity (which he cannot help), conſtitutes, in our opinion, the moſt valuable and amuſing part of the Prolegomena. Mr. Ruggle reſigned his fellowſhip in 1620, probably on ſucceeding to an eſtate, and died between the 6th of September 1621, and the 3d of November 1622, the former being the date of his will, the latter the day when it was proved. The Editor, with a very excuſable partiality, ſpeaks in high terms of 'the delight which he has found in the peruſal of this excellent drama,' and thinks it 'worthy of high eſtimation, in reſpect of the fable, the manners, and the ſentiments, and alſo the characters;' but we cannot implicitly ſubſcribe to this encomium. In the parts of *Ignoramus*, and the lower characters, our Author has been ſucceſsful enough; but Theodorus, Dorothea, and the two lovers, notwithſtanding Mr. Hawkins's extravagant commendation, ſeem to us as inſipid perſonages as ever diſgraced an Engliſh drama. Vince and Nell are equally ſuperfluous and contemptible. 'Antonius,' we are told, 'is a perſon of integrity and honour, and adorned with the qualities and propenſities of a gentleman.' We are afraid the Editor (to borrow a phraſe from Junius) has here given his hero a laced ſuit of tawdry qualifications, which nature never intended him to wear. The young man is much like young lovers in comedy: he tricks old ſquare-toes, and chouſes his rival. But this ſaid *integrity and honour* do not appear very conſpicuous to our ſight, unleſs, perhaps, in cheating Pyropus of a dreſs. The merit, too, of this comedy muſt in ſome degree be leſſened, in conſideration of its being only a copy from Giambattiſta Porta's *Trappolaria*. We cannot but regret that Mr. Hawkins has not given us a ſketch of the plot of *Trappolaria*, that it might have been in the power of every reader to determine at a glance how much of *Ignoramus* belongs entirely and properly to Mr. Ruggle. If he had done this, he might (with our permiſſion at leaſt) have ſpared twelve pages of digreſſion, l—lxii. about law Latin, and monkiſh hiſtorians.

The text of this play was in moſt editions ſo corrupt, that the editor was obliged to collate all the old copies, printed and manuſcript, that could be procured, in order to retrieve the genuine reading. This part of his work he ſeems to have performed with ſufficient induſtry and accuracy, and without oſtentation. Sometimes he aims at conjecture, but ſeldom, we think, with ſucceſs. He has marked the exits, entrances, and ſtage-directions, with ſcrupulous, not to ſay ſuperſtitious exactneſs. We have already expreſſed our diſapprobation of the preſent method of writing notes. It is rather the general failing of the age, than the particular vice of Mr. Hawkins. We mean not to deny merit to many of the annotations on *Ignoramus*, yet we are forced to confeſs, that the greater part can neither convey inſtruction nor amuſement. The humour that runs through the work, of explaining what was plain enough of itſelf, and proving what every body knew before, reminds us of that modeſt divine in the Spectator, who was perpetually quoting Barrow and Tillotſon, for the proof of poſitions, which none of his audience would have ſcrupled to grant him upon his ſingle authority. The Reader will hardly think our cenſure too ſevere, when he is informed that Mr. Hawkins, p. 63, brings examples of the phraſe, *to fly ſteeple height*; and upon Dulman's ſaying, p. 180, *Sum diſfactus ut oſtrea*, "I am undone as an oyſter," he quotes twenty-four verſes from a ballad, merely becauſe they contain the ſame expreſſion. Beſide, the commentary is extremely prolix; the ſtyle is cloſely imitated from Sir John, his right worſhipful father, through whoſe works the Editor appears to have waded with a laudable mixture of piety and patience. We muſt ſtill make another exception. He truſts too much to common-places, lexicons, and *indices*, but ſeems rarely to have conſulted the original writers. Many alluſions to the claſſics are not noticed, as p. 15 25. 37 [*]; and others which we ſhall be happy to communicate to the Editor, if his work arrives at a ſecond impreſſion. Though to ſay the truth we ſee little uſe in pointing out ſuch paſſages, becauſe a reader, who can peruſe *Ignoramus* with pleaſure, will eaſily, for the moſt part, recollect the imitations.

As a ſpecimen of Mr. Hawkins's Notes, we inſert the following: Act. V. Sc. 3. p. 221.

(DULMAN to IGNORAMUS) Mendica hanc Friariam à Rege.

'—*mendica hanc Friariam*, &c.—] Alluding to the prodigality exerciſed by Henry VIII. in diſpoſing of the eſtates which fell into his hands in conſequence of the ſuppreſſion of monaſteries. An inſtance of this kind is related by Dr. Fuller in his *Church Hiſtory*, on the authority of Carew's *Survey of Cornwall*, and is here inſerted in Fuller's own words: "Maſter John Champernoun, ſon and heir apparent of Sir Philip Champernoun, of Modbery in Devon, followed the court; and by his pleaſant conceits wan good grace with the King. It happened, two or three gentlemen, the King's ſervants, and Mr. Champernoun's acquaintance, waited at a door where the King was to paſs forth, with purpoſe to beg of his Highneſs a large parcel of abbey lands, ſpecified in their petition. Champernoun was very inquiſitive to know their ſuit, but they would not impart the nature thereof. This while out comes the King: they kneel down, ſo doth Mr. Champernoun; being aſſured by an implicit faith that courtiers would beg nothing hurtful to themſelves. They prefer their petition; the King grants it; they render him humble thanks, and ſo doth Mr. Champernoun. Afterwards he requires his ſhare; they deny it; he appeals to the King; the King avows his equal meaning in the largeſs. Whereupon his companions were fain to allot this gentleman the priory of S. German, in Cornwall, (valued at two hundred forty-three pound and eight ſhillings of yearly rent, ſince by him or his heirs ſold to Mr. *Eliot*) for his partage. Here a dumb beggar met with a blind giver; the one as little knowing what he aſked as the other what he granted. Thus King Henry made curſory charters, and *in tranſitu* tranſacted abbey lands. I could add how he gave a religious houſe of ſome value to Miſtreſs ——— for preſenting him with a diſh of puddings which pleaſed his palate." Fuller's *Church Hiſtory*, Book vi. p. 336.

' Stow, in his *Survey of London*, edit. Mundy, 4to. 1618, p. 273, deſcribing Aldgate ward, and the ſtreets and buildings near Aldgate, ſays, "Then is there a fair houſe, with divers tenements near adjoining, ſome time belonging to a late diſſolved priory, but ſince poſſeſſed by Miſtreſs Cornwallis, widow, and her heirs, by the gift of King Henry VIII. in reward of fine puddings (as it was commonly ſaid) by her made, wherewith ſhe had preſented him; ſuch was the princely liberality of thoſe times. Of later time Sir Nicholas Throgmorton, Kt. was lodged there."

---

[*] P. 179. *Bonus annus de te* (literally "*the good year on you*," as it is ſometimes ſpelled in old Engliſh) means, *The goujere on you*; that is, with the editor's good leave, (See p. lxxxiii.) *The p—x on you*. Page 254. The quotation from Cicero is from one of his beſt known works, De Oratore, II. 22.

'There can be no doubt that the Mrs. Cornwallis, mentioned by Stow, is the perſon to whom Fuller alludes in the paſſage above inſerted, and for whoſe name he has left a blank; nor can it be doubted that the eſtate which Stow has here pointed out is that which Fuller means.'

In delivering our opinion thus freely, we have no deſire to diſhearten or diſcourage Mr. Hawkins from purſuing that line of ſtudy which he has choſen. We highly applaud his extenſive reading, and unwearied diligence, while we think that he has not always employed them in the happieſt manner. Let him retrench his exuberance of matter, let him prune and correct his ſtyle, let him read more ORIGINALS and fewer *compilations*, and we make no doubt but he may hereafter prove an able and uſeful commentator.

ART. VI. *Reflections, Moral and Political.* 8vo. 2 Vols. 6s. Boards. Edinburgh, Bell, &c.; Robinſons, London. 1787.

PECULIAR advantages are univerſally allowed to thoſe writers who appear in the character of *Eſſayiſts*, and to thoſe who entitle their works *Remarks*, or *Reflections*. They are in a conſiderable meaſure exempted from thoſe fetters and reſtrictions which are impoſed upon authors of a different denomination. The ſame cloſeneſs of argument, the ſame *lucidus ordo*, are not expected from them, which are incumbent on others; they are permitted to purſue a ſubject to what point, and to drop it in what ſituation, ſeems moſt convenient to themſelves; they may give as much or as little information as they are willing or able to furniſh. Nothing determinate can be expected from them; they may be deſultory and not offend, they may introduce unconnected matter and eſcape cenſure, they may ſelect what is agreeable, and avoid what is diſguſting. Inveſted with theſe privileges, they merit a ſevere ſentence, if they do not appear before their readers in a ſatisfactory point of view, and (being allowed to cull ſweets from ſo many fields and gardens) if they do not lay before them a pleaſing regale.

The preſent Author is entitled to our thanks for ſome valuable information that he has given, and for many ſenſible deductions which he has made; but, at the ſame time, he deſerves cenſure for the unpleaſant way wherein he has conveyed the one, and for the obſcurity in which he has involved the other. His ſtyle is intricate and perplexed, and frequently conceals that meaning, to diſcover which (in the words of Shakeſpeare) you may ſeek all day ere you find it, and too often when you have it, it is not worth the ſearch. He is immoderately fond of flowery and puerile imagery; his fancy occupies that place in which his underſtanding ought to appear; and he loads his compoſition with thoſe unneceſſary ornaments that rather diſgrace than embelliſh his writings. After our Author has, in a plain, didactic, ſenſible manner, expatiated upon the advantages peculiar to the Engliſh conſtitution, and illuſtrated them by a compariſon with thoſe enjoyed by other ſtates, ancient and modern, he breaks out into the following rhapſody:

‘ Such is the aſylum, ſuch the happy retreat, that Liberty, the nurſe of noble minds, that propoſe to themſelves noble ends, attainable only by noble means, has found in the ſequeſtered receſſes of this her favoured iſle. Long wandering in queſt of refuge, ſhe ſeemed a while propitiouſly inclined to Greece and Rome. Thoſe ſtates enamoured of her rites, yet to her rites eſtranged, were not in her myſteries initiated. Scarce ſhewn to them, her form eclipſed, her footſteps darkly traced, averſe to the ſacrifices that ſtained the altars raiſed to her, like Aſtræa, ſhe left the earth, not to reviſit it but in this fortunate region; where her worſhip was but faintly ſeen, by the ſages of her ancient fruitleſs votaries, through the thick clouds and hovering miſts of that long Gothic night that intervened.’——

‘ This is the firſt, the only retreat, Liberty has ſecured to herſelf: in this Atlantic iſle, amid its oaks, the ſeat of the old Bards and Druids, is her temple raiſed. Long chuſing, late deigning to viſit the habitations of men, after in vain roaming the continent, in the midſt of the ocean, bounteous nature round circling her retreat, ſhe has marked a people for her own. If violated in this her firſt, ſo then her laſt ſanctuary on earth, where ſhe ſhould rather be cheriſhed by thoſe without, as by thoſe within; ſtill is the danger from thoſe without, whoſe envy and jealouſy of this iſle, together with her its genius, are ever watchful to force her hence, never to return to the dwellings of men.’

We ſhall not engage in the laborious and unavailing taſk of rendering intelligible this “ proſe run mad;” nor are we able to determine to what ſubjects ſuch compoſition is adapted. We can, however, with ſafety declare, that it is by no means ſuited to the cloſe, plain nature of political diſquiſition.

Our Author too often indulges himſelf in long ſentences; ſo long, ſometimes, that the eye can ſcarce take in their limits at once, and the underſtanding is unable readily to comprehend all that they contain. He is unfortunate in totally diſregarding one very eſſential rule in writing; a rule that ſhould be obſerved in every ſentence of a work. With *unity*, to which we now refer, this writer ſeems entirely unacquainted; for he crowds together ſo many diſtinct and ſeparate ideas, that few readers are able to keep pace with him. It is not eaſy to underſtand the meaning of the following ſentences, without peruſing them more frequently than the importance of the information given deſerves:

‘ But as they may not be all agreed on a point of ſo high antiquity, and between the different opinions, a deciſion may be attended with its difficulties, where the records, of ſo remote a date, are involved in ſo much doubt and obſcurity, it is ſafe, at leaſt, to conclude, that under the Saxon Kings, Alfred the Great, the founder of the Britiſh ſtate, Arthur the Britiſh Worthy, Edward the Confeſſor, there were wiſe and wholeſome legal inſtitutions; and chiefly that great bulwark of our law, the trial by jury, a regular government eſtabliſhed, a conſiderable portion of liberty, diffuſed through all ranks and deſcriptions of men.'

Again,

'The licentiouſneſs of mobs, that ſometimes, with us, breaks out in tumults and ſeditions, has this advantage attending it, with all its temporary inconveniencies, that it ſhews a ſpirit of liberty kept alive in the maſs of the people, that would take the alarm, on any attacks being made on the conſtitution; and how infinitely preferable is it to the tranquillity of deſpotic governments, deprived of all life and animation, reſembling the repoſe of death, more ruinous than even a ſtate of war, not to mention riot and ſedition; and which is but a ſtate of war between the deſpot and his ſlaves, with fear, the principle of the government.'

We could bring more inſtances of this nature, to prove the truth of our aſſertion, but ſuch illuſtrations would not be more painful to the Author than diſagreeable to ourſelves, and burdenſome to our Readers. We point out theſe blemiſhes merely with a view that they may be avoided in ſucceeding works.

In his firſt volume, our Author has preſented us with many excellent obſervations on government in *general*, and on that which *we* enjoy in *particular*; he has interſperſed in his account much uſeful information, and has diſcovered an ardent deſire [that reflects honour on his feelings] of remedying the evils with which this country is, in his opinion, threatened. We tranſcribe the following paſſage on account of the moderation and good ſenſe ſhewn by the writer, reſpecting thoſe perſons, and that period, which are ſeldom mentioned without indecent acrimony, or ill-founded exultation:

'Fatally for that line of Kings, in whom centered the two Crowns, they were not ſufficiently aware of that combination of circumſtances, which transferred ſo much power into the hands of the people, and, not accommodating their views to the change of the times, they attempted the continuation of the prerogative in the ſame tone, without any relaxation of its ſprings, as alſo without any extraordinary tenſion of them, in which it was tranſmitted to them by their predeceſſors. Nor was it with the addreſs and ſuperior management, popular conduct of Elizabeth, that the attempt was made; which, even with ſuch powerful ſupports, in the change of time and circumſtances, might have proved of no avail. But it was on diametrically oppoſite principles of action that James VI. relied for its ſucceſs, on the open avowal from the throne of the moſt unconſtitutional dangerous doctrines, the hereditary, indefeaſible right of Kings, the ſacredneſs of their title, fulneſs of their power, as God's vicegerents on earth.

‘ Here the maſk was taken off, all diſguiſe laid aſide, the alarm was ſpread through the kingdom, the ſpirit of liberty, that had ſo long lain dormant, was now at length rouſed, the clouds began to gather that broke out into that dreadful ſtorm, that laid the kingdom waſte under his ſon Charles I. He continuing to purſue the ſame line of meaſures, fully impreſſed with the ſame principles, and the times ſtill leſs bearing the ſame ſyſtem of politics, affairs ſoon came to a criſis, and that the moſt awful our hiſtory records.

‘ This was the æra of the parties, the Cavaliers and Round Heads, a regular oppoſition was now formed againſt the court. In all ſuch critical ſituations, as that unfortunate prince was reduced to, the fatal error in general committed is, that the ſtronger party ſeldom knows when it ought to be ſatisfied with the conceſſions made to it, to deſiſt in its demands; nor the weaker when or how to make conceſſions. The Petition of Rights, the act 16th of the ſame reign, which declared all forced loans, and taxes called benevolences, illegal, aboliſhed arbitrary impriſonments, and the exerciſe of martial law, ſuppreſſed the Star Chamber, and High Commiſſion Court, were ſuch advantages gained to liberty, as might have ſatisfied the Commons, and gained them the appellation of the Deliverers of their country. But mutual diſtruſts and jealouſies ſerved only to inflame the contending parties, to widen the breach between them. The executive power firſt encroached on the legiſlative, in its attempt to govern without Parliaments: the legiſlative, not ſatisfied with having vindicated its rights, in its turn encroached as far on the executive, in the uſurped right of ſitting in virtue of its own authority, retrenching from the Crown its prerogative of diſſolving it.

‘ The Commons, fluſhed with their ſucceſs, now finding themſelves poſſeſſed of ſtrength ſufficient to carry on the work of reform, independent of the Nobles, their former co-adjutors, when embarked in the ſame cauſe, and who then took the lead in it, puſhed their advantages beyond the point, on which turned the balance of the conſtitution, overleaped the due limits preſcribed to them by the wiſdom of ages, at one time levelled their attacks againſt the firſt, at another againſt the ſecond branch of legiſlation, now independent of it, and equal to the buſineſs of reform alone.

‘ United, they firſt reared the ſtandard of liberty; united, they fell in the full career towards the object of its completion. But the Commons fell but to riſe again, without their former leaders, and even on their ruins. But when the Nobles of France were cruſhed, the people could not riſe to any conſequence without them, that never had with them, they remained ſunk, as they ever had been.

‘ Our Houſe of Commons did not deſiſt from their enterprizes, till confounding prerogative and privilege, beginning with riot, tumult, and ſedition, they proceeded to the moſt cruel civil war, anarchy, and confuſion, a total overthrow of the conſtitution in Church and State, and on the ruins of both, the eſtabliſhment of a Commonwealth. But the end aimed at, in all theſe bloody means, was not accompliſhed; as in the Engliſh Commonwealth, there was no more real liberty than in the Roman; and the loſs of it in both proceeded from the ſame cauſe, the confuſion of the legiſlative and executive powers, which effected the abſolute dominion or a few *popular* leaders to paſs from them to one. There is no more certain axiom in politics, than that the dominion of all reſolves itſelf into that of a few; that of a few, finally into that of one.

'The long Parliament, which ſat, in virtue of that unconſtitutional privilege derived to it, its own authority, independent of the King's power of diſſolution, ſacrificed in the wreck of the times, was the efficient cauſe of all the calamities of this reign. So rapidly, but yet through ſo much blood, ſuch ſcenes of horror and devaſtation, did this people paſs from the extreme of prerogative to the extreme of privilege, both equally repugnant to that liberty they in vain ſought after, which conſiſted only in the due medium between them, in their intemperate zeal tranſgreſſed.

'The puritanical ſpirit that murmured only at the end of Elizabeth, and throughout James's reign, now raged aloud, ſerved much to carry the ſpirit of liberty to that exceſs, firſt ſtirred up, then heaped fuel on thoſe flames of civil diſcord, that laid waſte the three kingdoms in one general conflagration.

'The cataſtrophe that cloſed this revolution, its tragical end, the recital of which may make Kings tremble on their thrones, muſt here have a veil drawn over it.'

We ſee, enumerated with preciſion and accuracy, thoſe peculiarities which have rendered the Engliſh government an object of admiration; and by having it compared with that enjoyed by other nations, and by perceiving the ſuperiority it maintains, we become more grateful for the bleſſing we poſſeſs.

In his political diſquiſitions, this Author diſcovers much thought, diſcernment, and knowledge. He ſhews himſelf to be well acquainted with his ſubject, and has thrown out many hints which may be perſued with advantage.

Of the *moral reflections* we can ſay little. The *old ground* is again trodden over, without affording any novelty to reconcile us to the repetition. Of the *poetry*, which is introduced in the 2d volume, we can ſay ſtill leſs. Without powers of deſcription, without energy of ſentiment, and without variety of diction, there can be no poetry; and *that* (by what name ſhall we call it?) which is contained in theſe volumes, is very deficient in theſe material requiſites. We would adviſe this writer to give up the flowery regions of imagination, and verſe, to thoſe who are more favoured by nature for their cultivation, and to purſue that path in which he has ſhewn himſelf better qualified to ſhine,—in *hiſtorical narrative*, and *political remark*.

ART. VII. *Sir Edward Coke's Commentary upon Littleton.* The thirteenth Edition, reviſed and corrected; with the Addition of Notes and References, by Francis Hargrave, Eſq; and Charles Butler, Eſq. *Continued.*

IN our Review for the laſt month, p. 147, we preſented to the Reader a compendious account of Littleton's Tenures, with a few ſtrictures on the intemperance of Hottoman, and other foreign feudiſts. Of the value of Sir Edward Coke's Commentary, thoſe who have not made the law their ſtudy will be able to form a clear, though not complete idea, from the extracts which we made from Mr. Butler's very ſenſible preface. It may now be proper, before we proceed in the plan we have chalked out to ourſelves, to ſtate ſome particulars relative to two ancient writers, who have tranſmitted their works as a legacy to after-ages, and have done immortal ſervice to the laws and conſtitution of their country.

Sir Edward Coke has given, in his *Proœmium*, the following anecdotes of Littleton.—Thomas de Littleton, Lord of Frankly in the Vale of Eveſham, had iſſue Elizabeth, an only child. She married Thomas Weſtcote, Eſq; on a ſtipulated condition that her iſſue inheritable ſhould bear the name of Littleton. The fruits of this marriage were four ſons, of whom Thomas (the author of the Tenures) was the eldeſt. Camden, in his Britannia, calls him Thomas Littleton, alias Weſtcote, the famous lawyer, to whoſe treatiſe of tenures the ſtudents of the common law are no leſs beholden, than the civilians were to Juſtinian's Inſtitutes. He was bred a ſtudent in the Inner Temple, and was afterwards made by Henry VI. a ſerjeant at law, and Steward of the Marſhalſea court. By Edward IV. he was made one of the Judges of the Common Pleas, and in the 15th year of that King, a Knight of the Bath. He compiled his book while he was Judge, and, as is ſuppoſed, not long before his death. His laſt will bears date the 22d of Auguſt, in the 21ſt of Edward IV. and after naming executors, he conſtituted ſupervíſor thereof John Alcock, then Biſhop of Worceſter, who founded Jeſus College in the univerſity of Cambridge. He died the next day, the 23d of Auguſt 1481, and was interred in the cathedral church of Worceſter, under a tomb of marble, with his ſtatue on it. His picture was preſerved in the churches of Frankly and Hales-Owen. His book of Tenures, as has been already obſerved, was publiſhed after his death. See our laſt Review.

If Littleton was eminent in his time, the Commentator on his work was no leſs ſo in the reigns of Elizabeth, James, and Charles I. He was born at Milcham, in Norfolk, in the year 1550. He removed, after four years reſidence at Trinity College, Cambridge, to Clifford's Inn, and ſhortly after was entered a ſtudent of the Inner Temple. Being called to the bar, he read law lectures at Lyon's Inn. His ſucceſs in his profeſſion was rapid. In the parliament held 35 Elizabeth, he was choſen Speaker, being at that time Queen's Solicitor, which office was beſtowed on him in the year 1592; and very ſoon after he was advanced to the poſt of Attorney General. To his great abilities as an advocate, it is well known that he added, on ſeveral occaſions,

ſions, much ſcurrility and perſonal abuſe. Of this there are ſome inſtances that diſgrace his memory. On the 30th of June 1606 he was made Chief Juſtice of the Common Pleas, and in October 1613 he was advanced to the higher rank of Chief Juſtice of the King's Bench. He ſtyled himſelf, according to the cuſtom of his predeceſſors, Chief Juſtice of England. In that ſtation he ſhewed himſelf no friend to unbounded prerogative, and the conſequence was, that, on the 30th June 1616, he was removed from the ſeat of juſtice. In the parliament held 1620-21, he eſpouſed the cauſe of liberty; and, in the Houſe of Commons, called the King's prerogative a GREAT MONSTER. At the death of James I. he was wholly out of favour. In the following reign, to prevent his ſitting in parliament, he was (1625) made Sheriff of Buckinghamſhire, and he, who had been Chief Juſtice, was obliged, in an humbler function, to attend the Judges of Aſſize. This did not hinder his being elected Knight of the Shire for Bucks, 1628. In that parliament he diſtinguiſhed himſelf more than any man in the Houſe of Commons; ſpoke warmly for the redreſs of grievances, and ſtrenuouſly contended for the privileges of the Commons, and the liberty of the ſubject. It was he that propoſed and framed the PETITION OF RIGHTS; and it was he who named the Duke of Buckingham as the cauſe of all the miſeries of the kingdom. On the 28th of March 1628-9 the Parliament was diſſolved. Sir Edward Coke retired to his houſe at Stoke-pogeys in Buckinghamſhire, where he ſpent the remainder of his days in a quiet retirement, cancelling, by his behaviour, the various prejudices that had been raiſed againſt him, till, on the 3d of September 1634, he breathed his laſt, in the 86th year of his age, uttering theſe words: *Thy kingdom come, thy will be done.*

We thought that this ſhort account both of Littleton and of Sir Edward Coke was proper in this place, in order to remind our Readers, that the Tenures and the Commentary are the work of two men who were highly eminent and diſtinguiſhed in their day. We proceed now, according to our promiſe in our laſt, to point out what has been done toward rendering the preſent edition as complete as poſſible, by the joint endeavours of Mr. Hargrave and Mr. Butler.

We begin with Mr. Hargrave's ſhare in this undertaking. This gentleman is well known, not only in his profeſſion of a barriſter at law, but in the republic of letters. His argument, in the cauſe of Somerſet the Negro, will be a laſting proof of his learning, his logical powers, and his taſte in compoſition. Thoſe ſeveral qualities were, perhaps, never more happily united. With theſe endowments, and the addition of unremitting induſtry, he undertook to be the Editor of Coke on Littleton; and if he had not found an able ſucceſſor, his deſiſting from the work in the middle of his career, would have been a matter much to be regretted. Mr. Hargrave publiſhed in numbers, and continued as far as p. 380, not quite half the book; the reſt, to the end of page 786, was added, under the care of Mr. Butler. Soon after the publication of the firſt number, Mr. Hargrave was favoured by the preſent Earl of Hardwicke (a nobleman at all times the friend of ſcience), with the manuſcript notes of Lord Chief Juſtice Hale. With theſe valuable remains he has enriched this edition. The notes of that great lawyer were numerous, as far as the chapter of Knights Service, but after that, few and ſcanty. The Public are obliged to Mr. Hargrave for the beauty and elegance of the whole edition. The text of Littleton, and the commentary, have the reputation of being correctly printed. The references have been carefully examined, and former errors are rectified in this edition.

To Sir Edward Coke's obſervations Mr. Hargrave has added a great variety of uſeful and valuable Notes. Of theſe we cannot give ſo full an account as their merit ſeems to deſerve: the attempt would carry us beyond our limits. We ſhall, however, ſelect the note on the office of Lord High Conſtable, as it contains ſome curious matter relative to the laws and antiquities of the kingdom.

It may be neceſſary ſhortly to ſtate, that there was formerly, in this country, a court of chivalry, held before the Lord High Conſtable and Earl Marſhal of England. In times of pure chivalry, ſays Sir William Blackſtone, this court was in great reputation. By the Statute 13 Rich. II. c. 2. it had cognizance of contracts touching deeds of arms and war, as well out of the realm as in it. When held before the Earl Marſhal only, it was a military court, or court of honour; when before the Lord High Conſtable and the Earl Marſhal jointly, it was a criminal court. By the common law, if a man were wounded on the high ſea, and died in a foreign land, no enquiry could be made, becauſe it was not within any of the counties of the realm: but by a Statute of Rich. II. the ſame was determinable before the Lord High Conſtable and Earl Marſhal. *(See the* 2 *Geo.* II. *c.* 21.) This court is now entirely out of uſe. The train of events that occaſioned the extinguiſhment of a juriſdiction, at one time ſo important, will appear in the following note, which we ſhall give in the words of Mr. Hargrave, though ſomewhat abridged, for the ſake of keeping within the bounds preſcribed to us by the nature of our publication.

• The office of High Conſtable became extinct in the reign of Henry the Eighth, by the attainder of Stafford Duke of Buckingham, in whom it was hereditary; and ſince his death, there hath not been any permanent High Conſtable, the practice having uniformly keep the office vacant, except on particular occaſions. In conſequence of this, it hath frequently been a ſubject of great controverſy, whether, during the vacancy of the office of High Conſtable, the juriſdiction incident to the Court of Chivalry can be exerciſed by the Earl Marſhal only. Lord Coke's manner of ſtating Sir Francis Drake's caſe, imports, that an appeal could not be proſecuted againſt him for want of a High Conſtable; and Dr. Duck, in his excellent treatiſe on the uſe and authority of the civil law, ſays, that the Judges being conſulted by Elizabeth were of that opinion. Duck, lib. 2. cap. 8. pars 3. ſ. 16. In the reign of Charles the Firſt the Lord Keeper and Judges of the King's Bench were adviſed with on a like occaſion, and held, that the Earl Marſhal could not take an appeal without a High Conſtable; and accordingly the King appointed the Earl of Lindſey twice to the office; once to try an appeal by Lord Rea againſt Mr. Ramſay, for treaſon committed in Germany; and a ſecond time, to try an appeal by the widow of William Wiſe, againſt William Holmes, for the murder of her huſband in the iſland of *Terra Nova*, in America. See Ruſhw. vol. ii. p. 106. 112. and Duck, *ubi ſupra*. Hitherto, only the right of the Earl Marſhal to *criminal* judicature had been denied; but in 1640 the Houſe of Commons went further; for they reſolved, that the *Earl Marſhal can make no court without the Conſtable*. See Ruſhw. vol. iii. p. 1056. However, notwithſtanding this declaration of the law by the Houſe of Commons, the Court of King's Bench, ſoon after the Reſtoration, diſtinguiſhed between the ſeveral branches of juriſdiction belonging to the Court of Chivalry, and held, that as to matters relative to *arms* and *honour*, the court may be before the Earl Marſhal only; but as to matters of ordinary juſtice touching *life* and *limb*, there muſt be a High Conſtable, as well as an Earl Marſhal. 1 Lev. 230. But in a ſubſequent caſe before the Houſe of Lords, the counſel, arguing againſt the Earl Marſhal, inſiſted, *generally*, that by himſelf he could not hold any court; though it doth not appear from the printed report whether the judgment, which was there given againſt the juriſdiction of the Earl Marſhal, was founded on that propoſition, or on the other points of the cauſe. Such is the ſtate of the authorities againſt the judicature of the Earl Marſhal without a High Conſtable. See Dr. Oldis's Caſe, Show. Parliam. Caſ. 58. On the other hand, many ſtrong arguments, drawn from the practice immediately after the attainder of the laſt hereditary High Conſtable, down to the latter end of the reign of James the Firſt, as well as from the opinions of judges and others of high name, have been urged in its favour. Theſe are well digeſted in a letter, written ſoon after the Revolution, by Dr. Plott, to Lord Somers, while he was Attorney General, and appear to have been collected by his deſire. See Hearn, Diſc. of Emin. Antiq. 2d edit. vol. ii. p. 250. One authority much relied on by Dr. Plott, is an opinion of the Lord Keeper, the Maſter of the Rolls, and a great number of the Privy Council, in the 20th of James the Firſt; who, after a ſolemn hearing declared, that the Earl Marſhal had all the powers of judicature, without the High Conſtable, during the vacancy of that office. On report of this to the King, he iſſued his commiſſion, under the Great Seal, to Thomas Earl of Arundel then Earl Marſhal, which, after reciting that the Earl Marſhal had delayed to proceed in ſome cauſes before him on account of doubts of his authority, contains a ſtrong declaration, that the judicial power of the Earl Marſhal extends to all cauſes whatſoever, *of which the court of the Conſtable and Marſhal ought properly to take cogniſance*, without one exception. How it happened, that ſo ſoon after this ſolemn hearing and declaration concerning the Earl Marſhal, the Lord Keeper and Judges of the King's Bench ſhould adviſe the King that Lord Rea's appeal could not be taken without a High Conſtable, ſeems very extraordinary and unaccountable. We are not now poſſeſſed of the reaſons aſſigned for the opinion thus given to the Crown; and on the other hand, the ſame want of information leſſens its weight and authority. As to the mode of trial in the caſe of appeals in the Court of Chivalry, ſome have apprehended, that it is ever by duel, if the party appealed elects that mode, and the appellant is not privileged from the duel by age or profeſſion. But this, though it *may* be very true in reſpect to appeals in the courts of common law, is a miſtaken notion as to appeals in the court military; for *there* duel is only the *ultimate* trial; and never reſorted to unleſs there is a want of ſufficient teſtimony to prove the offence, and even then it is ſaid to be in the diſcretion of the court to grant or refuſe the duel. See Ruſhw. vol. iii. p. 113. In Lord Rea's appeal againſt Ramſey in the 7 Cha. I. being the laſt in which the *duel* was directed, the day of combat was prorogued; and in the mean time the King ſignifying his deſire of not having the affair decided by duel, the court met and committed both the appellant and appellee, till they ſhould give ſecurity, to the ſatisfaction of the King, not to attempt any thing againſt each other. The court was immediately afterwards diſſolved by a revocation of the commiſſion, which had been granted for trial of the appeal. Ruſhw. vol. iii. p. 127. The *criminal* juriſdiction of the Court of Chivalry hath long been in a dormant ſtate, and is likely to continue in it. It muſt not, however, be taken for granted, that this court is the *only* juriſdiction for trial of crimes committed in *foreign* countries, or that without reſorting to it, there would be an abſolute defect of juſtice in the caſe of *all* ſuch crimes. For, 1ſt, the 33d of Hen. VIII. c. 23. provides that treaſon, miſpriſion of treaſon, and murder, in whatever place committed, whether *within the King's dominions or without*, ſhall be triable before Commiſſioners of *oyer and terminer* to be appointed for that purpoſe: and this ſtatute, we are told, ſtands unrepealed as to murder, and hath accordingly been ſometimes put into uſe. 2d, As to treaſons and miſpriſion of treaſon, committed out of the realm, they, by the 35 Hen. VIII. c. 2. are triable either before the King's Bench, or Commiſſioners. See 1 Hal. Hiſt. Pl. c. 283.'

Having been drawn by the variety of matter into a conſiderable length, we find ourſelves obliged to defer our account of Mr. Butler's ſhare of the work to another opportunity.

[*To be continued.*]

Art. VIII. *Supplement to the Antiquities of England and Wales.* By Francis Groſe, Eſq. Vol. II. Super-royal 4to. 4l. 13s. Hooper.

THE volume before us concludes Mr. Groſe's celebrated *Antiquities of England and Wales.* Each volume of this elegant and valuable work has been noticed in our Journal *, at the time of its publication. Our Readers muſt, we apprehend, from our former accounts, be ſo well acquainted with the nature and plan of the undertaking, that little more now remains for us to obſerve, on this ſubject, than barely to recite the contents of this 2d volume of *Supplement.*

In his addreſs to the Public, the Author acknowledges, 'with the profoundeſt gratitude,' the many indulgences which he has experienced from the encouragers of the work, and returns his 'moſt hearty thanks' for the aſſiſtance which his friends have given him, in furniſhing drawings and deſcriptions of ſeveral places that are introduced into the work. He hopes that he has fulfilled a promiſe which he formerly made, that the engravings of this Supplement ſhould be better executed than thoſe in the preceding volumes. This he has certainly done, for the plates are obviouſly ſuperior to thoſe which we formerly mentioned with due approbation.

The Preface has received much improvement, or rather, many additions, under the title of *Addenda to the Preface.* Among theſe there is a valuable treatiſe on *Monuments*, and another on *Fonts.* They conſtitute a conſiderable part of the eccleſiaſtical antiquities of this kingdom; and a deſcription of the ſeveral kinds of them is a very proper addition to Capt. Groſe's learned Preface, which may very juſtly be ſtyled *An Introduction to the general Study of Britiſh Antiquities.* In theſe inveſtigations, the Author does not carry his enquiries farther back than the Conqueſt, nor lower down than to the end of the laſt century. He deſcribes the different forms of monuments, their ornaments, and the manner of writing the epitaphs on them in different ages; the chief deſign of his obſervations being to aſcertain the time of their erection, and the perſons whoſe memory they were intended to perpetuate, and thus render the knowledge of antiquities ſubſervient to the ſtudy of hiſtory. Theſe inveſtigations will appear the more neceſſary, when it is conſidered, that the earlieſt monuments had ſeldom any written inſcription, but were for the moſt part ornamented with ſome engraved or ſculptured device, declaratory of the deceaſed's dignity, employment, &c. and even after the uſe of inſcriptions was introduced, dates were frequently omitted; ſo that the time muſt be gueſſed at, from either the ſtructure of the tomb,—its ornaments,—the form of the letters, and the language of the inſcriptions when ſuch occur,—or the dreſs and poſture of the figures which are either engraved, ſculptured, or painted, &c. Thus the Author lays down general rules for directing the hiſtorical antiquary, not only to make proper obſervations on the monumental antiquities with which he may meet, but alſo to form right concluſions concerning them. After giving a general deſcription of monuments of different ages, our learned antiquary thinks much aſſiſtance may be drawn from the following circumſtances:

---

* See Monthly Review, vol. xlix. p. 378.; lii. 233.; lv. 199 and 203.; lxxv. 370.

'Thoſe monuments ornamented with circular and interſecting arches, are of greater antiquity than thoſe having pointed ones, deſcribed by the interſection of two circles: and theſe are more ancient than thoſe low pointed arches deſcribed from four centers; the latter being ſcarcely older than the reign of King Henry VII.

'In figures of armed knights, thoſe with the mail armour and cylindrical helmets flat at the top, are always older than thoſe with plate armour and a head-piece having a viſor and bever. The radiating hair curling inwards towards the head, is a mark of a monument of the 13th or the 14th century.

'The female head dreſs of that period was the tiara or mitre-like cap. The Lady Fitzwalter, in little Dunmow-church, and a lady of —— Chidiok, in Chriſt Church, Hants, both have this kind of coifeure.

'A monument adorned with armorial bearings cannot be older than the latter end of the eleventh century, as arms were not uſed in England before that period, Mr. Gale ſays, not before the year 1147; Mr. Edmonſon places the introduction of them before the commencement of the tenth century; the medium as ſtated above may perhaps be nearer the truth than either.

'The firſt inſtance of quartering arms by any ſubject, was given by John Haſtings, Earl of Pembroke, following the example of King Edward III. Therefore monuments adorned with different quarterings muſt be poſterior to that period.

'Monuments with ſupporters to coats of arms, mark them to have been erected ſince the time of King Richard II. that prince being the firſt who uſed them.

'Till the time of Henry III. the heads of the peers were not adorned with coronets. John of Eltham, ſecond ſon of King Edward II. who died A. D. 1334, and is buried in Weſtminſter Abbey, has on a coronet with leaves, and is the moſt ancient of its kind.

'Where the arms of France contain only three *fleurs de lis*, or lillies, the monument has been erected ſince the reign of King Henry V.; before that time they were *ſemeé* with thoſe flowers.

'Thoſe monuments on which the heads of the cumbent figures are ſupported by two pillows, are prior to the 16th century, after that period, mats were repreſented as uſed for that purpoſe.'

Such are the Author's general obſervations. Were we to proceed with even an abſtract of his account of the different kinds of monumental architecture uſed at different times, we ſhould much tranſgreſs our limits. We ſhall therefore only copy his laſt paragraph on the ſubject:

'About the latter end of the reign of King James I. a ſpecies of mixed architecture is to be found on theſe [mural] monuments, where we ſee Doric, Ionic, or Corinthian columns, ſupporting Gothic ſuperſtructure. Shortly after Grecian architecture appears to have been generally adopted in theſe erections; and in ſome late performances, amends ſeems to have been made to the heathen gods for turning them out of the Pantheon, by admitting them into our churches, particularly Weſtminſter Abbey.'

We do not recollect to what particular monuments in Weſtminſter Abbey Capt. Groſe here refers, but it is doubtleſs a juſt remark, that images of the heathen gods and goddeſſes ought to have no place in a building ſet apart for Chriſtian worſhip. We cannot help venturing a conjecture in this place. What will antiquaries, a thouſand years hence, think of ſuch figures? They will doubtleſs conclude, that, in the beginning of the eighteenth century, Chriſtianity, in England, began to give place to the Grecian mythology!

The Fonts afford much matter of curious enquiry to the antiquary; and their ſtructure, at different periods, may enable the eccleſiaſtical hiſtorian to form many concluſions concerning the manner in which baptiſm was performed at the times when they were erected. From what authorities Capt. Groſe takes his hiſtory of the baptiſmal ceremony is not mentioned; but he ſeems to have beſtowed no ſmall labour in compiling what he advances on the ſubject.

'Baptiſm,' he ſays, 'was in primitive times adminiſtered only at Eaſter and Whitſuntide, unleſs in caſes of neceſſity, and that chiefly to adults, and was performed in the open air, in fountains, lakes, rivers, and even in the ſea. The perſons to be baptized were immerſed three times, on the naming of the three perſons of the Trinity. Sprinkling was, in ſome caſes, allowed; but perſons ſo baptized were incapable of holding any dignity in the church. It was long diſputed whether infants were originally admitted to this ceremony, and it was often delayed a long time for different reaſons. St. Ambroſe was not baptized before he was elected Biſhop of Melan, and ſome of the Fathers not till near their death. It was thus performed at the time of Juſtin Martyr and Tertullian; for the latter ſpeaks of perſons going from the church to the water to be baptized. It continued to be adminiſtered in the open air till the time of the Saxons; for Paulinus, Archbiſhop of York, baptized a thouſand perſons at one time in the river Swale: for the due performance of that ceremony it was required that the parties ſhould be quite naked. Baptiſteries were afterwards built in churches, perhaps for the ſake of decency, and ſometimes by the Biſhop's licence in private houſes; but this was however condemned by the ancient councils.

'As baptiſm was only adminiſtered at ſtated periods, the baptiſteries and fonts or baſons holding water, were very large, on account of the great concourſe of people reſorting to them. They commonly conſiſted of two apartments; the porch, or ante-room, where the catechumens made confeſſion of their faith and renunciation of Satan; and an inner room, where the ceremony of immerſion was performed; for this there were ſeparate apartments for the different ſexes; and there were anciently a ſet of deaconeſſes, part of whoſe buſineſs it was to ſtrip the women. Baptiſteries, according to Durandus, continued till the 6th century out of the church; though ſoon after ſome were admitted into the porch, and afterwards into the church itſelf.

'These buildings were covered at the top, and ſupplied with freſh ſpring water by pipes laid into the ſuſtaining columns or walls, and were let out by cocks in the form of ſtags heads, lambs, and other animals. The different parts of the building were alſo frequently adorned with the images of ſaints, and holy men as examples to thoſe baptized.'

As to the particular deſcriptions of ſeveral baptiſteries and fonts, we muſt refer the reader to the book itſelf, where the obſervations and remarks of the learned and ingenious Author are explained and illuſtrated with numerous elegant engravings.

A copious and accurate Index to the Supplement follows next in order, which is divided into eight columns, containing the name of the abbey, caſtle, ruin, &c. of which a deſcription and engraving are given in the work; 2dly, the point of view in which the drawing is taken; 3dly, when founded or built; 4thly, when reformed; 5thly, and 6thly, when and by whom the view was taken; 7th, by whom it was engraved; and 8th, the aſpect. A General Index to the whole work is ſubjoined.

Capt. Groſe has made a very valuable addition, by giving a neatly and accurately engraved general map of England and Wales, which contains the ſituation and name of every ruin mentioned in the work; and, in order to complete the performance, a ſeparate engraving is given of every county in England and Wales, with one, two, three, or ſome times more quarto pages of letter-preſs, deſcriptive of each: this part alone, to uſe a common phraſe, forms an excellent Engliſh Atlas.

Thus have we (and we hope ſatisfactorily for our Readers) given an abſtract of this concluſion to a work which has often entertained us, and from which we have frequently drawn much information. We congratulate the Engliſh antiquary on the acquiſition of ſo valuable and ſo elegant a repoſitory; and we hope that he will join with us in thanking the indefatigable Author for preſerving the memory of moſt of the remarkable ruins, which at this period remain unobliterated in our iſland. Acknowledgment is likewiſe due to his ſagacity in interpreting the fragments with which he hath happened to meet, and thereby illuſtrating many of the obſcure parts of Engliſh hiſtory.

We ought not to conclude this article without mentioning, that, as a frontiſpiece, the Editor has given a full length portrait

trait of Captain Groſe, by Bartolozzi; which is a good likeneſs, and highly characteriſtic of the worthy, ingenious, and learned original.

Art. IX. *Julia*; or, the Italian Lover. A Tragedy. As it is acted at the Theatre-Royal, in Drury-Lane. By Robert Jephſon, Eſq. 8vo. 1s. 6d. Dilly. 1787.

MODERN tragedies are ſeldom entitled to much commendation; for, in general, they do not diſplay any inventive genius: they are barren of incident, they have little diſcrimination of character, and their object ſeems to be, not ſo much to draw our attention by nature and action, as by pompous and ſentimental dialogue. All is *ſtrut, whiſker, and gold fringe.* The perſons often ſpeak without forwarding the buſineſs of the drama, and appear to be placed, at times, in particular ſituations, for no other reaſon than to give them an opportunity of ſaying fine things. We might compare theſe compoſitions to ſtagnant ponds, whoſe ſurfaces, though here and there adorned with the flowers of the water-lily and other beautiful aquatic plants, fail, on the whole, of exciting pleaſure in the mind of the beholder.

This alluſion, we preſume, will not be thought altogether inapplicable to the tragedy before us; the *tout enſemble* * of which, notwithſtanding one or two tolerable ſcenes, and a few good paſſages, is what the French call a *platitude* *. Its merits and defects are ſimilar to thoſe of Mr. Jephſon's other dramatic pieces. Still he perſeveres in attempting to imitate Shakeſpeare; but his *Julia* is a further proof of his having not yet learnt the whole art of the polygraphic ſchool—*how to make copies equal to originals.* Like many writers, not deſtitute of genius, he ſeems to have ſtudied this great dramatiſt, and other poets, to the ſuppreſſion of his own creative powers. His mind, probably, may be ſo plentifully ſtored with ſentiments and expreſſions, with paſſages and ſcraps of paſſages from the works of others, that whenever he ſits down to compoſe, memory, *nolens volens*, comes to his aſſiſtance, and may, ſometimes, paſs upon him, as it does upon thouſands, *recollection* for *invention.*—But, in ſome places, the imitations are too glaring, and of too great a length, to admit even of this apology. The ſpeech, for inſtance, of *Julia* to *Marcellus* in the 5th Act is a mere parody of the concluſion of Dido's ſpeech to Anna, in the beginning of the 4th book of the Æneid; and that our Author had this paſſage in his thoughts, is evident from his having taken from it the motto prefixed to his play:

---

* We are not fond of uſing *Gallicіſms*; but, now and then, when our own language ſeems to fail us, we are tempted to tranſgreſs even our own rules: for which we hope our very worthy and much reſpected friend, Mr. John Bull, will be ſo good as to pardon us.

> 'May ghaſtly ſpectres deck my bridal couch,
> Hemlock and poiſonous weeds be ſtrew'd for flowers,
> The nuptial torch ſcatter deſpair and death,
> And mutter'd curſes blaſt the hallow'd rite,
> If my falſe hand receive another love,
> Or my frail heart forget its early paſſion.'

Nor do we barely object to this tragedy on the ſcore of imitation. It is defective in point of plot and contrivance; the characters are all common to the ſtage; the incidents are few, and of theſe, the principal ones are mere ſtage tricks; it drags for the moſt part heavily along, and expectation is ſadly diſappointed in the concluſion.

Nevertheleſs, we muſt, in juſtice, add, that ſome good things, though encompaſſed with defects, appear in this performance. At times, Mr. Jephſon writes with the fire of true genius, and expreſſes himſelf happily. Without adverting to ſhort and detached paſſages, we may mention, in proof of our aſſertion, the 7th Scene of the 2d Act, between Marcellus and Mentevole, and the 5th of the 4th Act, between Mentevole and Julia. We ſhall tranſcribe the latter, entire, for the amuſement of our Readers:—it was written, we ſuppoſe, with a view to diſplay the great powers of Mrs. Siddons, who performed the part of Julia.

'SCENE V. *The Garden of* Durazzo'*s Palace.*

Mentevole, *alone.* *A whiſtle is heard.*

Hark! that's my ſignal. Then ſhe's near the grove:
And ſee, a woman's form. Be firm, my heart!
No fluttering now. Let dire neceſſity
(That in itſelf contains all arguments)
Fix its ſtrong fiat on my reſolution,
And cancel nature's fear. She muſt be mine.
I have buffetted beyond the midway flood;
Nor ſhall my ſinews ſhrink ſo near the ſhore.
But come the worſt, 'gainſt ſhame and diſappointment,
Thou ſharp, but friendly leech, I will apply thee.
[*He draws a dagger, which he holds up, and returns to his boſom.*
Soft, ſoft; from hence, unſeen I may obſerve her. [*he retires.*

Enter Julia.

No, I muſt ſtill endure; for death is proud,
Owes none obedience; nor will come when ſummon'd:
The happy who avoid him, he purſues;
And with malignant triumph loves to enter,
Where dreams of long ſecurity and joy
Give ten-fold terrors to the grim intruder.
To thee I ſtretch my arms, thee I invoke,

For in thy cold and leaden graſp there—Ha!
[*ſeeing* Mentevole, *ſhe ſtarts.*
‘ *Ment.* Why ſtart you, madam? Have a few ſhort hours
So chang'd the man you ſought, nay, kinder ſtill,
With gentle interceſſion ſooth'd, and won
To mercy for a rival, that a ſerpent
Riſing on mortal ſpires to ſting your life,
Could not excite more horror than his preſence?
‘ *Jul.* Thou art, indeed, a ſerpent, coil'd for miſchief;
To dart out on the unwary, drink his blood,
And ſlink again to thy dark lurking place.
Why art thou here?
‘ *Ment.* To talk to thee of love.
‘ *Jul.* Of murder rather.—Hence! [*going.*
‘ *Ment.* I muſt detain you. [*holding her.*
A moment is not long. And can thy wiſdom,
For ſuch a feather, for one light ſurmiſe,
That picture, raſhly deem me capable
Of ſhedding human blood, nay, a friend's blood?
‘ *Jul.* Of every crime I deem thee capable:
Thy furious temper knows no ſacred bond;
Death on thyſelf, even kneeling at my feet,
Thou haſt vow'd with frantic oaths. O, patient heaven!
Why did not fire from yon inſulted ſky
Conſume him quick, ere his pernicious rage
Had plung'd me in this gulph of wretchedneſs?
‘ *Ment.* I am ſo clear from any conſcious taint,
On that foul charge, I would not waſte a moment
To purge me of ſo groſs a villany.
What ſtate, what ſex, what excellence of mind,
E'er found an armour againſt calumny?
Give the moſt monſtrous ſlander but a birth,
Folly ſhall own, and malice cheriſh it.
It moves but my contempt. Conſider this,
Art not thou too accus'd? thy ſpotleſs ſelf,
Alike call'd criminal? by what? by madneſs.
‘ *Jul.* I thank thee, yes. Thy moſt unwelcome love,
Like ſome contagious vapour breath'd upon me,
Has made me loathſome to the public view:
The perſecution of thy hateful vows,
That firſt diſturb'd my peace, now blaſts my honour.
I ſtand a poor, defam'd, ſuſpected creature:
The eyes, whoſe gentle pity balm'd my ſorrows,
Now turn their beams with indignation on me;
And thou the cauſe of all.
‘ *Ment.* You hate me then?
‘ *Jul.* Hate thee! the term's too weak. 'Tis vital horror:
The helpleſs dove views not the ravening kite,
With ſuch inſtinctive dread, and deteſtation.
The principle by which we fly from death,—
Crave needful food,—nature's original print
To ſhun our evil, and purſue our good,

By reaſon ſtrengthen'd with increaſing age,
Are not ſo mix'd, and general through my frame.
Hence from my eyes! Thy ſight is deadly to me.
‘ *Ment.* O thou unthankful beauty! think a little,
How envy'd, but for thee, had been my lot:
My youth had glided down life's eaſy ſtream,
With every ſail out-ſpread for every pleaſure.
But ſince the hour I ſaw thy fatal charms,
My boſom has been hell. How I have lov'd,
All my neglected duties of the world,
Friends, parents, intereſt, country, all forgotten,
Cry out againſt me; now I count the exchange,
And find all barter'd for thy hate and ſcorn.
‘ *Jul.* Dar'ſt thou upbraid me, or aſſume a pride
Even from the homely meanneſs of thy ſoul,
Thy long ungenerous importunity?
Mere ſenſual love, contented with the outſide?
The pure, exalted, incorporeal flame,
Fann'd not by ſympathy's ſoft breath, expires.
I never gave thee hope, no, not a look,
Thy vanity could conſtrue into kindneſs.
I play'd no hypocrite; my heart at once
Diffus'd its honeſt dictates to my eyes;
They told thee my averſion, my diſdain;
And were this air the laſt I ſhould reſpire,
Here, in the face of heaven, my tongue confirms them.
‘ *Ment.* O eloquence of hatred! noble candour!
I am thy fool no more, my doubts are vaniſh'd.
Thou haſt not left in all my ſwelling veins,
One cold compunctious drop, to chill my purpoſe:
The lover ſcorn'd, the man now rouſes here.
Mark me, ungrateful!
‘ *Jul.* Ha! what means the traitor? [*aſid*
‘ *Ment.* This garden leads to mine; the paſſages
Are all ſecur'd. A ready prieſt within
Waits to unite us; therefore yield at once;
Vain is reſiſtance. If I raiſe my voice,
Four faithful ſlaves behind yon thicket lodg'd,
Will bear thee off.
‘ *Jul.* Am I betray'd thus vilely?
‘ *Ment.* Look round, no aid is near thee. Thou art mine:
All thy reluctant beauties are my ſpoil,
And, won by wit, ſhall be enjoy'd at will.
Come;—nay, no ſtrife.
‘ *Julia, kneeling.* O give me inſtant death!
See, at your feet I fall.
‘ *Ment.* For worlds on worlds,
I would not hurt thy charms. My eyes, my ſoul,
Are not ſo dear to me.
‘ *Jul.* Satiate thy rage;
With new-invented cruelty deface me;
I will but ſmile at the uplifted ſteel,

An

And bleſs you while you kill me.
'*Ment.* Have a care!
I mean thee no diſhonour; but theſe ſtruggles,
That heaving boſom, thoſe reſiſtleſs beams,
Darting their ſubtle heat through all my frame,
May fire my ſenſes to ſo wild a tumult,—
'*Jul.* O, fatal thought! I will choke in my breath;
Fall lifeleſs here. Is there no pitying power?
Are prayers in vain above?
'*Ment.* As empty air.
Love only wakes, for he inſpires my ardour.
O, fond reluctance! muſt I call for aid?
No, gently thus— [*ſtooping to raiſe her, in the ſtruggle, the dagger falls from his breaſt, which ſhe ſeizes inſtantly, and riſes* *.
'*Jul.* Ha! was it ſent from heaven?
Lo, thine own dagger. See, I graſp it ſtrongly:
Now, monſter, I defy thee.
'*Ment.* Plagues! confuſion!
'*Jul.* The righteous guardian of the innocent
Has look'd from yon bright firmament to earth,
And ſends this timely ſuccour.
'*Ment.* Meddling dæmons,
In black confed'racy combin'd againſt me,
Turn all my engines to their own deſtruction.
Yet hear with patience—
'*Jul.* If thou dar'ſt approach me,
Stir but thy foot, or call thy baſe aſſociates,—
Swift as the ray that darts from yonder orb,
(I feel the artery here,) this friendly point
Shall pierce my heart; and, as death's ſhades cloſe round me,
I'll bleſs the night which ſhuts thee out for ever.
'*Ment.* Obdurate as thou art, alas, my dotage
Would ſtill preſerve thee; and implores thee, pardon
The mad attempt by deſperation prompted.
'*Jul.* Sunk to the loweſt in my eſteem before,
Lower thou could'ſt not fall. Degrading guilt,
How mean, how abject, are the ſouls which own thee!
How vile thy thraldom! See the baffled ruffian,
Though bravoes lurk all round to abet his fury,
Abaſh'd, and pale, before an injur'd woman.
'*Ment.* I muſt endure it all;—perfidious fortune!
'*Jul.* But, lo! my father and Marcellus near.
Keep thy dark ſecret, for I will not rouſe
Their indignation to demand thy life,
And ſnatch the forfeit from impending juſtice:
Thou ſhould'ſt not die ſo nobly. Hence! begone!
[Julia *throws down the dagger, and exit.*'

The ſtory of this play, in ſhort, is this; a young nobleman, violently in love, ſecretly murders his rival, and, on being diſcovered, murders his miſtreſs. A better motto, therefore, than what the Author has choſen, would have been,

---

* This reminds us of the celebrated *dagger-ſcene* in the CRITIC.

Improbe amor, quid non mortalia pectora cogis?

Art. X. *A Concordance to Shakeſpeare:* Suited to all the Editions: In which the diſtinguiſhed and parallel Paſſages in the Plays of that juſtly admired Writer, are methodically arranged. To which are added, *Three Hundred Notes and Illuſtrations,* entirely *New.* 8vo. 6s. Boards. Robinſons. 1787.

WHEN we conſider what particular attention Shakeſpeare has drawn from the learned,—how every old play, and black-lettered book, has been ſought after (and ſome purchaſed at a great expence), which might in the leaſt ſerve to illuſtrate his writings;—when we recollect the notes and commentaries which have been written on his dramas, and the ſeveral ſplendid editions which have been given of them—we cannot but expreſs our ſurpriſe that a *concordance to his works* has not long ago been attempted. This is a circumſtance which muſt be reckoned among the *deſiderata* of modern literature. In ſearching after particular paſſages in this inimitable author, who ſupplies ſomething appoſite on almoſt every ſubject, we have frequently found reaſon to lament the want of ſuch a clue, and ſo earneſtly have we longed for a work of this ſort, that we cannot but eſteem ourſelves obliged to the perſon who has *endeavoured* to furniſh us with what we ſo much ſtood in need of, to facilitate our Shakeſpearean reſearches. But pleaſed as we are with the attempt, we are in juſtice bound to confeſs, that the work before us is not altogether what we expected from its title. The Author, in endeavouring to make it a *readable* book, has not paid ſufficient attention to it as a *Concordance*, or a complete book of reference. Had it fortunately been entitled an *axiomatical or moral concordance*, it would better have expreſſed the nature of this performance, which does not direct us to every place in the works of Shakeſpeare where ſuch and ſuch words occur, which a concordance ſhould do, but ſimply contains an alphabetical arrangement, under particular words, or *Head-Titles*, of a number of his beautiful paſſages; to which are added 300 notes and illuſtrations;—of theſe, future commentators on this *bard of all bards* will, probably, avail themſelves.

We hope this Author will meet with ſuch encouragement from the public, as ſhall induce him to enlarge both the plan and ſize of his book; and either to furniſh us with a concordance to Shakeſpeare reſembling *Cruden's Concordance to the Scriptures*,; or, after adding to his work, in its preſent form, many admirable paſſages which ought not to have been omitted in a *moral ſelection* from this poet, ſubjoin to it a *copious index*, like thoſe *indices* to the Delphin editions of the Roman poets, or like that to be found at the end of *Dr. Newton's edition* of the *Paradiſe Loſt*, in which every place where any particular word occurs, is referred to; ſo that if a perſon can recollect but one word of a ſentence, he might, with this aſſiſtance, eaſily turn to it. The learned owe much to index and concordance makers, and as their work is dull and heavy, we would animate them by all the praiſe we can beſtow on their labours.

The Editor obſerves, in an advertiſement to his work, that the plan of it is 'to make the poet ſometimes ſpeak in *maxims* or *ſentences*; and, at other times, to give his deſcription of one and the ſame affection and paſſion, as it is ſeen in different perſons, and at different ſeaſons; or as it may be called forth by accidental, by foreign and oppoſed circumſtances.' And this, he ſays, he has been induced to do, as Dr. Johnſon had long ago remarked, "that the plays of Shakeſpeare are filled with practical axioms, and domeſtic wiſdom; and that a ſyſtem of civil and œconomical prudence may be collected from them." That our readers may judge for themſelves as to the manner in which the deſign is executed, the following quotations are made:

'GRIEF.

" ——My grief's ſo great,
That no ſupporter but the huge firm earth,
Can hold it up: here I and ſorrows ſit;
Here is my throne, bid Kings come bow to it.
K. John, Act iii. Sc. 1.

——Grief boundeth where it falls,
Not with the empty hollowneſs, but weight:
I take my leave before I have begun;
For ſorrow ends not when it ſeemeth done.
Richard II. Act i. Sc. 2.

When I was about thy years, Hal, I was not an eagle's talon in the waiſt: I could have crept into an Alderman's thumb-ring: a plague of ſighing and grief! it blows a man up like a bladder.
Henry IV. Part I. Act ii. Sc. 2.

——Still my griefs are mine.
You may my glories and my ſtate depoſe,
But not my griefs: ſtill I am king of thoſe.
Richard II. Act iv. Sc. 1.

—Being that I flow in grief,
The ſmalleſt twine may lead me.
Much Ado, Act iv. Sc. 1.

I will inſtruct my ſorrows to be proud:
For grief is proud, and makes his owner ſtout:
To me, and to the ſtate of my great grief,
Let kings aſſemble."
K. John, Act iii, Sc. 1.

'VIRTUE, VIRTUES.

" ——Forgive me this my virtue;
For, in the fatneſs of theſe purſy times,

Virtue itſelf of Vice muſt pardon beg:
Yea curb and woo, for leave to do him good.
Hamlet, Act iii. Sc. 4.

—If our virtues
Do not go forth of us, 'twere all alike
As if we had them not. *Meaſ. for Meaſ.* Act i. Sc. 1.
Virtue is bold, and goodneſs never fearful.
Ditto, Act iii. Sc. 1.
My heart laments that virtue cannot live
Out of the teeth of emulation. *Jul. Cæſ.* Act ii. Sc. 3.

From loweſt place when virtuous things proceed,
The place is dignified by the doer's deed:
Where great additions ſwell, and virtue none,
It is a dropſied honour." *All's Well*, Act ii. Sc. 3.

SLANDER.

" —Slander lives upon ſucceſſion;
For ever hous'd, where it once gets poſſeſſion.
Com. Err. Act iii. Sc. 1.
—Haply ſlander,
Whoſe whiſper o'er the world's diameter,
As level as the cannon to his blank,
Tranſports his poiſoned ſhot, may miſs our name,
And hit the woundleſs air. *Hamlet*, Act iv. Sc. 1.
—What King ſo ſtrong,
Can tie the gall up in the ſlanderous tongue?
Meaſ. for Meaſ. Act iii. Sc. 2.
—'Tis ſlander;
Whoſe edge is ſharper than the ſword; whoſe tongue
Out-venoms all the worms of Nile: whoſe breath
Rides on the poſting winds, and doth belie
All corners of the world: Kings, Queens, and States,
Maids, Matrons; nay, the ſecrets of the grave
The viperous ſlander enters." *Cymbeline*, Act iii. Sc. 4.

With reſpect to the Editor's notes (which are diſtinguiſhed by the initials A. B.), moſt of them are ſuch as will clearly evince his intimate acquaintance with his author, and ſhew, that he is well qualified to rank with other reſpectable expounders of the great oracle of the Engliſh ſtage. The following are ſelected for the entertainment of our Readers.

" *I will bring thee where Anne Page is; and thou ſhalt woo her: Cry'd Game, ſaid I well?*" *M. W. W.* Act ii. Sc. 3. - Mr. Theobald alters this nonſenſe to *try'd game*; that is, to nonſenſe of a worſe complexion. S. wrote thus, Cry aim, ſaid I well? i. e. conſent to it, approve it. For to *cry aim*, ſignifies to conſent to, or approve of any thing. The phraſe was taken originally from archery. WARBURTON.

Mr. Steevens would retain *cry'd game*; but it cannot be right. I read, 'Thou ſhalt woo her, and cry amie.' *Amie*, Fr. a word of endearment. Thou ſhalt woo her, ſays the hoſt, and cry *amie*; i. e. ſalute her with the title of *lovely miſtreſs*; eh, ſaid I well? A. B.

“ *No egma, no riddle, no l'envoy; no ſalve in the male, Sir. O Sir, plantain, a plain plantain: No l'envoy, no l'envoy, no ſalve, Sir, but a plantain.*” *Love's Labour Loſt,* Act iii. Sc. 1.—The *l'envoy* is a term borrowed from the old French poetry. It appeared always at the head of a few concluding verſes to each piece, which either ſerved to convey the moral, or to addreſs the poem to ſome particular perſon. It was frequently adopted by Engliſh writers. What “ no ſalve in the male” can mean, is not eaſily diſcovered. If *male* for a *pocket* or *bag* was then in uſe, *no ſalve in the male* may mean, no ſalve in the mountebank's budget. Or ſhall we read, *no enigma, no riddle, no l'envoy*—in the vale, Sir, O Sir, plantain. JOHNSON.

I believe we ſhould read and point the paſſage thus: ‘ No egma, no riddle, no *l'envoy*. No ſalve in the mal, Sir. O Sir, plantain, a plain plantain. No *l'envoy*, no ſalve, Sir, but a plantain.’ There is a quibble on the word *envoy*, which ſignifies both an *ambaſſador* and the *addreſs* that Dr. Johnſon has noticed. When Coſtard and Moth come in, Armado ſays, “ Here is ſome riddle: Come the *l'envoy*, the *addreſs*,—begin.” Coſtard plays upon *envoy*, which he ſuppoſes to mean *ambaſſador*, whom he conſiders as a *ſalve*; meaning, that an *envoy* is frequently ſent to *heal grievances*, but that *envoy* would not heal a broken pate. He therefore goes on, “ No ſalve for the mal, Sir” (i. e. *This is no ſalve for my ſore, Sir*). Plantain, Sir, no ſalve like as plantain. A. B.

——“ *You, Lord Archbiſhop,*
Wherefore do you ſo ill tranſlate yourſelf?
Turning your books to graves, your ink to blood, &c.”
Henry IV. Act iv. S. 1.

For *graves* Dr. Warburton very plauſibly reads *glaives*. JOHNSON.

We might as plauſibly, perhaps, read *greaves*, i. e. armour for the legs: a kind of boots. I know not whether it be worth adding, that the metamorphoſis of *leathern covers of books* into greaves, i. e. *boots*, ſeems to be more appoſite than the converſion of them into inſtruments of war. STEEVENS.

“ Glaives” is unqueſtionably the true reading. The metamorphoſis, as Mr. Steevens's calls it, of the *covers of books* into *boots* is certainly more eaſy than changing them into *ſwords*. But “ turning your books to glaives” is not to be taken literally: The meaning is, *quitting your books to take up arms*. A. B.

“ *Go to, then: your conſiderate ſtone.*” *Ant. and Cleop.* Act ii. Sc. 2.—This line is paſſed by all the Editors as if they underſtood it, and believed it univerſally intelligible. I cannot find in it any very obvious, and hardly any poſſible meaning. I would therefore read, “ *Go to then, you conſiderate ones.* JOHNSON.

I believe, *Go to then, your conſiderate ſtone,* means only this: *If I muſt be chidden, henceforward I will be mute as a marble ſtatue, which ſeems to think though it can ſay nothing.* STEEVENS.

“ Conſiderate ſtone,” as Dr. Johnſon obſerves, is certainly without meaning. I am perſuaded that it is a miſprint; and that we ſhould read, *Go to, then; your confederate's tone:* i. e. *Go to then, as your confederate would ſay.* By which words Enobarbus ſeems to re-

prove

prove Anthony for his mildneſs, and at the ſame time to throw out an inſinuation that Cæſar is ſomewhat too aſſuming in his manner. A. B.

“ I therefore beg it not
To pleaſe the palate of my appetite;
Nor to comply with heat (the young affects
In me defunct) and proper ſatisfaction:
But to be free and bounteous to her mind.”
Othello, Act i. Sc. 3.

Very many notes have been written on theſe ſeemingly difficult lines, but without diſcovering the poet's meaning. A very ſlight change will give ſufficient clearneſs to the paſſage, and conſiſtency to Othello's ſpeech. I read,

(The young affects
In me conjunct, &c.

The meaning will therefore be,—I beg it not to comply with heat, nor yet in conſideration of the young affections (alluding to his recent marriage), which may very naturally be ſuppoſed to be *conjunct*, or joining in this my requeſt; but, &c. A. B.

——*“ Blaſts and fogs upon thee!*
The untented woundings of a father's curſe,
Pierce ev'ry ſenſe about thee.” *Lear*, Act i. Sc. 4.

Untented wounds, means wounds in their worſt ſtate, not having a *tent* in them to digeſt them; and may poſſibly ſignify here, ſuch as will not admit of having a tent put into them for that purpoſe.—STEEVENS.

“ Untented wounds” may perhaps be underſtood; but “ untented woundings” is, in my opinion, without a meaning. I think we may read *unſhented*, or *unſhended woundings*. To *ſhend*, in Chaucer, and Spencer, is to *blame*. “ Unſhented woundings of a father's curſe” will therefore mean, the unblamed, or unblameable curſes of a father. ‘ Curſes which, conſidering your conduct, no one will blame me for.’ A. B.

“ *I will buy me a ſon-in-law in a fair: and toll for this. I'll none of him.*” *All's Well*, Act v. Sc. 3.—Thus the firſt folio. The ſecond reads, “ I will buy me a ſon-in-law in a fair, and toule him for this.”

The reading of the firſt copy ſeems to mean this:—I'll buy me a new ſon-in-law, and *toll* the bell for this; i. e. look upon him as a dead man. The ſecond reading, as Dr. Percy ſuggeſts, may imply, —I'll buy me a ſon-in-law as they buy a horſe in a fair, and *toul* him, i. e. enter him on the *toul*, or *toll* book, to prove I came honeſtly by him. STEEVENS.

The commentators have totally miſtaken the meaning of *toule*. We muſt read and point thus: “ I'll buy me a ſon-in-law in a fair: a toule. For this, I'll none of him.” A *toule* or *tole*, is a *toy*. The word is found in Chaucer. Lafeu ſays, He will go to a fair and buy a toy, a *puppet* for a ſon-in-law; he will have nothing to do with Bertram. A. B.

——*“ If the midnight bell*
Did, with his iron tongue and brazen mouth,
Sound on unto the drowſy race of night.”
K. John, Act iii. Sc. 2.

Some of the commentators have taken infinite pains to prove, that the preſent reading, *found on*, is faulty, and that we ought to read *found one*, &c. while the others have as ſtoutly maintained, that the text ſhould undoubtedly remain unchanged. I am of opinion, however, that both theſe readings are wrong, and have therefore ventured to alter the paſſage thus:

——" If the midnight bell
Had, with his iron tongue and brazen mouth,
Sounden unto the drowſy race of night."

To ſuppoſe that the King was unable to communicate his thoughts to Hubert, at any other time than when the bell was *ſounding on*, is truly ridiculous and abſurd. But that he ſhould conſider midnight as the proper ſeaſon for converſing with him on the dreadful buſineſs in hand, is highly beautiful and juſt. He therefore ſays, if the bell had *ſounden*, or *ſounded*, then, &c. In old language, the participle is frequently formed by the termination *en*, as it is now by *ed*.— A. B.

" *With thy bleſſings ſteel my lance's point,*
That it may enter Mowbray's waxen coat,
And furbiſh new the name of John of Gaunt."
Richard II. Act i. Sc. 3.

Waxen may mean *ſoft*, and conſequently *penetrable*. STEEVENS.

A ' waxen coat' is not a coat made of wax, nor even a *ſoft* coat. The ſpeech is figurative. *Waxen* is employed as a participle preſent, and means *growing*. *Coat* is uſed for *conſequence, importance*, in alluſion to enſigns armorial. Bolingbroke's meaning is, That he hopes to overturn, or put down, the growing greatneſs of Mowbray, and to raiſe up the name of Gaunt. A. B.

" *I'll canvaſs thee in thy broad Cardinal's hat,*
If thou proceed in this thy inſolence."
Henry VI. Part I. Act i. Sc. 3.

This means,—I'll tumble thee into thy great hat, and ſhake thee as bran and meal are ſhaken in a ſieve. STEEVENS.

Mr. Steevens is miſtaken, I think, in ſuppoſing that *the Cardinal is to be tumbled into his great hat, and ſhaken as bran is ſhaken in a ſieve.* To canvaſs a matter, is to ſift, examine or inquire particularly into it. The meaning of " I'll canvaſs thee in thy broad Cardinal's hat" is, I will make inquiry into thy conduct, and lay thee open to the world, notwithſtanding the hat thou weareſt, and which thou mayeſt perhaps imagine will ſerve to protect thee. A. B.

——" *Alas! to make me*
A fixed figure, for the time of ſcorn
To point his ſlow unmoving finger at."
Othello, Act iv. Sc. 2.

Much has been written on this paſſage. Mr. Steevens is for the preſent reading, and would very willingly explain it. Mr. Rowe had changed " time of ſcorn" to " hand of ſcorn," and he has been followed by ſucceeding editors. Mr. Malone thinks that S. may have written " ſcorn of time;" and Mr. Monk Maſon is of opinion, that " time of ſcorn" is a ſtrange expreſſion. " Time of ſcorn" is undoubtedly nonſenſe; and if we admit the " hand of ſcorn" of Rowe, we ſhall loſe a very conſiderable beauty, becauſe we muſt then read—"The ſlow unmoving finger of ſcorn," inſtead of the "ſlow unmoving finger of time." I read,

> "A fixed figure and in ſcorn, for time
> To point his ſlow unmoving finger at."

Nothing can be more poetical or beautiful than thus to depicture *Time.* "Slow unmoving," for the imperceptible gradation of time *. A. B.

> "*But words are words; I never yet did hear*
> *That the bruiſed heart was pierced through the ear.*
> *Othello,* Act i. Sc. 3.

It is obvious that the text ſhould be reſtored thus: "That the bruis'd heart was *pieced* through the ear:" i. e. that the wounds of ſorrow were never cured, or a man made *heart whole*, merely by the words of conſolation. WARBURTON.

The other commentators are for retaining *pierced.* "Pierced," however, ſhould, without the ſmalleſt queſtion, be *berced*. *Bercé* is a figurative expreſſion, and uſed very frequently by the French. '*Il m'a bercé de vaines eſperances.*' *He ſoothed me with vain hopes.* The ſenſe of our Author's lines is this:—I did never hear that the afflicted heart could be ſoothed *(berced)*, or lulled into forgetfulneſs by the help of words. A. B.

> "*I ſee, that men make hopes in ſuch affairs*
> *That we'll forſake ourſelves.*" *All's Well,* Act iv. Sc. 2.

The folio editions read, "Make ropes in ſuch a ſcarre." The emendation was introduced by Mr. Rowe. STEEVENS.

"Make ropes in ſuch a ſcarre." The paſſage is undoubtedly corrupt: but the reading propoſed by Mr. Rowe is poor and bald indeed! If for "*ropes*" we read *japes*, and for "*ſcarre*," *ſcathe*, both which words were eaſily miſtaken in tranſcribing, we ſhall, I believe, diſcover the meaning of the ſpeech. *Jape* is *jeſt*, and *ſcathe* is *injury*. I read,

> "I ſee that men make japes of ſuch a ſcathe;
> That we'll forſake ourſelves."

i. e. "I know that men are apt to make a jeſt of ſuch injuries, and to think that they may rely on our weakneſs for ſucceſs." This is the language which a woman of virtue may well be ſuppoſed to hold to the man who is endeavouring to ſeduce her. A. B.

"*I remember one ſaid, there were no ſallets in the lines, to make the matter ſavoury.*" *Hamlet*, Act ii. Sc. 2.—Such is the reading of the old copies. I know not why the latter editors have adopted the alteration of Mr. Pope, and read, no *ſalt*, &c. STEEVENS.

"No *ſallets* in the lines" is nonſenſe: and no *ſalt* in the lines, is not right. The poet has here, as is very common with him, adopted a French word, viz. Saletés, i. e. *ſmut*, or *ſmuttineſs*. *Dire des ſaletés*, is to talk lewdly. Saletés having been at firſt printed without the accent, was read *ſaletes*, and thence aroſe the miſtake. A. B.

---

* Poſſibly the commentators are all wrong. The poet's meaning in this inſtance, as in many others, may have been loſt in a miſtake of the tranſcriber, or an error of the preſs. Slowneſs implies motion; and Shakeſpeare could never have intended *unmoving motion.*—May he not (ſome conjecturer will ſay) have written, "*ſlowly moving?*" It is pictureſque, and much in the manner of this great maſter.

However juſt the remarks of this new annotator may be, we muſt deem him ſomewhat reprehenſible, for the dogmatical air with which he frequently urges and enforces his conjectures.

Art. XI. *Eſſays on the Microſcope*; containing a practical Deſcription of the moſt improved Microſcopes: A General Hiſtory of Inſects, their Transformations, peculiar Habits, &c. &c. By George Adams, Mathematical Inſtrument Maker to his Majeſty. 4to. (the Plates, *Folio)* 1 l. 6 s. Boards. Sold by the Author, No. 60, Fleet-ſtreet. 1787.

MR. Adams promiſed, in the Preface to his *Eſſays on Electricity and Magnetiſm* *, that he would, at different times, publiſh eſſays on the ſeveral branches of natural philoſophy; and the preſent performance is a part of the undertaking. His intention is to deſcribe the conſtruction, and explain the uſe of mathematical and philoſophical inſtruments, in their preſent ſtate of improvement. Few men are better qualified for ſuch an undertaking than Mr. Adams, in whom the two characters of philoſopher and mechanic are united; and whoſe inſtruments are generally allowed to be accurately made: being conſtructed on true principles, and executed with neatneſs.

The work before us is divided into ten chapters; in the firſt of which the Author gives a ſhort hiſtory of the invention of the microſcope, and the improvements that have been made in it. This topic has been amply diſcuſſed by Dr. Prieſtley, in his treatiſe on viſion, light, and colours; and, except Mr. Adams's lucernal microſcope, no improvements ſeem to have been made in this part of optics, ſince the publication of the Doctor's valuable work.

The ſecond chapter contains ſome curſory obſervations on viſion and light, and the principles of the doctrine of refraction, as far as it relates to the explanation of the effects produced by convex lenſes. The reader muſt not expect to find here a complete treatiſe on dioptrics; the Author's intention being only to give ſuch an account of the elements of the ſcience as will enable a perſon, unſkilled in mathematical knowledge, to underſtand the conſtruction of microſcopes, and the conſequences of different combinations of glaſſes.

Mr. Adams proceeds to deſcribe the ſingle, double, and ſolar microſcopes; he enumerates the perfections and defects of each, and ſhews ſeveral methods by which the imperfections may be leſſened; he is ſenſible of the great difficulty of removing the moſt important obſtacle to diſtinct and perfect viſion through microſcopes, *viz.* the aberration of the rays, occaſioned by their different refrangibility. The error hence ariſing has been happily corrected in teleſcopes by Mr. Dollond's valuable diſcovery of achromatic glaſſes; but how far the invention of that ingenious optician is applicable to microſcopes has not yet been aſcertained. Mr. Adams thinks there is ſome reaſon to ſuppoſe, that this invention cannot be ſucceſsfully applied to microſcopes. We do not contradict the ſuppoſition, yet how can we pretend to know *Quid craſtina volveret ætas?* And let it be remembered, that Mr. Dollond removed an obſtacle which withſtood Sir Iſaac Newton's ingenuity, and reiterated labours.

---

* See Rev. vol. lxx. p. 282.

The magnifying powers of microſcopes come next under our Author's conſideration; for the determining of which, he prefers mechanical methods to calculations, and deſcribes a well-conſtructed micrometer, by which not only the magnifying power of the microſcope may be obtained, but the ſize of objects meaſured.

The next chapter deſcribes compound microſcopes, of various conſtructions. The preference is certainly due to Mr. Adams's lucernal microſcope, and we wiſh that, for the entertainment of our Readers, we could give an adequate deſcription of this excellent inſtrument, without the plates; as this, however, cannot be done, we content ourſelves with reciting its ſuperior advantages over others. It is adapted either for opaque or tranſparent objects; and the former are illuminated ſo as to preſerve in the image, a peculiar brilliancy of colour, and, what is of much more conſequence, the concave and convex parts of the object retain their proper form. Another very conſiderable advantage in this inſtrument, is, that the objects need no previous preparation, by which their texture, and the configuration of their more tender parts, are often hurt. The eaſe with which the outlines of the object may be drawn is alſo a circumſtance almoſt peculiar to this inſtrument, which throws the image of an opaque object on a grey glaſs.

After the lucernal microſcope, Mr. Adams deſcribes Cuffe's double microſcope; two others, on the ſame principles, improved by the Author; Culpepper's microſcope; an improved ſolar microſcope for opaque and tranſparent objects; another for tranſparent objects only; Wilſon's ſingle microſcope, another improved, another for opaque objects; Ellis's aquatic, Lyonet's anatomical, and Withering's botanical microſcopes. The chapter cloſes with the deſcription of a portable inſtrument, which is at once both a microſcope and teleſcope.

The fourth chapter contains ſome general inſtructions for uſing microſcopes, and preparing the objects. Theſe directions are compiled from the beſt writers on the ſubject, and interſperſed with many original remarks, eſpecially on finding, feeding, and preſerving polypes, and procuring the *animalcula infuſoria*.

The fifth chapter contains the elements of entomology, chiefly compiled from Fabricius' *Philoſophia entomologica*, Reaumur, De Geer, and other approved writers. Mr. Adams minutely deſcribes the metamorphoſis of inſects in general, and illuſtrates his aſſertions with many intereſting particulars. The economy of ſeveral tribes of inſects is alſo largely treated. In a word, the naturaliſt will here meet with a pleaſing variety of curious facts, which are diſperſed through many voluminous works. We ſhould have been happy to have found any thing very new in this valuable collection, which might have been ſelected for the entertainment of our Readers. Novelty, however, or rather the deſcribing new diſcoveries, ſeems not to have been ſo much the deſign of the Author, as the collecting and bringing into a proper compaſs, the obſervations and diſcoveries that have been made before him. In the execution of this office, he hath acquitted himſelf well; and the peruſal of the book will convince the reader that Mr, Adams's labours have been great, and that his acquaintance with all the beſt writers on the ſubject is extenſive.

In the next chapter, Mr. Adams gives the anatomy of a caterpillar, from Mr. Lyonet, and of the parts of ſeveral other inſects, viz. the *Lepas Anatifera*, the ſting of a bee, and the wings and eyes of various inſects; and he deſcribes many other microſcopic objects.

The ſeventh chapter contains the (we had almoſt ſaid *complete*) natural hiſtory of the *Hydra*, or freſh-water polype. The various properties and ſingular appearances of the different ſpecies of Hydra are brought into one view, and the progreſs of the diſcoveries made by Trembley, Baker, Bonnet, Reaumur, Buffon, and Folkes, are traced with caution and accuracy; and the facts aſſerted by theſe gentlemen, to whoſe aſſiduity and obſervations we are indebted for the knowledge of the nature and economy of this genus of animals, are confirmed by accumulated evidence. Mr. Adams deſcribes ſeven ſpecies of the HYDRA, viz. *viridis*, *fuſca*, *griſea*, *pallens*, *hydatula*, *ſtentorea*, and *ſocialis*; nine of the VORTICELLA, viz. *anaſtatica*, *pyraria*, *cratægaria*, *opercularia*, *umbellaria*, *berberina*, *digitalis*, *convallaria*, and *urceolaris*; and the *Tubularia campanulata*.

The natural hiſtory of the *animalcula infuſoria* forms the ſubject of the next chapter. By *animalculum* Mr. Adams underſtands all thoſe animals which are altogether inviſible to the naked eye. We here enter the confines of a new world, the *mundus inviſibilis*, inhabited by numerous ſpecies of animals, which from their minuteneſs muſt have remained unknown, without the aid of microſcopes. Who can ſay how many of theſe inviſibles there may be? They are diſcernable of all ſizes, from thoſe which are barely ſeen with the naked eye, to thoſe which reſiſt the action of the microſcope, and appear like moving points, even when viewed with inſtruments of the greateſt magnifying power. May not others exiſt as ſmall in compariſon to theſe, as theſe are to elephants?

After much reaſoning on the ſubject, Mr. Adams examines the opinions of Buffon, Needham, and Munkhauſen; and refutes their hypotheſes with ingenuity. This part of the work appears unneceſſary, ſince the ſuppoſitions of theſe gentlemen were diſcredited by Bonnet, De Sauſſure, Baker, Wriſberg, Spalanzani, Haller, and many others, and eſpecially by Ellis, who, under the direction and at the requeſt of Linné, made a long ſeries of obſervations on the infuſion of muſhrooms; and the facts thence reſulting were a full refutation of Needham's, Munkhauſen's, and Buffon's *organic particles*.

Mr. Adams proceeds to deſcribe the individuals of the *mundus inviſibilis*; he follows the arrangement of Muller, and gives the diſcriminating characters which that laborious naturaliſt has adopted; abridging, enlarging, or altering the deſcriptions, ſo as to render them in ſome inſtances more exact, in others leſs tedious, and on the whole more intereſting to the reader. The animals here deſcribed are in number 379. Moſt of the deſcriptions are accompanied with drawings, exhibiting the animal in different poſitions and circumſtances. Mr. Adams gives a more particular account of thoſe animals that moſt frequently occur, than of thoſe which are uncommon; in doing which he moſt certainly aſſiſts the tyro in this branch of natural hiſtory: but the adept in ſcience would, doubtleſs, have been more gratified had the Author enlarged his deſcriptions of the rare animals, and given ample directions where they were to be procured. The eels in paſte and blighted corn, have been obſerved by various authors: they are, undoubtedly, curious animals, and have given riſe to many ſpeculations and theories among naturaliſts. Mr. Adams has therefore juſtly extended his account of them. One of the moſt remarkable properties of this animal is, in the Author's opinion, its revivification, or the faculty of receiving again the powers of life, after having loſt them for a conſiderable time, even after having been dried for ſeveral years. This property, we believe, is not ſingular, being common to other ſpecies of worms;—perhaps the Hydra may poſſeſs the ſame faculty. We know not that any experiments have been made to aſcertain the fact in this wonderful genus of animals; it ſurely merits the attention of the obſerver. It may be objected, that obſervations of this kind do not apparently tend to any important purpoſe.

We may not, at preſent, perhaps, know to what uſes they may be applied; but as the advancement of the ſtudy of nature depends wholly on phenomena, an accumulation of facts muſt neceſſarily form the baſis of every true ſyſtem.

The ninth chapter is on the organization and conſtruction of timber. This ſubject opens to the naturaliſt an extenſive field of obſervation. Malphigi, Grew, Duhamel, Hill, Bonnet, and De Sauſſure, have been Mr. Adams's predeceſſors in this branch of natural hiſtory. The rude ſtate of the inſtruments uſed by ſome of theſe gentlemen, in their examination of objects, renders a repetition of their obſervations abſolutely neceſſary. It muſt be acknowledged that they have made great progreſs, but much remains to be done, before the theory of vegetation can be firmly eſtabliſhed. Though Mr. Adams has followed Sir John Hill's ſyſtem; yet he examines the opinions of Grew, Duhamel, and other writers. We do not find that he hath mentioned the Linnæan hypotheſis of the *prolepſis plantarum.* Microſcopic obſervations are much wanted to ſupport that ingenious ſuppoſition. It certainly explains the phenomena of vegetation better than any other hypotheſis, and, on that account, demands the ſerious attention of the minute obſerver.

The laſt chapter is on the cryſtallization of ſalts, as ſeen by the microſcope, and the manner of preparing different objects.

We have endeavoured to give our Readers the contents of this valuable work, which we doubt not will be read with pleaſure by the naturaliſt, and with inſtruction by thoſe who are leſs acquainted with the ſubject. Mr. Adams has not, it is true, given a complete ſyſtem of optics, but he has given an admirable practical treatiſe on the microſcope, and microſcopic objects. The plates illuſtrating the ſeveral parts of the apparatus, convey juſt ideas of the inſtruments; and the numerous figures of the objects, which are accurate repreſentations of nature, fully ſhew the great pains beſtowed by the Author in examining the minute parts of the creation. It is impoſſible to view theſe beautiful objects, without contemplating, and reflecting with aſtoniſhment, on the power and wiſdom of the Creator; and ſuch reflections Mr. Adams frequently introduces, with great propriety, and with very natural effect.

In a word, this publication will not only be acceptable, but uſeful to all who amuſe themſelves with microſcopic obſervations, as well as to thoſe who wiſh to increaſe that knowledge of the inviſible world, which the powers of human inveſtigation have already attained.

ART. XII. *Memoirs of Henry Maſers de la Tude*, during a Confinement of thirty-five Years in the State-priſons of France. Of the Means he uſed to eſcape from the Baſtille, and twice from the Dungeon of Vincennes, with the Conſequences of thoſe Events, Written by himſelf. 12mo. 2s. ſewed. Robſon, &c. 1787.

M. De la Tude informs us, that he was committed to the *Baſtille*, in the year 1749, at the inſtance of the Marchioneſs de Pompadour, whom he had inconſiderately, and with no ill-meaning, offended. The manner in which he effected his eſcape from the higheſt of its towers, and which is detailed in the preſent volume, is ſuch as greatly ſtaggers our belief: but if the narrative be indeed authentic (as we imagine it is, notwithſtanding the great improbability of many of its circumſtances), his ſufferings may well have impelled him, as they did, to the moſt hazardous and daring attempts. As he was impriſoned by virtue of *lettres de cachet*, and as theſe inſtruments of arbitrary power are, with juſt abhorrence, reprobated by our countrymen, we will extract the *Editor*'s (it is not the Author's) argument *in favour of them:* according to which, they have their foundation in reaſon, and a *love of juſtice*; and it is only the *abuſe* of them which we ought to condemn *:

'In a conſtitution like that of France, *lettres de cachet* may, and do, ſerve to prevent the ſerious conſequences with which an infraction of ſome of the penal laws are attended. Whole families are diſhonoured, for ſeveral generations, by the profligacy of any member of them, when conviction and legal puniſhment ſtops his wicked career, A Frenchman, guilty of a high crime or miſdemeanor, and puniſhed for it, deſtroys his family, its collateral branches, even in honour and profeſſion, and renders his near relations incapable of holding any employ under the Crown: ſo that his father, brothers, uncles, &c. ſuffer more than himſelf, and remain living monuments of the infamy of an unprincipled wretch, who has been ſnatched from among them by the unerring hand of juſtice,

'Were it not from a natural effort to prevent the innocent from ſuffering with the guilty, *lettres de cachet* would ſeldom be made uſe of. It is publicly known, that the reigning monarch is a great lover of juſtice; and that, ſenſible of the unlimited power with which he is inveſted, he is ever on his guard againſt the inſinuations of men immediately about his perſon, leſt, by an imprudent attention to their requeſts, he ſhould be ſurpriſed into acts of authority, which, upon mature deliberation, might appear to have been unneceſſary.

---

* A very reſpectable writer informs us, that the *Baſtille* is by no means ſo terrible at the preſent day as in former times; and that the number of priſoners has not, of late years, amounted, at any one time, to more than nine or ten perſons. The expences neceſſarily attending this State-priſon are, however, ſo very conſiderable (not leſs, according to ſome accounts, than twenty-five thouſand pounds ſterling *per annum*), that it will probably be ſoon annihilated.

Several recent occurrences may be adduced in proof of this aſſertion; particularly his Majeſty's repeated refuſal to ſign *lettres de cachet*, filled up with the names of perſons who were inimical to the deſigns of the miniſter of the day. But the ſame juſtice which reſtrains the King on like occaſions, is the cauſe of his compliance on others: if a father of a family, who has a reprobate ſon, whoſe conduct gives reaſonable ſuppoſitions that he may, very probably, commit ſome act which will bring him within the reach of the penal laws, makes an application to Government, communicates his fears, and furniſhes authentic documents, which prove the reaſonableneſs of his inquietude, it is then that a *lettre de cachet* becomes a ſalutary remedy in the hands of the chief magiſtrate, againſt the diſhonour which might otherwiſe be brought upon the innocent, by confounding them with the guilty.

'An order is iſſued, and the perſon complained of is puniſhed by a temporary deprivation of that liberty which he ſhewed every diſpoſition to abuſe. He is confined in ſome fortreſs, and treated, in every reſpect, according to the rank he held in ſociety. Reflection ſucceeds to diſorderly behaviour; and he is ſoon conſcious of the humane interference of power, which, if he knows how to profit by experience, ſaves him from deſtruction, and his family from diſgrace. When the father, or relation, who ſolicited the *lettre de cachet*, has reaſon to think that the young man is convinced of the errors of his paſt life, a ſimple application to the Sovereign is ſufficient to obtain him his liberty; he is then reſtored to his friends, and re-enters ſociety, without ſo much as a bluſh on account of the correction he has received from the lenient hand of juſtice, which, in theſe caſes, is ever tempered with the greateſt moderation, becauſe it is excited againſt the culprit by paternal affection, added to a jealous ſentiment of honour on behalf of himſelf, as well as of thoſe to whom he is allied. It happens, for the moſt part, that he becomes a good ſubject, is of ſervice to his country, and reſpected by his fellow-citizens: whereas, had he been permitted to continue his vitious career, he might have finiſhed it on a ſcaffold, and have left daggers in the boſom of the innocent, whoſe only crime would have been, to have had ſuch a wretch for a relation.'

Allowing all this in favour of *lettres de cachet*, ſtill it may be urged, their being ſo liable to abuſe, is ſufficient to overturn the foregoing apology for them. The caſe of M. de la Tude is a ſtriking inſtance of the horrid effects of ſuch acts of deſpotiſm: an indiſcreet youth, we ſee, has only to offend, through mere inadvertence, the vengeful concubine of a King, and he is liable to ſuffer all the terrible conſequences of a *thirty-five* years cruel confinement in a ſtate-priſon: at the end of which, his only conſolation may be, to cry out, with the wretched Author of theſe memoirs, 'I can hardly perſuade myſelf that I yet belong to human nature; for—my mind having loſt all idea of happineſs, comprehends nothing but the excruciating torments which it yet experiences.' p. 24.—Briton! be thankful that thy country is yet a ſtranger to the *accommodations* of *lettres de cachet*.

ART. XIII. *The Statutes at Large*, from *Magna Charta* to the 25th of Geo. III. incluſive, with a copious Index, and an Appendix conſiſting of obſolete and curious Acts, ſome of which were never before printed. By Owen Ruffhead, Eſq. A new Edition, reviſed, corrected, and continued; by Charles Runnington, Eſq. Barriſter at Law. 4to. 10 Vols. 10l. 10s. Boards. By the King's Printers. Sold by Cadell, &c.

THE great multiplicity of our Statutes has long been a ſubject of complaint, and many plans have been propoſed, by learned and ſpeculative men, to remedy this growing evil, by ſubmitting them to a complete *reviſion*, and extracting from the heterogeneous maſs, an uniform and conſiſtent code.

So long ago as the reign of James the Firſt, when the Statutes were not a tenth part ſo voluminous as they are at preſent, an intimation, on this ſubject, came from the Throne itſelf, to the two Houſes of Parliament, for the above-mentioned purpoſe; and ſimilar propoſals have, from time to time, been made, in the ſame view, ſome by public, and others by private recommendation.

Mr. Serjeant Runnington is of opinion, that 'a Commiſſion, formed of profeſſional characters, *not* in Parliament, might, by moderate attention, and ſteady perſeverance, reviſe and reform our Statute-book, in the courſe of a very ſhort time.'—It is not very likely, that the Houſe of Commons would conſent to delegate ſo important a truſt to any individuals, not of their own body; and we are convinced, that the learned Serjeant, if he were in Parliament, would change his opinion. But whether, after all, ſuch a reformation and reduction of the Statutes would be attended with every beneficial conſequence expected from it, may be ſeriouſly queſtioned. This point has been diſcuſſed, with ability, by the late Dr. Ruffhead, in the Preface to *his* edition *; and Mr. Serjeant Runnington, though he differs from his learned and ingenious predeceſſor in his concluſions, has yet followed his example, in retaining many Statutes which are now obſolete, but which throw light on the inſtitutions of former times, and contribute to illuſtrate our national hiſtory.

In this edition, local acts, and ſuch as are intereſting only to a ſmall part of the community, are, with propriety, omitted; the Editor retaining only the title and number of the chapter. Under this claſs are comprehended the Paving Acts, and Acts for building Bridges, making Incloſures, &c. together with the numerous Acts for the recovery of ſmall debts, except thoſe that relate to the metropolis.

---

* Dr. Ruffhead's very valuable arrangement of the Statutes was particularly reviewed in our xxviiith vol. p. 61, *et ſeq.*

The rules which the learned Editor has preſcribed to himſelf, in the other parts of his undertaking, are mentioned in the following terms:

'References to reported caſes are of conſequence in a work of this deſcription; and though this be "the proper toil of artleſs induſtry," yet it requires a diligent perſeverance to accompliſh it. The many references with which it abounds, have, for the moſt part, been carefully examined; thoſe which did not apply the Editor has rejected, retaining only ſuch as were appoſite; ſupplying at the ſame time the many additional ones (with ſome occaſional notes), which the various Deciſions ſince the publication of Mr. *Ruffhead's* laſt edition rendered abſolutely neceſſary. Authorities may nevertheleſs ſometimes ſeem to have been accumulated without neceſſity; and perhaps ſome will be found, which might without loſs have been thrown aſide. As to the references to the different Acts on the ſame ſubject, every care has been taken to correct the errors, and ſupply the defects, of former editions. The operation of the Acts referred to, is in general ſpecified, by diſcriminating whether they repeal, or revive, continue, enforce, or explain the Act under conſideration. Where the Statute referred to, contains matter relative to ſubjects of a different nature, the Reader is directed to the very ſection which regards the object of inquiry; in addition to which, particular attention has been paid, to place the Act referred to, immediately oppoſite to the clauſe affected by the reference. In regard to thoſe Acts, which, when taken together, form one regular, though particular, code,—as the Exciſe, Cuſtoms, Bankrupt Laws, &c.—the Editor has expunged "the many thouſand new references" with which Mr. *Ruffhead* had burthened his laſt edition; referring the Reader generally to the ſubject matter in the Index. By this mean, the whole ſyſtem is embraced in one regular comprehenſive view. The Reader contemplates with certainty the various alterations which the ſubject has undergone at different periods; and thus the fatigue and difficulty of a tedious and an intricate reſearch are obviated, and the Reader more readily conducted to the true conſtruction of the Act under his conſideration.'

The Index to the Statutes, corrected and enlarged by Mr. Runnington, forms a valuable part of the preſent edition, and gives it a decided preference over all others that have yet appeared. It includes the various acts, down to the 25th year of the preſent King. Among the heads which have received the moſt conſiderable additions, are, *Certiorari*, *Coſts*, *Cuſtoms*, *Damages*, *Exciſe*, *Exchequer*, *Felony*, *General Iſſue*, *Scotland*, *Seamen*, *Ships*, and *Stamps*.

Our learned Editor makes a proper apology for the length of time employed in the publication, and which, he obſerves, was 'in ſome meaſure owing to certain profeſſional avocations, to which he was bounden to attend.'—When, however, the nature of the work is duly conſidered, ſuch an apology will be deemed the leſs neceſſary, becauſe, from too much precipitancy, many errors and inaccuracies might have enſued, which aſſiduity and caution, joined with frequent opportunities for re-examination and reviſal, muſt neceſſarily detect and prevent.

ART. XIV.

FOREIGN LITERATURE.

I. *Déſenſe de l'Hygrometre a Cheveu:* i. e. Defence of the Hair Hygrometer; in Continuation of the *Eſſays on Hygrometry.* By M. de Sauſſure, Emeritus Profeſſor of Philoſophy, Member of the Royal Academy of Sciences at Stockholm, &c. &c. 4to. pp. 60. Geneva. 1788.

IN our review of M. de Luc's *Thoughts on Meteorology*[*], we gave an account of his new hygrometer, and of the irregularities which he imputes to M. de Sauſſure's. The latter gentleman has now retorted the charge, attributing the general diſagreement between the two inſtruments to irregularities in M. de Luc's; and aſſigning ſome aberrations of his own hygrometer, which could not have proceeded from that cauſe, to its having been out of order. He is ſomewhat warm, and it is natural to be ſo in defence of an inſtrument in which he had ſo implicitly confided, through a long ſeries of intricate and laborious reſearches, and on which he had built at laſt ſo grand and operoſe a fabric: but as Truth is the profeſſed object on both ſides, we truſt that the further diſcuſſion of this ſubject (for it cannot reſt as it is) will be carried on with the liberality that becomes her votaries, without prejudice, and without aſperity. In the mean time, we ſhall ſtate, as conciſely as we can, the principal allegations of both parties, without preſuming to interpoſe any opinion of our own, in points which rigorous experiments alone can decide.

As M. de Sauſſure's hygrometer does not well admit of being put into water, for marking the term of *extreme humidity*, he takes that term from air loaded with as much moiſture as it can receive, by confining it over water under a glaſs bell, wetted on the inſide.—M. De Luc had objected, that the apparent humidity of the air is variable with the heat, inſomuch that the vapour of *boiling* water produces rather dryneſs than moiſture in bodies expoſed to it; and that though M. De Sauſſure's hygrometer could not diſcover the variations of humidity under the bell, his own ſhewed them to be very conſiderable.—To this it is anſwered, that theſe variations of M. de L.'s were owing to a fault of its own (which will be noticed hereafter); that while the bell is kept wet within, the air will always be ſaturated, and any true hygrometer will remain at the ſame point, whatever the variation of heat may be; that the moment the hygrometer comes again to that point, whether in open or confined air, thin plates of glaſs, placed at the ſide of it, will begin to appear dewy, a proof of the *ſaturation* of the air; that it is only in very hot and very dry tubes that the vapour of boiling water is dry, and that pulſe, &c. cooked in this vapour [ſurely not in the *vapour*, but in the *ſteam* or *decompoſed* vapour], become tender, and not dry.

---

[*] See Monthly Review, vols. lxxvi. p. 312, and lxxvii. p. 116.

To *hairs*, uſed by M. de Sauſſure as hygrometric materials, and to vegetable and animal ſubſtances in general, taken in the longitudinal direction of the fibres, M. de Luc objected, that their extenſion by moiſture is *irregular*; that when put into water, which, according to him, is the true fixed term of extreme humidity, they lengthen at firſt, and then ſhorten, or move backwards; that this *retrogradation* is variable, according as they had ſtood previouſly in a moiſt or dry air; that in all haſty tranſitions, in air itſelf, from moiſture to dryneſs, or from dryneſs to moiſture, they move by jerks, going at firſt beyond the point at which they ultimately fix.—M. de Sauſſure anſwers, that he had himſelf obſerved this irregularity on immerſion in water; and that he ſelects thoſe hairs which have it in the *loweſt* degree, not amounting to more than 1 or 2° of his ſcale; and that air ſaturated with moiſture is the propereſt term of extreme humidity, becauſe it is the humidity of *air* that the inſtrument is intended to meaſure. He acknowledges, however, that in conſequence of theſe irregularities, his point of extreme humidity appears now to be, not 100, but 98°.

Againſt M. de Luc's whalebone ſlips cut acroſs the grain, M. de S. alleges, that they contain a quantity of glutinous matter, in which, water produces an *indefinite* extenſion; and that, by the *continued* introduction of water, they would be extended more and more, without limitation, if they were not held together by the tranſverſe filaments which connect the longitudinal ones; but that theſe filaments are lax enough to admit of being extended beyond the point to which they would be carried by their hygrometric affinity with watery vapour. He ſays, the true point of extreme humidity on this hygrometer is but 80 or 81°; and that all the degrees thence to 100 are produced by water thus depoſited in ſubſtance in the glutinous matter; that in ſuch circumſtances, an increaſe of heat may produce an appearance of dryneſs, by diſſipating this ſurplus water, though the moiſture of the air continues the ſame; and that irregularities, ariſing from this cauſe, are apparent in the experiments made by M. de L. himſelf. This objection would be of more weight, if it were *only* in water that the whalebone ſlip is lengthened to 100; but when it receives nearly the ſame extenſion in a moiſt but tranſparent atmoſphere, which depoſits no dew, we cannot ſee by what other power than that of hygrometric affinity the water is in this caſe abſorbed from the air.

We ſhall only obſerve further on this ſubject, that if M. de Luc's hygrometer be fallacious, he does not appear to have placed much confidence in its accuracy, we mean in its indicating the *real* degrees of humidity exiſting at different times in the atmoſphere: of that he expreſſes his doubts, which are certainly well founded, and as applicable to other hygrometers as to his. Even the expanſion of fluids by heat is not in all caſes uniform, or proportional to the augmentations of heat; and it is much leſs likely that *organic* bodies ſhould be uniformly dilated by uniform increments of any dilating cauſe, unleſs the longitudinal and tranſverſe fibres were *equally* dilatable, ſo that their inclination to one another, and conſequently the figures of the meſhes, or interſtices between them, might remain invariably the ſame.

M. de Sauſſure has made ſome ſtrictures alſo on M. de Luc's *theory*; but as they are merely perſonal, we ſhall only ſay, that if, as he alleges, the latter has found correſpondences which do not exiſt between his preſent ſentiments and thoſe advanced in his former works, M. de S. has done the ſame with reſpect to their two ſyſtems; for he affirms that M. de L.'s ſyſtem is no other than his own! As well may it be ſaid, that M. de Sauſſure's is no other than that of Dr. Hamilton, which was publiſhed in the Philoſophical Tranſactions more than twenty years ago.

The Author concludes this publication with animadverſions on two other hygrometers lately propoſed in Italy, which their authors have endeavoured to recommend at the expence of his; one of them conſiſts of a gooſe-quill filled with quickſilver, the other of a ſlip of goldbeater's ſkin; but neither the inſtruments themſelves, nor the objections on either ſide, merit our particular notice.

II. *Le Plan de Dieu envers les Hommes, tel qu'il l'a manifeſté dans la Nature et la Grace.* i. e. The Plan of God, with regard to Man, as manifeſted in the Religion of Nature, and in the Goſpel Diſpenſation. By Ferdinand Olivier Petitpierre, formerly Paſtor of *La Chaux de Fonds*. 8vo. Vol. I. Hamburgh. 1786.

The eternity of future puniſhments, is a doctrine which can have no foundation, but in the moſt expreſs declarations of ſcripture. Whether the texts, which are ſuppoſed to aſſert it, ought to be underſtood in a literal and abſolute ſenſe, is a queſtion into which we ſhall not enter. It is ſufficient to obſerve, that the zeal with which this opinion has been maintained as a doctrine of the Goſpel, and the odium which, by v, has been caſt on thoſe who have endeavoured to modify it, has often given riſe to ſtrong prejudices againſt a religion, with which this tenet was ſuppoſed to be thus inſeparably connected.

Many pious and learned men, however, whoſe attachment to Chriſtianity could not be doubted, have thought that this doctrine was not leſs inconſiſtent with the deſign and tenor of the Goſpel revelation, than with every rational idea of the Divine attributes. Hence they have ſuppoſed that the puniſhment of the wicked, in a future ſtate, will have a term, and, by correcting their vicious inclinations and evil habits, effect their entire reformation, ſo that, in the event, it will be productive of their final happineſs. This is the opinion maintained by our benevolent Author, who having been perſecuted on this account by his *charitable* brethren in Switzerland, ſought an aſylum in London, where he reſided ſeveral years, beloved and reſpected by all who had an opportunity of knowing him. After having by induſtry and frugality procured a competence, he was reſolved to employ the leiſure Providence afforded him, in compoſing this work upon the plan of God; performing thus what he deemed his duty, in the only manner his circumſtances would permit.

The plan of God, M. PETITPIERRE thinks, is clearly expreſſed in 1 Tim. ii. 4. which he has adopted for his motto, where it is ſaid, *God our Saviour will have all men to be ſaved, and to come to the knowledge of the truth.* The former clauſe of this paſſage points out their final deſtination; the latter, the means by which they are to be conducted to it. To explain this *plan* is the deſign of his work, which is divided into four Parts; the firſt, which is contained in the volume before us, treats of the *infinite goodneſs* of God; the ſecond will be devoted to the conſideration of the *animal* and *ſpiritual* nature of man: in the third Part, the author propoſes to treat of the ſalvation of all men, and of that knowledge of the truth, which is neceſſary in order to be ſaved; and, in the *fourth*, to conſider the manifeſtation of truth, in the diſpenſation of nature, and in that of grace.

In the firſt chapter of the preſent volume, the Author defines the infinite goodneſs of God to be, *his invariable inclination, eternally, to communicate all poſſible good to all his creatures.* This definition, he obſerves, includes its nature, its effect, its duration, and its object; he briefly explains each of theſe particulars; and adds, that, though every creature, that is ſenſible of good and evil, muſt be an object of infinite goodneſs, yet it is only with reſpect to man, that he here propoſes to conſider it.

In the ſecond chapter, M. Petitpierre conſiders the proofs of the infinite goodneſs of God. Theſe are of two kinds, the one derived from reaſon, the other from ſcripture. This part of his work is an admirable inſtance of philoſophical preciſion, united with the utmoſt perſpicuity and ſimplicity. His deduction of the Divine perfections, from the *neceſſary exiſtence* of the Deity, is a maſterly piece of metaphyſical reaſoning, carried on, and expreſſed, in a manner ſo eaſy and natural, that it is rendered level to almoſt every capacity.

The third chapter contains inferences, or conſequences, deduced from the infinite goodneſs of God: theſe are divided into two claſſes, as they relate either to the theory, or the practice of religion.

The firſt of theſe inferences is, that *infinite goodneſs muſt be incomprehenſible to finite intelligences*; by which is meant, not that it is obſcure or unintelligible; not that we are incapable of forming diſtinct and juſt ideas of it; not that we cannot comprehend by the moſt ſatisfactory evidence that God is infinitely good; but that this attribute is inexhauſtible, and can never be fully comprehended in all its extent and energy.

The ſecond inference is, *that it is abſolutely impoſſible that there ſhould be any thing in God inconſiſtent with infinite goodneſs*. Here our Author examines, at large, the ſeveral attributes aſcribed to the Deity in ſcripture; he explains the paſſages in which they are mentioned, and ſhews their perfect harmony with each other, and with God's goodneſs, if rightly underſtood. In this examination, we meet with abundance of juſt criticiſm, founded on a cloſe attention to the ſcope and tenor of revelation in general, and to the particular deſign of the paſſages adduced.

The third inference is, that *whatever God does, muſt be the reſult of his infinite goodneſs*; and that nothing can poſſibly happen to any individual creature, throughout the univerſe, which will not be productive of the greateſt poſſible good to that creature. The objection drawn from the exiſtence of moral evil, is there judiciouſly obviated by obſerving, that holineſs, or the moral perfection of the will, muſt be the reſult of a degree of underſtanding and knowledge, which muſt be gradually acquired by the exerciſe and improvement of our faculties; that till this is attained, the will muſt ſometimes err; and thus *moral*, together with *natural* evil, which may be conſidered as a remedy neceſſary to its cure, muſt inevitably take place in man. Should it ſtill be aſked, why God did not create us as perfect in holineſs as we ſhall one day be in heaven? he acknowleges, that to give a ſatisfactory anſwer, would require a much more intimate knowledge of human nature than we can at preſent attain. But that God, in creating the world, has not excluded moral and natural evil, is a fact, and we need nothing further to convince us that its admiſſion into the ſyſtem of the univerſe was inevitable.

The ſecond ſection of this chapter concludes the volume with inferences of a practical nature: theſe are ſuch as obviouſly ariſe from the doctrine here inculcated, and recommend the moſt ...le and rational ſentiments of love to God and benevo-

lence

[illegible] to man, manifeſted in all the various branches of piety and virtue.

Such are the outlines of this excellent work; from which we make no extracts, being informed that an Engliſh tranſlation of it is now in the preſs. A regard for the intereſts of genuine religion prompts us to recommend it to the attention of the Public, as we have never ſeen Chriſtianity ſo ably cleared from the rubbiſh with which certain theologians have ſo wretchedly encumbered it, nor the *glorious Goſpel of God* repreſented in a more rational, amiable, and enlarged point of view.

The Author's manner is entirely his own, and is peculiarly adapted to his ſubject: his order is luminous, and his expreſſion remarkably clear and plain; negligent of the artificial beauties of ſtyle, he is more ſolicitous about the juſtneſs of his ideas, than the arrangement of his periods. The whole appears to be the reſult of long and cloſe meditation; it bears evident marks of the utmoſt ſimplicity and integrity of mind, of the moſt fervent, yet benevolent zeal for the honour of God, and of that calm and cheerful fortitude, which ſuch ſublime ideas of religion naturally tend to inſpire.

MONTHLY CATALOGUE,

For MARCH, 1788.

POETRY.

Art. 15. *A Trip to Parnaſſus*; or, the Judgment of Apollo on Dramatic Authors and Performers. A Poem. 4to. 2s. Bew, &c. 1788.

THE plan of the "Seſſion of the Poets," by Sir John Suckling, hath been adopted by many of the ſons of Apollo, with various ſucceſs, from Rocheſter and Mulgrave, down to the author of the "Children of Theſpis," and the fair writer of this *poetical dream*: who is not the leaſt ſucceſsful of Suckling's imitators; and is a much better verſifier than was Sir John,—though Congreve ſtyled him *natural and eaſy*.—In appreciating the reſpective merits of our preſent race of dramatic authors, and actors, ſhe is careful to throw out no reflection on private characters; but, as public performers, whether in the cloſet or *on the boards*, ſhe conſiders them as proper objects of critical inveſtigation.—As a ſpecimen of her *judgment*, as well as of her poetic ſtyle, we have ſelected her opinion of an amiable and promiſing young actreſs:

'Next BRUNTON, ſweet maid, who ſo eaſily caught
The leſſons which Theſpis and Nature have taught;
Whoſe action, ſo chaſte, ſo untainted by art,
Awakens the feelings, and ſpeaks to the heart.
"Oh! ſhame, (ſaid APOLLO) oh! ſhame on the town,
For neglecting this flower (he ſpoke with a frown).

This fair bud of genius, if rear'd by their hand,
In the ſunſhine of favour would ſweetly expand;
But chill'd by neglect, it will ſhrink from the eye,
Hide its ſweets in the deſart, and languiſhing die.
But go, lovely girl, from the world hide your charms,
Till the gay fickle Town woo you back to their arms:
There ſtudy the drama, with care read each page,
And your genius ſhall gather freſh ſtrength with your age;
I will ever attend you, your ſtudies direct,
Improve ev'ry beauty, point out each defect;
Then return with new vigour, the Town ſhall adore,
And wonder they ſaw not your merits before.
So Sol the damp miſts which at morn hide his face,
Ere noon will diſpel by the ſtrength of his rays,
And though riſing in clouds, he will ſet in a blaze."

Art 16. *Mont Blanc:* An irregular Lyric Poem. By the Rev. Thomas Sedgwick Whalley, Author of *Edwy and Edilda* *, &c. 4to. 3s. Baldwin, &c. 1788.

In our laſt Appendix, we gave, from M. de Sauſſure, an ample account of Mont Blanc. Mr. Whalley's poetical deſcription of the ſame *Giant of the Earth*, appears to have been drawn from his own perſonal ſurvey of this immenſe and grand object, ſomewhat aided by M. Bourrit's obſervations.

The poem, like its ſublime ſubject, is wild, and *irregular*, as it profeſſes to be; but, generally, well ſuſtained by the genius and fancy of the Author: and the notes will contribute not a little to increaſe the Reader's entertainment.

We ſometimes meet with incongruous metaphors, as 'vapours, drinking brilliance from the fount of day,' p. 10. 'The orbit of the eagle's radiant eye drinks new fire from the fount of light,' p. 24. 'The ſummer breeze *ſhakes the poſition* of the icy pinnacles,' p. 26. With ſome others.

But, notwithſtanding the ſlight imperfections which a critical eye may diſcern in Mr. Whalley's performance, the poem has conſiderable merit.—It would be difficult to give an extract from a compoſition ſo ſingular in its nature, and ſo various in its parts, without injury to it *as a whole.* We ſhall, therefore, only add our thanks to the ingenious Author, for the pleaſure we have received in the peruſal of his animated and (in general) harmonious performance.

Art. 17. *Edward*; or the Curate. A Poem; in Three Cantos. By the Rev. S. Hoole, A.M. 4to. 3s. Dodſley. 1787.

This poem may afford pleaſure to thoſe of our Readers who love a melancholy tale, delivered in eaſy verſe. Mr. Hoole has imitated the ſimplicity of Spenſer, without adopting his obſolete phraſeology, or forgetting the harmony and elegance which modern poetry demands. After the example of Milton, in the beginning of the 3d book of his Paradiſe Loſt, he has introduced his ſubject with an affecting reference to his own misfortune, *a defect of ſight*, to conſole himſelf under which he appears to have undertaken this poetical detail of Edward's woes:

---

* For our account of Edwy and Edilda, ſee Rev. vol. lxi. p. 76; and for a poem, to Mrs. Siddons, lxviii. p. 185.

'And thou whoſe verſe a brother's woes would tell,
With gratitude ſurvey thy better ſtate;
From thy faint heart thoſe reſtleſs thoughts expel,
Which oft have led thee to deplore thy fate;
Thy nerves of ſight in early youth decayed
Beyond the power of medicine to reſtore,
Lent to thy willing ſearch a feeble aid,
Juſt ſhewed fair learning's book, and bad thee read no more.'

But if Mr. Hoole's *nerves of ſight be decayed,* the faculties of his mind are ſtrong and vigorous, and he appears to poſſeſs a power not only of amuſing himſelf, but alſo of entertaining others.

Art. 18. *Jekyll:* a Political Eclogue. 4to. 1s. 6d. Debrett. 1788.

On the death of Alderman Townſhend, which happened in the courſe of the laſt ſummer, Mr. Jekyll ſucceeded to the vacant ſeat in Parliament for the borough of Calne in Wiltſhire, where it is ſuppoſed that a noble Marquis has conſiderable influence. By daring to repreſent a body of electors, who have a right to ſend their deputy to the great council of the nation, it ſeems that he, who never gave umbrage before, is now guilty of a high crime and miſdemeanor. To place him and his patron in a ridiculous light, is the ſcope of this poem. To wait till Mr. Jekyll had taken a decided part in the Houſe of Commons, would have been an act of forbearance, to which the impatient ſpirits of the time would not ſubmit. A laugh was to be raiſed as ſoon as poſſible, in order to prepare the new member for *the miſeries of a maiden ſpeech.*

In point of compoſition, it muſt be allowed, that this political ſquib has ſomewhat higher than *every-day* merit: but we think it has met with more than its due meaſure of praiſe. To him, who writes for a party, the caſe is not uncommon; and the party, which at preſent tries all its efforts, ſeems to underſtand the art of puffing, beyond any that we remember in this country. To the *Rolliad,* and the *Probationary Odes,* nothing muſt be compared. A knot of critics and minor poets clubbed their talents to produce thoſe wonderful pieces, and the authors are determined to crown themſelves with laurel. All genius is centered with them: they are a faction in poetry, as well as politics. The editor of Bellendenus writes better Latin than Cicero; and Prior is ſurpaſſed by every ſcribbler of a tale or a ballad. We do not find that the miniſtry have as yet formed a board of poetaſters. Should they be driven by ſelf-defence to adopt the meaſure, we ſhall have a nation of libellers: *Bella per Æmathios pluſquam civilia campos.* The poetical war is waged, at preſent, by one ſide only. With the ſmall ſhot of Odes, Paſtorals, and Elegies, they have peppered their adverſaries for ſome time paſt; but their powder is of the ſort complained of in the laſt war; it ſpends its force in a little time, and never carries home to the enemy.

We have ſaid that the lampoon, now before us, has its degree of merit: the ſalt is ſometimes Attic: we have here and there a ſprightly thought; the verſification is always ſmooth, and now and then riſes to vigour. The honour of this production is now generally given to a perſon of rank, deſervedly admired in the circle of his acquaintance for his agreeable qualities; but to us it ſeems a piece of Moſaic work, inlaid by different hands. It puts us in mind of the old batchelor's child in the play: "It has the air, and turn, and manner of Lord —— : when the devil and the politician knows, it is a little compound of a whole junto of wits." Mr. Jekyll, however, needs not die of his wounds: – as Dryden ſays,

> Half wits are fleas, ſo little and ſo light,
> We ſcarce ſhould know they live, but that they bite.

Art. 19. *In olentem Bellendeni Editorem Carmen Antamœbæum.* With an Epiſtle Dedicatory to the free Tranſlator of the celebrated Preface to Bellendenus. 4to. 1s. Bell.

An Engliſh preface to a copy of Latin verſes is not very common; but that is not the only unuſual exhibition diſplayed in this *Carmen Antamœbæum*: for it is ſtyled a *Cento*, though it has not the ſlighteſt pretenſions to the title. It is called a *Carmen*, though it has lines which defy *ſcanſion*. It is meaned to be Latin, though it offends againſt grammar. The Preface to Bellendenus is ſaid to be the production of a man, whoſe profeſſion obliges him to correct the errors of ſtupidity; to his care, therefore, we earneſtly recommend the Author of theſe lines, which may prevent future diſgrace in future publications. At preſent, the critical rod is not the only one, from the laſh of which he ought to receive the reward of his deſerts.

Art. 20. *The Parriad*, addreſſed to the Editor of Bellendene, upon his elegant, but illiberal Preface. By William Chapman, A. M. 4to. 1s. 6d. Bew. 1788.

There is a greater deficiency in the decency, than in the poetry of this attack on the Preface to Bellendenus. The charge, however, of want of argument, we do not think juſt; and we are certain, that it may be retorted very fairly on the preſent production of Mr. Chapman.

Art. 21. *Poetical Efforts.* By George Saville Carey. 12mo. 2s. Jameſon. 1787.

At page 33 of this collection of poems we meet with—'*An Ode by Apollo.*' Whether this piece be really written by Apollo, or not, we cannot take upon us to determine. It is certainly a very trifling performance for the *God of Song*; – but it might be compoſed when he was preparing for ſleep. In the ſuppoſition, therefore, that Mr. Carey's veracity is not to be queſtioned, and from a peruſal of his 'poetical efforts,' we muſt obſerve,—that he is not a little bold in trying his ſtrength with ſo powerful a deity: at the ſame time expreſſing our fears that ſhould he fall into the hands of any critical inhabitant of *Delphi*, who is leſs inclined to mercy than ourſelves, he may chance to undergo the puniſhment of Marſyas *, who was equally preſumptuous.

---

* He challenged Apollo in Muſic; and was *flayed* for his raſhneſs.

Art. 22. *Poetical Eſſays on Moral Subjects:* To which is added, A Winter-piece, in Proſe. By a Youth. 12mo. 1s. 6d. Buckland. 1787.

The pious ſpirit, and the good intention, of this young Writer, will not, we are afraid, atone for the want of fancy in his verſe, and of ſimplicity in his proſe. In the former, his muſe creeps as much too humbly, as ſhe ſoars too loftily in the latter.

Art. 23. *Poems, by Maria and Harriet Falconar.* 12mo. 3s. 6d. ſewed. Johnſon. 1788.

Theſe poetic buds* promiſe fair for a beautiful crop, when the full flowering ſeaſon arrives; if, in the mean time, they are neither nipped by the unkind blights, nor chilled by the cold ſeverity, of criticiſm. For the preſent, we are glad to ſee their growth and bloom encouraged by a very handſome ſubſcription.

Art. 24. *Ovid's Heroids; or Epiſtles from the Heroines of Antiquity.* Tranſlated into Engliſh Verſe, by James Ewen. 8vo. 6s. Dixwell. 1787.

This adventurer, in the arduous taſk of poetical tranſlation, profeſſes to have been early converſant with the writings of Pope: how much he improved his taſte by the ſtudy of ſo elegant a model, we leave the Reader to judge, by the following extract from the cloſe of Dido's Epiſtle to Æneas:

> 'O that Æneas could behold me write!
> His ſword lies in my lap while I indite;
> My trickling tears the naked ſword bedew;
> Which ſoon for tears ſhall *drink* blood's crimſon *hue.*
> How well your gift and my ſad fate agree!
> Cheaply you raiſe a monument for me.
> This weapon's not the firſt has pierc'd my heart;
> It feels the wound of cruel Cupid's dart.
> 'Ann, my dear Siſter, my dear Siſter Ann†,
> Privy to all my weakneſs for the man;
> When o'er my aſhes the laſt gifts you ſhed,
> Say not that me Sichæus e'er did wed:
> Inſtead of that inſcription o'er my grave,
> Let me for epitaph theſe verſes have:
> "Æneas both the cauſe and weapon found,
> "Dido's own hand urg'd home the fatal wound."

The tranſlation may perhaps be of ſome uſe to idle ſchool-boys in the lower forms, but what ſatisfaction can it afford to thoſe who are capable of admiring the beauties of Ovid?

Art. 25. *Poem* to the Rev. Meſſrs. Ramſay and Clarkſon, Granville Sharp, Eſq. Capt. Smith, and the reſpectable Society of Quakers, on their benevolent Exertions for the Suppreſſion of the Slave Trade. By J. N. Puddicombe, A. M. 4to. 1s. Richardſon, &c. 1788.

We ſhall rejoice to find that Mr. P. is a prophet, as well as a poet; for thus he predicts:

---

* The eldeſt of theſe Parnaſſian ſiſters is ſixteen, the other fourteen.

† Oh! Sophoniſba! Sophoniſba, oh!

'Ye perſecuted race, exulting raiſe
Your drooping heads, prepare for happier days;
A ray of comfort breaking through the gloom
Of ſcattering woe, portends a milder doom:
That POWER whoſe dear peculiar is to bleſs,
Beholds your wrongs, and pities your diſtreſs.
Th' eventful period will arrive, 'tis nigh—'

Amen! ſo be it!—But many there are, who augur *differently*.

Art. 26. *A Poem on the Inhumanity of the Slave-trade.* By Ann Yearſley. 4to. 2s. Robinſons. 1788.

The good and ingenious Lactilla, having joined the benevolent band, aſſociated in the cauſe of humanity, attacks the ſlave-trade, and ſlave-holders, with great ſpirit, in a poem which, on the whole, does not diſgrace her former works, though it is by no means free from faults. In particular, we think, that, in the heat of invective, ſhe mingles too many curſes and execrations with her arguments; ſo that her poetry is apt to degenerate into ſomething like ſcolding.—In exploding the pleas drawn from our commercial intereſts, ſhe thus flies out:

'——— Curſes fall
On the deſtructive ſyſtem that ſhall need
Such baſe ſupports!'

Again, after expatiating on the cruelties exerciſed on the ſlaves, by their maſters, and reciting a very affecting tale of a poor negroe, inhumanly butchered under the forms of law, ſhe exclaims,

'——— Gracious God!
Why thus in mercy let thy whirlwinds ſleep
O'er a vile race of Chriſtians, who profane
Thy glorious attribute? Sweep them from the earth!'

But let us proceed to the production of another female pen, employed in the ſame good cauſe:

Art. 27. *Slavery,* a Poem. By Hannah More. 4to. 1s. 6d. Cadell. 1788.

Miſs More's performance breathes a more philoſophic ſpirit, and appears in a more elegant garb, than that which is the ſubject of the preceding article. She is equally warmed by the ſacred fire of LIBERTY, and ſhe pleads the cauſe of the enſlaved negroes in ſtrains not leſs perſuaſive, though perhaps leſs vigorous and energetic than thoſe of the animated Lactilla.

The chief excellence of this poem conſiſts in its pathetic appeals to our feelings, in behalf of our ſable *fellow-creatures*:

'From heads to hearts lies Nature's plain appeal,
Though few can reaſon, all mankind can feel.
Though wit may boaſt a livelier dread of ſhame,
A loftier ſenſe of wrong refinement claim;
Though poliſh'd manners may freſh wants invent,
And nice diſtinctions nicer ſouls torment;
Though theſe on finer ſpirits heavier fall,
Yet natural evils are the ſame to all.

Though wounds there are which reaſon's force may heal,
There needs no logic, ſure, to make us feel.
The nerve, howe'er untutor'd, can ſuſtain
A ſharp, unutterable ſenſe of pain:
As exquiſitely faſhion'd in a ſlave,
As where unequal fate a ſceptre gave.'

The poem concludes with a juſt tribute of praiſe to the memory of Captain COOK, whoſe *diſcoveries* tended only to enlarge the boundaries of human happineſs; and we have alſo an eulogium on the 'peaceful PENN,' with that of the meek-ſpirited ſect to which the great Founder of Pennſylvania belonged; and who have ſo laudably exerted themſelves for the ſuppreſſion of ſlavery; at whoſe pious beheſt (as our Poeteſs happily expreſſes it, in the following line),

'The chain untouch'd, drops off; the fetter falls!'

Art. 28. *Aura; or the Slave.* A Poem, in two Cantos. By Tho. Geo. Street. 4to. 2s. 6d. Kearſley. 1788.

We are by no means ſurpriſed, that *verſe-men*, as well as *proſe-men*, ſhould take up their pens to reprobate the *ſlave-trade*, and to plead with the public in behalf of the poor *negroes*. The Muſes are by nature the friends of freedom, and never are we more enamoured of them than when they eſpouſe the cauſe of humanity. In a work directed to this object, a ſmall portion of their influence is ſufficient to render it intereſting. Though the ſtream be not altogether pure from the Heliconian ſpring, we can drink of it with pleaſure if it flows combined with the *milk of human kindneſs*. AURA, therefore, is a poem which cannot fail of being read with ſome degree of approbation, though it has many imperfections. In numbers generally flowing with eaſe, it relates a moſt affecting ſtory, *chiefly* founded (as the Author tells us) on a *true* one, which he had, when in Jamaica, from an old negroe woman. Chriſtians have reaſon to bluſh at the recital; for it proves that if we have not the black complexion of the Africans, we have, at leaſt ſome of us, the blackeſt hearts, and can requite the greateſt good with the worſt of evils.

As a ſpecimen, we ſhall extract the Poet's account of the manner in which a party of Europeans, preſerved from deſtruction by the interpoſition of ſome humane negroes, rewarded their benefactors:

'Oſwego's hoſpitable manſion gain'd,
Conceal'd behind ſome trees a few remain'd;
And thoſe to whom Almanzo gave relief,
The dwelling enter'd of the friendly chief;
There ſpread for them they view a ſweet repaſt
Of fruits delicious to the niceſt taſte.
Their hunger by this gen'rous fare appeas'd
On Aura and her ſire the wretches ſeiz'd;
Full many a ſtruggle freedom to regain,
The bold Oſwego made, but made in vain:
The ſignal giv'n, the reſt their comrades join'd,
And Aura and her aged father bind;
For mercy at their feet low Aura bends,
For mercy, for relief her hands extends;
They, deaf to pity, no attention pay,
But drag them to their boat in chains away.'

The ſtory is abruptly introduced; the poem contains ſome very weak and proſaic lines; and we think the Author might have given fitter names to his heroes than Oſwego and Almanzo, one of which, at leaſt, would ſound very ſtrangely in the ears of an *African* chief. With ſimilar impropriety too, he here introduces the *war-whoop* of the *American* ſavages.

The preface contains ſome facts relative to *the treatment of the negroes in our ſettlements*, which are recommended to the attention of thoſe whoſe humanity has prompted them to eſtabliſh *ſocieties for the abolition of the ſlave trade*. How far it is politic immediately to aboliſh this ſhocking trade, we cannot pretend to ſay; but HUMANITY ſeems to require it.

Art. 29. *The Viſion of Columbus*, a Poem, in Nine Books, by Joel Barlow, Eſq. 12mo. 2s. 6d. Dilly. 1787.

This is an hiſtorical poem, in which the great events which have happened in conſequence of the diſcovery of America, are deſcribed as in viſionary repreſentation to Columbus. Though we do not find in the piece any conſiderable ſhare of that fire of genius and glow of fancy which are eſſential to *epic* poetry, yet, as a narrative of real facts in a poetical dreſs, it has ſome merit. Of the author's ſtyle and taſte in verſification the reader will form no unfavourable idea, by the following extract from a well-ſupported tale of Capac and Oella, founders of the Peruvian empire.

> ' Led by his father's wars, in early prime,
> Young Capac wandered from a northern clime;
> Along theſe ſhores, with livelier verdure gay,
> Through fertile vales the adventurous armies ſtray.
> He ſaw the tribes unnumber'd range the plain,
> And rival chiefs, by rage and ſlaughter, reign;
> He ſaw the fires their dreadful Gods adore,
> Their altars ſtaining with their children's gore;
> Yet mark'd their reverence for the Sun, whoſe beam
> Proclaims his bounties and his power ſupreme;
> Who ſails in happier ſkies, diffuſing good,
> Demands no victim, and receives no blood.
> ' In peace returning with his conquering ſire,
> Fair glory's charms his youthful ſoul inſpire;
> With virtue warm'd, he fix'd the generous plan,
> To build his greatneſs on the bliſs of man.
> ' By nature form'd to daring deeds of fame,
> Tall, bold, and beauteous roſe his ſtately frame;
> Strong mov'd his limbs, a mild majeſtic grace
> Beam'd from his eyes and open'd in his face;
> O'er the dark world his mind ſuperior ſhone,
> And, ſoaring, ſeem'd the ſemblance of the ſun.
> Now fame's prophetic viſions lift his eyes,
> And future empires from his labours riſe;
> Yet ſofter fires his daring views controul,
> Sway the warm wiſh, and fill the changing ſoul.
> Shall the bright genius, kindled from above,
> Bend to the milder, gentler voice of love,

That bounds his glories, and forbids to part
From that calm bower that held his glowing heart?
Or ſhall the toils imperial heroes claim,
Fire his bold boſom with a patriot flame,
Bid ſceptres wait him on the diſtant ſhore,
And bleſt Oella meet his eyes no more?
'Retiring penſive, near the wonted ſhade,
His unſeen ſteps approach the beauteous maid.
Her raven-locks roll on her heaving breaſt,
And wave luxuriant round her ſlender waiſt,
Gay wreaths of flowers her lovely brows adorn,
And her white raiment mocks the pride of morn.
Her buſy hand ſuſtains a bending bough,
Where woolly cluſters ſpread their robes of ſnow,
From opening pods unbinds the fleecy ſtore,
And culls her labours for the evening bower.
Her ſprightly ſoul, by deep invention led,
Had found the ſkill to turn the twiſting thread,
To ſpread the woof, the ſhuttle to command,
Till various garments grac'd her forming hand.
Here, while her thoughts with her own Capac rove,
O'er former ſcenes of innocence and love,
Through many a field his fancied dangers ſhare,
And wait him glorious from the diſtant war;
Bleſt with the ardent wiſh, her glowing mind
A ſnowy veſture for the prince deſign'd;
She ſeeks the pureſt wool, to web the fleece,
The ſacred emblem of returning peace.'

The author, who is a native of America, gives the public no unpleaſing ſpecimen of his own abilities, and of the attention which is paid to the muſes, in this riſing republic.

NOVELS.

Art. 30. *Blenheim Lodge.* 12mo. 2 Vols. 5 s. ſewed. Lane. 1787.

From the *Titum-ti* ſtyle, and little *ſeverity* in the manners of the perſons who figure in this novel, it is natural for Reviewers to conclude, that Blenheim Lodge is not the production of a maſculine pen. Grave and ſolemn as we are, however, it muſt be acknowledged, that the Writer ſometimes elicits a ſpark or two from our *flinty boſoms*, which kindles into ſomething like approbation. In a word, the livelineſs which runs through many of the pages, evinces a capacity for better things; but then it is to be objected, that this ſprightlineſs often degenerates into flippancy—and thus have we finally peruſed theſe volumes with diſguſt. The fable has nothing ſtriking or intereſting in it; the characters are not ſufficiently diſcriminated; and as to the moral, we cannot find it.

Art. 31. *The School of Virtue*, on a new Plan. Inſcribed to her Majeſty. By a Gentleman of the Temple. 12mo. 2 Vols. 5 s. ſewed. Lane. 1787.

We have here a very ſingular production. A novel written, as we take it, by a Methodiſt, or at leaſt by ſome one of a fanatical caſt:

eaſt:—a farrago, in ſhort, of religion, raviſhment, philoſophy, and love.—The whole ſet forth in a ſtyle which will no doubt be highly approved of by the good people of Moorfields and Tottenham Court Road.

Art. 32. *The Weſt Indian*; or, Memoirs of Frederic Charlton. 12mo. 2 Vols. 5 s. ſewed. Axtell. 1787.

This Author, in the dedication of his book to the Reviewers, ſays, ' Juſt look at the *binding*, which to the major part of modern ſcholars is the moſt material (witty rogue!)—then add the *puff oblique*, and depend on having an acknowledgment and invitation left at your publiſher's.' An invitation! Gadzookers! At Chriſtmas too! for the book came out juſt before the holidays: a time when—to borrow a *rhyme* from the facetious Harry Carey—

——— Geeſe, hams, and turkies,
Are ſeen *all alluring* like—chapels and churches.

And yet—no, Sir, no.—If we may judge from this ' mental olio'—as you are pleaſed to call your production—your table would preſent us with nothing but kickſhaws: a lenten entertainment!—And that will never do for Reviewers; they muſt have ſomething ſubſtantial, ſomething that will really nouriſh and *give them heart*—for as the Preacher well obſerveth, " There is nothing better for a man than that he ſhould eat and drink, and that he ſhould make his ſoul enjoy good in his labour." Now if food be the more particularly requiſite after *fatigue*, what ought not to be prepared for *us?*

Art. 33. *The Platonic Guardian*; or, Hiſtory of an Orphan. By a Lady. 12mo. 3 Vols. 7s. 6d. ſewed. Lane. 1787.

A lady, of the name of Cleveland, becomes, on the death of her parents, the ward of Mr. Crawfurd, a gentleman of fortune. Mr. C. is young; and had been married (a father's match) at an early age, and for the ſake of intereſt, to an old and envious woman, whom he conſequently hates. The guardian and ward are enamoured of each other, without any declaration of affection on the part of either. The wife, however, diſcovers this mutual *penchant*; and Miſs C. is under the neceſſity of quitting their houſe. She experiences a variety of misfortunes, occaſioned primarily by the failure of her banker: after a proper time, however, the lady of her guardian dies—the lovers are then united and happy. Such are the leading characters in the ſtory. The epiſodical parts are entertaining, and the whole is prettily written. It muſt at the ſame time be obſerved of this novel, that it reſembles too particularly that of ' Caroline, or the Diverſities of Fortune;' and which we noticed in our Review for Auguſt laſt.—From the *ſtyle* and *manner* we ſuppoſe them to be the production of the ſame pen.

Art. 34. *The School for Fathers*; or, the Victim of a Curſe. A Novel. Containing authentic Memoirs and Anecdotes, with hiſtorical Facts. 12mo. 3 Vols. 7s. 6d. ſewed. Robinſons. 1788.

This publication is very improperly ſtyled a novel. It almoſt *wholly* conſiſts of the letters of two unfortunate lovers, who are ſeparated by the ill-timed ambition of their friends, and who are the delight and wonder of—each other. But let the gentleman, who is named Alfred, ſpeak for himſelf.

‘ Alfred to Elwina.

‘ Why did I not open your *dear little note* at the moment you gave it into my hand, or why did Elwina prevent me?’—By this we perceive, that the lady, after writing a letter to Alfred, was herſelf the bearer of it.—‘ Doubtleſs ſhe thought I *would* run mad with delight, and commit ſome raſh act in my phrenzy.’ Again—‘ I ſat down to the only employment worthy of concluding ſuch a day, reading over your charming letters. Believe me, every time I peruſe them I diſcover freſh beauties; *they are ſuperior to any thing I ever read in any language*; and I ſhould pronounce them moſt finiſhed performances, were I to meet with them in the hands of any one.’—Very likely; but cool and ſober Reviewers—Reviewers who are not in love, may think differently. ‘ What then muſt be my opinion of the dear lines, when the writer is ſo well known, ſo admired, as is Elwina! *What a happineſs for me that we were born in the ſame age!*’ * * * —‘ I could almoſt exclaim with the rapturous Torriſmond,

“ *I have lived enough.*”——

I do not mean to purſue the ſpeech any farther, only to ſay, if I had died directly, and my memory retained the circumſtances of that day alone, I ſhould, ſo deceived, think all my life had been bleſt.’

What Mr. Alfred means by ‘ dying directly,’ and his memory retaining the circumſtances, &c. may not, perhaps, be ſufficiently obvious to common underſtandings. But now let us attend to the lady, who is not behind-hand in the ardour of her proteſtations of love: the lady, whoſe letters, as we have been already informed, are ‘ ſuperior to any thing in any language.’ Let her ſpeak. ‘ The laſt evening I ſtole away from them it was the full moon. I walked penſively up to that *dear* ſpot from whence I took the view you ſo well remember, and ſo highly prized. Oh, Alfred, what a crowd of ideas filled my mind! I fixed my eyes on the once *dear* dwelling of my heart's ſole joy. There was an unſpeakable ſolemnity in the ſcene before me, which I ſhall never forget. I called on the bleſſed ſhade of your *dear* mother. I invoked her aid and protection for her beloved ſon. A delirium ſeemed to poſſeſs me. I wept; but they were delicious tears. I *took out* your picture, and could hardly refrain from chiding your *dear* reſemblance for not joining its tears with mine.’ * * * —‘ It was impoſſible not to feel a partiality for ſuch a man as Alfred. His perſon was formed in the finiſhed mould of beauty. His height was juſt of that point where the graceful begins. His mouth and lips were the handſomeſt I ever ſaw; and I believe *it would be difficult to decide, whether they looked more enchanting when open or cloſed.*’—Very difficult no doubt, fair lady; and when decided, what does the concluſion amount to?

But having thus pointed out the defects of this peformance, it remains for us to ſpeak of its merits. It muſt be acknowledged, that ſeveral of the letters are conceived in a much leſs exceptionable ſtyle; and that the ſentiments are ſometimes ſuch as indicate a good and virtuous mind. In a word, were ſome of the letters rejected, and the volumes, which now are three in number, compreſſed into one, the book might be deſerving of public attention; but to wade through two or three hundred pages of ſuch trifling and puerility as that already noticed, requires all the patience of a Reviewer. With reſpect to the hiſtorical *facts* which are enumerated toward the cloſe of the latter volume, we are unable to ſpeak particularly to them: they are, however, of ſuch a nature as to induce us to hope, *that they have not the ſmalleſt foundation in truth.* Were the charges exhibited in them *founded*, we think they would have made their way to us through ſome other medium than that of a novel.

DRAMATIC.

Art. 35. *Plays, written for a Private Theatre.* By William Davies. 8vo. 6s. Boards. Faulder. 1787.

In this collection we have five plays, written, as the Author profeſſes, not with a view to public exhibition, but for private amuſement. Mr. Davies tells us, in his preface, that he has been always fond of the drama; but he thinks that, of late years, the Britiſh ſtage has degenerated from the true end of its inſtitution. He does not ſcruple to ſay, that he has found the entertainments of the theatre *inſipid, unſerviceable,* and, ſometimes, *almoſt irrational.* Who, that is not a manager, will controvert this poſition? The follies of modiſh life, continues our Author, which are called the TON, are cheriſhed and encouraged on the ſtage, where they ought to be ridiculed. The Comic Muſe puts on rouge, and never ſhews the true features of nature. Mr. Davies might have added, that low farce, mean buffoonery, and ſongs of unintelligible jargon, ſcarce worthy of a ballad-ſinger in the ſtreets, have uſurped the place of true wit and nature; and are not, at preſent, confined, as they formerly were, to the after-piece, but, without taſte, or fear of public cenſure, brought forward to fill the ſtation aſſigned to tragedy, and legitimate comedy. In this decline of genius, Mr. Davies might well deſpair of gaining a reception for ſuch pieces as aim at a more regular dramatic form, and a juſt imitation of men and manners.

The pieces, which he preſents to the public, have the following titles: 1. '*News the Malady,*' in three acts. 2. '*The Mode,*' five acts. 3. '*The Generous Counterfeit,*' five acts. 4. '*Better Late than Never,*' five acts. The 5th and laſt, '*The Man of Honour,*' in five acts. The limits of the preſent Number of our Review will not allow us to enter into a minute examination of theſe ſeveral performances. The ſubjects, however, are well choſen, and, in the execution of each, it muſt be ſaid that the Author has had an eye to the manners of the age. To thoſe who tell us that comic ſubjects are exhauſted, there is here convincing proof, that they are greatly miſtaken. The dramatic poet needs only to ſurvey the maſs of life, and new characters will quickly preſent themſelves to his imagination. The complaint generally urged, viz. that all ſubjects are pre-occupied, is an apology for dulneſs, and a diſguiſe for want of invention. There is no occaſion to rifle the bookſeller's ſhop for novels, written, for the moſt part, with a total diſregard of nature, and ſtretched beyond all propriety. If our dramatic authors would condeſcend to watch what is every day paſſing in the world, and, at the ſame time, attend to the concomitant circumſtances of human actions, they would find no dearth of materials. To illuſtrate this, we ſhall give an inſtance from one of the plays before us, called, *News the Malady*. Mr. Davies has caught the actions of thoſe who have undertaken the conduct of a newſpaper. He ſhews the ſecret arts of the *Printer*, and the *Editor*, both combining to ſupport their work by tranſlations from foreign journals, by culling forgotten eſſays out of old papers and magazines, and by retaining in their ſervice a number of diſtreſſed paragraph-writers for ſcanty wages. The proprietors, or ſharers in the paper, are alſo brought into action; but in ſome paſſages, and indeed in many of the ſcenes, it muſt be admitted, that our Author's ſtyle has too much of the *Flemiſh ſchool*. The portrait is often a caricature. The features are exaggerated, and the poet overſteps the modeſty of nature. When the bounds of probability are paſſed, it is no longer that juſt imitation, which charms us in *Moliere*. But the plays which compoſe Mr. Davies's volume were not offered to the ſtage: a critical enquiry is, therefore, unneceſſary. The attempt made by him to reform the drama is highly laudable: he has ſet an example to contemporary writers; and his work will afford both amuſement and inſtruction.

Art. 36. *Letter to Phillips Glover, Eſq.* in a Dedication to the Burletta of Hero and Leander, performed at the Royalty Theatre in Goodman's-fields. 8vo. 2s. Murray. 1787.

The *Letter* relates to the conteſt between the Patentees of the old eſtabliſhed theatres, and Mr. Palmer, the undertaker of the new one at the eaſt end of the metropolis; and it abounds with matter which, at the time of its publication, laſt ſummer (for we have inadvertently let it ſlip till now), employed a good ſhare of the town's talk; but the ſubject has now given place to Haſtings and Impey, and other topics of rather more importance. To the Letter (which is friendly to Mr. Palmer), is ſubjoined the *Burletta* of Hero and Leander; which is the ſubject of the next article.

Art. 37. *A Letter to the Author of the Burletta*, &c. in Refutation of what he has advanced in his Dedication to Phillips Glover, Eſq. on the Statutes for the Regulation of Theatres, &c. &c. 8vo. 1s. Kearſley. 1787.

The chief deſign of this piece is to convince the readers, that the granting a licence to the theatre in Well-cloſe Square, for acting plays, would be productive of many evil conſequences to the public at large, and to the city of London in particular; that the performances of *Burlettas* and *Pantomimes* cannot be licenſed by the ſtatute 25 Geo. II. and of courſe, that the performers are liable to the pains and penalties enacted by ſtat. 10 Geo. II. and ſtat. 17th of the ſame King, commonly called the vagrant act. The caſe is not ill argued by this writer.

Art. 38. *Apollo turn'd Stroller*; or, *Thereby hangs a Tale.* A Muſical Paſticcio. In two Parts. As performed, with the moſt unbounded applauſe, at the Royalty Theatre. 8vo. 1s. Bladon. 1787.

A paſticcio may be explained, a *little playhouſe pie*, perchance, as in *the preſent inſtance, a tart.*

The idea of Apollo becoming an *earthly* ſtrolling player, is taken from the well-known farce of *Midas* *. Its preſent application is very evident: the Juſtices have been oppoſing the Royalty Theatre, and the wits of the oppoſite party have in return ridiculed the Juſtices. The buſineſs is thus conducted: Apollo being kicked out of heaven, by Jupiter, for his tricks, he joins a company of players, who are informed againſt, and perſecuted by Juſtice Midas, as *vagrants, rogues*, and *vagabonds*. Apollo, therefore, adds to the aſs's ears of Midas, an aſs's tail, which ſo humbles his worſhip the magiſtrate, that he implores, and obtains, forgiveneſs, on promiſing to patronize, inſtead of perſecuting, the drama and the dramatiſts.

We ſhould ſuppoſe that the ſongs, duets, glees, &c. if well ſung, and ſet to good muſic, would pleaſe the audience, but we have not ſeen this piece on the ſtage, nor are we judges of its reception.

SLAVE TRADE.

Art. 39. *Thoughts on the Slavery of the Negroes*, as it affects the Britiſh Colonies in the Weſt Indies. 8vo. 1s. Richardſon. 1788.

Beſide the uſual arguments of thoſe writers who have lately appeared in defence of the ſlave-trade, this Author has ſome additional obſervations, which ſeem to merit the conſideration of both Houſes of Parliament, to whom this pamphlet is addreſſed. He is no advocate for the tyranny of man over man; but pleads, with good ſenſe and moderation, for that *qualified* and duly *regulated ſervitude*, by which the intereſt of the maſter, in our Weſt Indies, will be reaſonably promoted, and the real welfare of the ſlave preſerved and extended, to a degree far ſuperior to whatever he could poſſibly have obtained, or even hoped for, in his native country. The Author ſuggeſts ſome important regulations for carrying on the African trade in a manner leſs liable to the charge of inhumanity than heretofore; and he concludes with the following judicious piece of advice:

'The Weſt Indians are a valuable and reſpectable body of men, who have deſerved well of this country, and whoſe intereſts are deeply connected with our own. BEFORE we take any reſolutions which, in their conſequences, muſt determine the fate of the Weſt India colonies; BEFORE we fall into meaſures that ſo deeply affect the political and commercial intereſts of Great Britain; and BEFORE we abandon a ſource of ſo much national proſperity into the hands of the common enemies of our country; I truſt that the wiſdom of Parliament will think it EXPEDIENT TO SEND COMMISSIONERS, with full powers, to judge of the extent of this *national ſin* in the Britiſh Weſt India iſlands;—men whoſe high rank and abilities will ſoon diſtinguiſh real from imaginary evils—who will ſee with their own eyes, and hear with their own ears, and make their report accordingly.' This appears, to us, to be an excellent hint; and we hope it will not be thrown away. If ſomething like this had been done before we drove America into reſiſtance, in all probability that country would not, at this day, have been rent from us.

---

* Written by Mr. Kane O'Hara. For an account of that farce, ſee Review, Vol. xxx. p. 244.

Art. 40. *Remarks on the Slave Trade*, and the Slavery of the Negroes. In a Series of Letters. 4to. 2s. 6d. Phillips, &c. 1788.

The writer of theſe letters (who ſigns *Africanus*) has been at conſiderable pains to collect the beſt information on the ſubject. He is an advocate for the abolition of the ſlave-trade; the evil effects of which, he has placed in every poſſible point of view, to excite the reader's abhorrence of it. His great object is to prove that this trade, with all its horrid train of conſequences, inevitable as well as accidental, 'is impolitic as well as unjuſt; that equal advantages may, with more certainty, ariſe to their maſters, from the labour of ſlaves differently treated from what they are at preſent; and that humanity and commercial benefits are not ſuch irreconcileable principles as are commonly imagined.'

Art. 41. *A Letter to Granville Sharp, Eſq.* on the propoſed Abolition of the Slave-trade. 8vo. 1s. 6d. Debrett. 1788.

This writer appears to underſtand the ſubject, and to be perfect maſter of all its intricacies, which are, unqueſtionably, very great. He approves none of the meaſures that have been propoſed for remedying the miſchiefs complained of by thoſe who contend for the abolition of the negro-ſlavery in the Weſt Indies; yet he is no friend to the Weſt India Planters, or their trading intereſts, as at preſent circumſtanced; which he conſiders as a *monopoly*, detrimental to the real welfare of this country. On this head he offers arguments that will be new to moſt of our readers, and, we believe, to the public in general: to whoſe attentive conſideration we recommend this well-written tract.

Art. 42. *A Letter to Philo Africanus*, on Slavery. 8vo. 1s. Brown. 1788.

The Author vindicates the relationſhip of maſter and *ſervant* (i. e. *ſlave*), on the authority of both ſacred and profane hiſtory; as well as by arguments drawn from the opinions of lawyers, particularly the late Sir John Strange, and Lord Mansfield. He is alſo of opinion that the ſlave-trade, under ſuitable reſtrictions and regulations, would furniſh the moſt effectual means of civilizing the negroes.

EAST INDIA AFFAIRS.

Art. 43. *The Anſwer of Philip Francis, Eſq.* to the Charges exhibited againſt him, General Clavering, and Colonel Monſon, by Sir Elijah Impey, Knight, when at the Bar of the Houſe of Commons, on his Defence of the Nunducomar Charge. 8vo. 1s. Abraham. 1788.

Sir Elijah Impey, in defending himſelf againſt the charge concerning the execution of Nunducomar, before the Houſe of Commons, accuſed Mr. Francis, Gen. Glavering, and Col. Monſon, as having, both before and after that event, expreſſed their opinion, that the proſecution, trial, and execution of Nunducomar, were founded on political motives, and purſued with the ſole view of ſcreening Mr. Haſtings from that man's accuſation. Sir Elijah ſtated, that no credit ought therefore to be given to them, becauſe they had, a few days after the execution, ordered a paper, purporting to be a petition from Nunducomar againſt the Judges, to be burnt, and the entries of it to be expunged; and becauſe they had on that occaſion declared, that they conſidered the informations contained in it, to be wholly unſupported, and of a libellous nature, and that to ſend a copy of it to the Judges would be giving it much more weight than it deſerved.

Againſt this accuſation Mr. Francis defended himſelf in the Houſe of Commons, Feb. 27, 1788. The pamphlet before us is his ſpeech in the Houſe on that day; in which he appears to have exculpated himſelf, and the other gentlemen, from Sir Elijah Impey's charge.

MEDICAL.

Art. 44. *A Candid Review of Jeſſe Foot's Obſervations on the New Opinions of John Hunter*, in his late Treatiſe on the Venereal Diſeaſe. By John Peake, Surgeon. 8vo. 2s. Johnſon. 1788.

Mr. Foot having oppoſed Mr. Hunter's new opinions, was in his turn attacked by Mr. Trye, and again by Mr. Brand *. Mr. Peake now ſtands forth as a third defender of Mr. Hunter and his principles.

As we have already given our reaſons for diſſenting from ſome of Mr. Hunter's † opinions, we may be excuſed from repeating what we before advanced concerning them. Mr. Peake has defended thoſe things which we ſhewed to be erroneous; we can therefore only inform our medical readers, that they may, by a peruſal of Mr. Peake's pamphlet, meet with a defence of Mr. Hunter's doctrine of ſympathy, of pus and mucus, of irritation, and various other diſputed points which require more demonſtration and experience for their ſupport, than is to be found in the large work of Mr. Hunter, or in the pamphlets of his three advocates. We are not ſurprized that the diſciples of Mr. Hunter ſhould *endeavour* to defend the principles of their maſter; we admire their zeal, and at the ſame time regret, that they ſhould attempt to ſupport doctrines which are founded on points that have been controverted by our ableſt authors.

BIOGRAPHY.

Art. 45. *Memoirs of the Life and Writings of the late Right Rev. Robert Lowth*, D. D. F. R. SS. Lond. & Goetting.; Lord Biſhop of London. 8vo. 1s. Bent. 1787.

The editor or author of theſe memoirs informs us, that they were originally written for the *Univerſal Magazine*, and inſerted in that publication for laſt November; and that as they were compiled from the beſt authority, he thought a ſeparate publication of them might be acceptable. To thoſe that wiſh for information on the ſubject, they certainly will be acceptable, and to ſuch therefore we recommend them, as they will be both entertained and inſtructed by a peruſal of them. The author ſeems an ardent admirer of the biſhop's virtues and learning, and ſpeaks of them in a manner commendably zealous. Of this great man's goodneſs of heart, many indeed *were* ſenſible, and are now deeply lamenting their loſs;

---

* See our Review for September laſt, p. 241.

† See Review, vol. lxxv. p. 301.

with his erudition, more are and will be acquainted; for of that the works he has left behind him will be laſting and brilliant monuments.

POLITICAL.

Art. 46. *Letters on the Politics of France*; particularly on the Differences between the King and the Parliaments. By an Engliſh Gentleman at Paris. 8vo. 1s. Debrett. 1788.

With reſpect to the differences that have happened between the *Grand Monarque* and his Parliaments, the ſenſible writer of theſe letters takes part with the King. He thinks Parliament miſtaken, as to the method of eaſing the burthens of the people; that the views of the King are as patriotic as their's, while, at the ſame time, thoſe of his Majeſty are better directed; that, if the Parliaments meant no more than to prevent new burthens from being laid on the people, they took wrong ſteps to attain this end, and perſiſted in them with too much obſtinacy; and that, if they meant to alter the conſtitution, they may, very likely, be attempting to do what (for the true intereſt of the kingdom) would be much better undone.—All this he ſeems to infer, from juſt and proper views of the preſent ſtate of parties in France. He has, likewiſe, many ſtriking obſervations relative to the conſtitution of England, eſpecially to the conduct of the Houſe of Commons.

Art. 47. *Joſeph and Benjamin.* A Converſation. Tranſlated from a French Manuſcript. Small 8vo. 3s. Murray. 1787.

Some young adventurer, we ſuppoſe, here ſteps forth to try his ſtrength, by endeavouring to bend the bow of Ulyſſes; but his arms are yet feeble, and the ſturdy yew refuſes to yield to his moſt ſtrenuous efforts. Without a figure, this writer ſurely miſtook his powers, when he judged himſelf able to ſupport, with ſpirit, a dialogue between the Emperor Joſeph and Benjamin Franklin, for not leſs conſpicuous are the perſonages here introduced. Their characters, however, are not well ſupported. The book is a ſort of political reverie, in which the Author ſkims the ſurface of a vaſt variety of ſubjects, political and moral; utters propheſies, after the events to which they refer have taken place; and arrogating to himſelf credit for theſe, foretels what is to be the reſult of meaſures now only in agitation. The Author no doubt pleaſed himſelf when he wrote the performance, and as we deem the work altogether of an innocent and harmleſs nature, we ſhall leave him to amuſe himſelf and his readers, without being diſturbed by our dry remarks. *Vive la bagatelle* was the maxim of Swift, and we doubt not but it was a wiſe one.

Some expreſſions, ſuch as *learned* for *taught*, &c. ſeem to indicate that it may have travelled from beyond the Tweed; but that is of no conſequence; we only take notice of it, to put young writers on their guard with reſpect to purity of language. Whence comes it that this writer ſhould alſo adopt the *Angliciſm*, to *lay*, inſtead of to *lie*?

Art. 48. *Animadverſions on the political Part of the Preface to* Bellendenus. 8vo. 1s. 6d. Debrett. 1788.

The Author of this pamphlet appears to have ſelected thoſe parts of the Preface, to which he replies, with judgment; but we are far from thinking that he has made a good uſe of his choice. His ſtyle is hard and diſagreeable, and he ſeems to *think* better than he *writes* —*Non omnia, nimirum, eidem Dii dedere. Vincere ſcis, Hannibal, victoria uti neſcis!*

Art. 49. *A free Tranſlation of the Preface to* Bellendenus; containing animated Strictures on the great political Characters of the preſent Time. 8vo. 3s. 6d. ſewed. Payne, &c. 1788.

We have already given an ample account of this Preface, as it was publiſhed by the Author; and that Review of courſe ſuperſedes the neceſſity of entering minutely into the merits or demerits of this publication.—Our Readers, when they conſider the nature of the work, will not be ſurpriſed at hearing that it does not appear in an Engliſh dreſs, with thoſe charms which are the boaſt of the original. We are far from being certain, that the attempt *could* have been more ſucceſsfully performed; and muſt, therefore, condemn the temerity of the tranſlator, while we ſuppreſs our criticiſms on his work.

EDUCATION.

Art. 50. *Thoughts on the Education of Daughters*; with Reflections on Female Conduct in the more important Duties of Life. By Mary Woolſtonecraft. 12mo. 2s. ſewed. Johnſon. 1787.

A female pen is here employed in the benevolent office of contributing to the inſtruction and improvement of her ſex. The lady begins her very ſenſible remarks with the nurſery, and proceeds through different ſubjects of moral diſcipline, exterior accompliſhments, artificial manners, dreſs, reading, temper, love, matrimony, and public places; with the laſt of which the volume finiſhes. Its ſtyle is correct and agreeable, and the obſervations are judicious, and highly worthy of attention.

This writer is no friend to novels, which ſhe ſeems to conſider as one great cauſe of the affectation of young women. We have alſo ſeveral chapters on the Treatment of Servants, the Obſervance of Sunday, Situation of Females faſhionably educated and left without a fortune, Benevolence, and Misfortune of fluctuating Principles. In her reflections, experience and good ſenſe appear to unite with pious and chriſtian principles. She laments, that it is the *faſhion* now for young men to be Deiſts. On the whole, the fair writer is no gloomy, though a rational moraliſt: ſhould young people object to ſome of her reſtraints, they will nevertheleſs be probably found the reſtraints and the voice of wiſdom.

Art. 51. *The Elements of Engliſh Grammar*, &c. &c. By G. Neville Uſher. 2d Edit. 12mo. 1s. 6d. Evans. 1787.

An uſeful publication for ſchools. We know not by what means the firſt edition eſcaped our notice.

SUNDAY SCHOOLS.

Art. 52. *The Plain Catechiſm for Children.* To which are added, Sentences from Scripture, with Prayers and Hymns. Small 12mo. 2d. Johnſon. 1787.

We have here the fundamental principles of chriſtianity, abridged from Matt. Henry's Catechiſm; but, we fear, it will be found rather too high for the comprehenſion of children of five or ſix years old, for whoſe uſe it is intended. One material advantage it poſſeſſes above others of a ſimilar kind, viz. that it is ſuitable to ſeveral different ſects of chriſtians, as many diſputed points are very properly unnoticed.

MISCELLANEOUS.

Art. 53. *Principles of Taſte, or the Elements of Beauty*: alſo Reflections on the Harmony of Senſibility and Reaſon. The ſecond Edition, much improved. To which is annexed, a Short Analyſis of the Human Mind. By J. Donaldſon. 8vo. 3s. Boards. Nicol.

Of the firſt two parts of this publication we gave an account in our Review, vol. 63, p. 469; to which we now refer our readers.

The ‘ Analyſis of the Human Mind,’ which now makes its firſt appearance, is ſimilar to the former with regard to method and ſtyle. The author's deſign is, as we learn from the introduction, ‘ to endeavour to give a conciſe and clear view of the preſent ſubject, freed from all affectation of pedantry, and confuſion of numberleſs diviſions.’ In order to effect this, he treats, of *Affections of Senſe*, of *Affections of the Mind*, of *Imagination*, *Memory*, and *Judgment*, of *Volition*, and of *Abſtract Ideas*.

We frequently find in this performance many judicious remarks, among which is the following: ‘ Mortals never hate, torture, maſſacre one another, in ſupport of propoſitions that are demonſtrable; it is myſtery and impoſture that engender moſt moral evils in the world.’ Mr. Donaldſon concludes his Analyſis of the Human Mind, in theſe words: ‘ Let us ſtudy to eſtabliſh principles of wholeſome taſte, ſocial reſpect, and every uſeful ſcience, formed on a fair foundation of nature and experience. Let us deduce from real conſequences of actions, ſure maxims of virtue; and before we praiſe or detract, learn to diſtinguiſh what is deſerving of eſteem or condemnation; the intelligent alone are qualified to beſtow juſt contributions of praiſe; the approbation of ignorance is the worſt of cenſure.’

This laſt ſentence has determined us neither to praiſe nor cenſure Mr. Donaldſon's work (both of which we might otherwiſe have done), but to leave his readers to judge for themſelves, with reſpect to his merit as a connoiſſeur in the principles of taſte, and the elements of beauty.

Art. 54. *Liber Regis, vel Theſaurus Rerum Eccleſiaſticarum.* By John Bacon, Eſq. Receiver of the Firſt Fruits. With an Appendix, containing proper Directions and Precedents relating to Preſentations, Inſtitutions, Inductions, Diſpenſations, &c. 4to. 1l. 10s. Boards. Cadell, &c.

The firſt fruits, viz. the firſt year's income, and the tenth of the yearly value of every church benefice, were originally reſerved for the pope, and before the reformation they were paid to him; but the parliament tranſlated them to the crown, 25th Hen. VIII. c. 20. In conſequence of this, and that the king might aſcertain the value of every eccleſiaſtical benefice throughout the realm, he appointed a commiſſion for making a ſurvey of them: the inſtruction to the commiſſioners is intitled, ‘ Inſtructions deviſed by the Kyng's

Highnes, by the adviſe of his counſail, for knowlaige to be hadd of the hole, true, and juſt yerly values of all the poſſeſſions, mannors, londys, tenements, hereditamentys, and proffits, as well ſpirituall as temporall, appertaynyng to any manner of dignity, monaſtrie, priorie, churche, collegyatt churche, conventuall, perſonage, vicarige, chauntrie, ffree chapell, or other dignitie, office, or promocion ſpirituall, within this realme, Walys, Calyce, Berwyk and marches of the ſame, as well in placys exempt as not exempt; whiche his pleaſure ys, that ſuche as have charche by his commiſſion to ſurvey the ſame, ſhall effectually with all uprightneſs and dexteritie followe and enſue; as they will anſwere unto hys Majeſtie at their perrell.'

The performance before us contains the returns which the commiſſioners made, and other matters relating to the benefices, that the author thought might be neceſſary for the information of the clergy.

Among the benefices, ſome are diſcharged from the payment of theſe revenues, on account of the ſmallneſs of their income, and are intitled to receive the augmentation called Queen Ann's Bounty. The firſt fruits and tenths were, by a grant of the 3d year of queen Anne, ſet apart for a fund to augment theſe ſmall livings; and leſt they ſhould be too much augmented, the rates of all benefices according to the king's books, were declared unalterable. 2 & 3 of Ann.

The Appendix is a very uſeful compilation for the younger clergy, as it contains inſtructions for ſeveral things of conſequence to them, which they would not readily be able to obtain, ſince they lie ſcattered and diſperſed in ſeveral acts of parliament and canons, intermixed with matters of quite a different nature.

Art. 55. *Sentimental Beauties, and Moral Delineations,* from the Writings of Dr. Blair, and other admired Authors. Selected with a view to refine the Taſte, rectify the Judgment, and mould the Heart to Virtue. 12mo. 2s. ſewed. Wallis.

A pretty collection for ſuch young readers as can be brought to delight in, or duly attend to, ſerious ſubjects; well choſen, and properly comprehended in ſhort extracts.

Art. 56. *An Appeal to the Humane,* on behalf of the moſt deplorable Claſs of Society, the Climbing-boys employed by the Chimney-ſweepers. By J. P. Andrews. 12mo. 1s. Stockdale. 1788.

The plan of relieving the diſtreſſes of the [very undeſervedly] wretched chimney-ſweepers, which the bevevolent Mr. Hanway had formed, was prevented from being carried into execution, by the death of that ſtrenuous advocate for oppreſſed innocence: it is however happy for thoſe miſerable boys, that Mr. Andrews has exerted himſelf in their behalf, and has undertaken their cauſe, agreeably to the plan which Mr. Hanway firſt ſketched. Humanity muſt wiſh him ſucceſs, and will doubtleſs aſſiſt his pleadings!

The ſubſtance of the preſent publication hath already appeared, in a ſeries of letters, in the Public Advertiſer. The author laments the death of his friend, Mr. Hanway, and, in addition to that gentleman's deſcription of the deplorable ſtate of theſe poor wretches, he gives a more ample detail of their ſufferings: he does not declaim againſt the cruelties and oppreſſions of Maſter Chimney-ſweepers, but barely relates facts, which a morning's walk through the public ſtreets of this metropolis cannot fail to confirm. Had he viſited the loathſome cellars, where, on bags of ſoot, theſe abject children of diſtreſs vainly wait for refreſhing ſleep; he might have deſcribed their emaciated bodies excoriated with climbing narrow funnels, ſcorched with flaming ſoot*, livid with the blows of an hard-hearted maſter, their eyes bleeding with the pungency and acrimony of ſoot made into a paſte with briny tears, their limbs diſtorted with ſqueezing through crooked and almoſt impervious chimneys, their extremities chilblained with the inclemency of the weather, their—but we ſhall draw a veil over this hideous picture, and requeſt our readers to peruſe Mr. Andrews's Appeal; at the end of which he propoſes certain regulations for removing the evils that he enumerates. Theſe regulations, if duly followed, would without doubt remedy many of the ills which beſet theſe miſerable objects; but why not prohibit and aboliſh the trade? England, which precedes every other nation in Europe for improving the arts, unlike every other, has yet no better method of ſweeping chimneys than at the expence of an annual ſacrifice of hundreds of her children conſigned either to death, or to languiſh in hoſpitals and poor-houſes, the deformed, mutilated, and miſerable proofs, that the conveniencies and luxuries of life are procured by the deſtruction of our own ſpecies. It is, in ſome reſpects, worſe than the African ſlave trade. Stop, for goodneſs ſake! ſtop the practice! encourage artiſts to deviſe other methods of cleanſing chimneys, than by depriving the community of many of the riſing generation, who might become *happy* as well as *uſeful* ſubjects.

We do not recollect that the Society of Arts, &c. have ever offered a premium for the diſcovery of a method to improve the art of Chimney-ſweeping. If one life, or even one limb, could by that means be annually ſaved, it were an important concern to ſociety: but how much more important, if, by ſome happy invention, multitudes ſhould be ſaved; and, poſſibly, *thouſands* of our fellow-creatures, now overwhelmed with miſery and diſeaſe, reſtored to the parent ſtate, which, hitherto, ſeems to have unnaturally neglected ſo many of its children.

Art. 57. *The Contraſt*, or the oppoſite Conſequences of good and evil Habits, &c. 12mo. 1s. Cadell, &c. 1788.

See our account of the *larger* edition of this moral work, Art. 51. of our Catalogue for January. By leaving out the introduction, and the plates, the publiſhers are enabled to afford this ſmall edition, at the abovementioned eaſy price.

Art. 58. *Anecdotes of Henry IV. of France*, ſhewing the great Encouragement he gave to Literature; with ſeveral of his Letters never before publiſhed. 12mo. 2s. 6d. ſewed. Cadell. 1787.

Henry the Fourth of France has been ſo repeatedly extolled by hiſtorians and poets, that we ſuppoſed it impoſſible to add to his eulogium: the writer of the work before us, however, is of opinion, that this monarch is not ſufficiently known as the encourager of litention; he has therefore brought forward a variety of ane gotes, that Henry was no leſs remarkable for a love of lette for a love of arms: many of which anecdotes are thrown in in the hiſtory of the King of France. The author inform note, that M. Deſormeaux, who has written the life of t Condé, &c. is preparing for the preſs an hiſtory of this Sovereign. Deſormeaux is a very elegant and entertaining wri as his work is nearly finiſhed, we ſhall defer our remarks character of this victim at the altar of fanaticiſm, until it app

---

* When employed to extinguiſh chimneys on fire.

The following letter of Henry to his miſtreſs, Gabrielle D' when returning from war, proclaims the lover and the h manner remarkably ſenſible and conciſe.

"My beauteous love!

"Two hours after the arrival of this courier, you will ſee her who loves you much; they call him King of France a crowns, which are certainly honourable, though very painful, that of being your ſubject is infinitely more delightful; a together are good; and let what will happen, I have reſolve to yield them to any one."

Art. 59. *Memoirs of Charles Frederic, King of Pruſſia.* By Johnſon, LL. D. With Notes, and a Continuation, Harriſon, Editor of the Britiſh Claſſics, &c. To which are Tranſlations of Select Poems written by the King of Pruſſia 6s. Boards. Harriſon. 1786.

Dr. Johnſon, as appears by theſe memoirs, when connecte a periodical magazine, and chuſing to ſit *perdu*, could wri other people, and avoid his ponderoſity of ſtyle and diction part in the preſent volume is, if we miſtake not, collected ſhort-lived work of the above-mentioned claſs, entitled *The L Magazine*; in which he wrote the life of the great Frederic, as to about the year 1756. What Dr. Johnſon then p amounts to near one fifth of the volume before us; for the are indebted to Mr. Harriſon, who, aſſiſted by a literary frien given a decent finiſhing to the ſtructure, of which the learn chitect above-named laid the foundation. The poetry men in the title, conſiſts of *An Ode to Courage*, tranſlated by the la Kenrick *; *An Epiſtle to Voltaire*, tranſlated by the late John G Cooper, Eſq.; and *An Ode to Death*, tranſlated by the la Hawkeſworth.

Art. 60. *Marcellus and Julia*, a Dialogue. 8vo. 1s. 6d. brett. 1788.

By Marcellus, the reader may underſtand the Heir apparent crown of ——; and by Julia, a certain lady, who (as it is rally ſuppoſed) has, for a conſiderable time, been in poſſeſſ the P——'s heart. The ſubject of the dialogue is, *a voyage land of matrimony*, for which the lady pleads with much ar but Marcellus, apprehenſive of the *dangers of the ſea*, and the *ſtorms* that might be expected, oppoſes her wiſh with ſuperior force of reaſoning, mingled with the warmeſt expreſſions of love, tenderneſs, reſpect, and conſtancy; and, in the end, ſhe is forced to yield to his arguments and perſuaſions. The converſation is managed with delicacy, and delivered in a ſtyle not unſuitable to the rank of either Julia, or her royal admirer.

---

* This from private information. It was firſt publiſhed in riodical work entitled *The Library*, in which were many exc *original* papers; yet the undertaking failed for want of encou ment.

Art. 61. *An Appeal to the Public*, on the Conduct of Mrs. Gooch, the Wife of William Gooch, Eſq. Written by Herſelf. 4to. 2s. 6d. Kearſley. 1788.

Mrs. G. ſeems to have related her unhappy ſtory, and to have acknowledged her indiſcretions, with entire honeſty; though ſhe ſtrongly avers, that ſhe has been groſly traduced and miſrepreſented. It is, indeed, a piteous tale; and we cannot help thinking, that the poor young lady's caſe entitles her to much commiſeration. The gay and inconſiderate, of her own ſex, ſhould regard it as a beacon ſet up to warn them of the dangers to which they are perpetually expoſed, by their levity and diſſipation. The unfortunate writer dates from the Fleet Priſon, Jan. 1, 1788.

HORTICULTURE.

Art. 62. *The Gardener's Daily Aſſiſtant*, in the modern Practice of Engliſh Gardening, for every Month in the Year. On an entire new Plan. By John Abercrombie. 12mo. 3s. ſewed. Stalker. 1787.

In the preſent conciſe practical work, the different operations of gardening are methodically arranged under their reſpective departments, for each month, ſomewhat ſimilar to the author's former work, —*The Gardener's Calendar*; originally publiſhed under the name of *Mawe*.

THEOLOGY.

Art. 63. *Two Sermons*, preached in his Majeſty's Chapel at Whitehall. By T. Hayter, A.M. one of his Majeſty's Preachers at Whitehall, and Fellow of King's College, Cambridge. 8vo. 1s. Cadell. 1788.

In the firſt of theſe two diſcourſes, the preacher's aim is againſt enthuſiaſm; in the ſecond, ſcepticiſm is his object. From Mark xvi. 16, he undertakes to prove, that we may believe, and be baptized, and yet *not* be *ſaved*, in the ſenſe generally affixed to this word, which he conſiders as ſynonimous with *called*, *elected*, *choſen*; terms which are proved by Dr. John Taylor (in his Key to the Apoſtolic Writings prefixed to his Paraphraſe on the Epiſtle to the Romans, quoted by Mr. H.) to ſignify no more than being admitted to the enjoyment of Chriſtian privileges.

In the ſecond diſcourſe, Mr. H. in endeavouring to give a ſolution of that knotty queſtion, *Why does God permit evil?* has the following paſſage:—'The Deity has introduced his creatures to an exiſtence, chequered with a mixture of good and evil; diverſified with alternate viciſſitudes of labour and repoſe; and reſembling a journey through a *mountainous, but rich* country; where, amidſt abrupt *precipices, and various uncouth* obſtacles, fertile vales are ever and anon deſcried, whoſe beauty ſooths the fancy, and whoſe products recruit the ſtrength of the weary traveller.'

We do not look for the greateſt profundity of argument, or weight of demonſtration, in Royal Chapels; and, therefore, if the ſceptic ſhould ſneer, as very likely he may, at the foregoing alluſion, his ſneer will be ill placed: but we did not expect to meet with ſuch a phraſe as '*ever and anon*' in a court ſermon. And we the rather wonder at this inſtance of inelegance, as we meet with no ſimilar *eſcapes* in theſe diſcourſes.

Art. 64. *Sermons on various Subjects.* By James Ogilvie, D. D. Chaplain to the Right Hon. Lord Forbes, Curate of Egham, late Rector of Weſtover Pariſh in Virginia. 8vo. 6s. Boards. Murray.

CONTENTS. I. The faith of the firſt and latter ages. *Heb.* xi. 13. *Theſe all died*, &c.—II. Purity of Heart. Matth. v. 8. *Bleſſed*, &c. —III. Contrition. 2 Cor. vii 10. *For godly ſorrow* &c.—IV. Devoting the Heart to God Prov. xxiii. 26. *My ſon, give me*, &c. —V. Good Friday. Mic. vi. 6. *Wherewith ſhall I come*, &c.—VI. Aſcenſion. Acts i. 9. *And when he had ſpoken*, &c.—VII. Prayer. Iſa. xxxviii. 5, 6. *I have heard thy prayer*, &c.—VIII. Happineſs of a well-ſpent life. Pſalm xxxvii. 37. *Mark the perfect man*, &c. —IX. Religion conſtitutes Happineſs. 2 Cor. iv. 17.—X. Guardian Angels. Dan. xii. 1. *At that time ſhall Michael*, &c.—XI. Conſolations in Affliction. 1 Pet. iv. 12. *Beloved, think it not ſtrange*, &c.

A principal occaſion and recommendation of this volume is, that the Author was a beneficed clergyman in Virginia, which country he thought it neceſſary to quit during the late troubles. Among other inſtances of regard, the pariſhioners of Egham ſuggeſted the preſent as one means for his farther aſſiſtance: the diſcourſes are accordingly introduced by a very handſome ſubſcription-liſt. They are ſerious and ſenſible ſermons. If they are not to be ranked with thoſe in the higher claſſes, and if now and then objections might be raiſed, they are ſtill of the practical and uſeful kind, and merit attention not merely on account of the Author's difficult circumſtances, but alſo from their own nature and tendency.

Art. 65. *Simple Truth:* or, A Plea for Infants. 8vo. 9d. Buckland. 1787.

'Theſe ſheets,' ſays an advertiſement prefixed, 'lay claim neither to the *patronage of a party*, nor to the *applauſe of the learned:* they only aſk the peruſal of the *candid*, without regard to the Author.' Whoever this *Author* is, he does not appear deſtitute of knowledge, ſuited to his ſubject. He propoſes in a plain way, and with ſomewhat of novelty in the manner, arguments in ſupport of infant-baptiſm; and they are ſuch as, we apprehend, may very well ſatisfy the Chriſtian enquirer in regard to the practice. He alſo anſwers objections againſt it. In ſome inſtances he *drolls*,—perhaps a little too much:—'It is aſked,' ſays he, 'Is there any *command* in the New Teſtament to baptize infants? I anſwer, No: nor is there any command to baptize an old woman. Yet if the command to baptize all include one, it may as well include the other. Yet, farther, I anſwer, neither was there occaſion for ſuch a command. It is quite ſufficient that the words of the inſtitution were, to baptize all, without ſpecifying the age.'

This writer, no doubt, is himſelf well ſatisfied in the points which he endeavours to defend :—' I now aſſert,' ſays he, ' that in a place where the goſpel is profeſſed, childhood is the only proper time to be baptized in : for in vain do any pretend to initiate a perſon into the viſible church, who, by thirty years attendance on public worſhip, has been thirty years a public profeſſor.' This confidence ſeems to be the effect of conviction, for in the general, we think, he appears a modeſt and candid diſputant.

Some pertinent obſervations are added concerning the *Sabbath*, at the end of this pamphlet.

Art. 66. *The Liberty of the Human Will*; or Salvation attainable by all within the Sound of the Goſpel. By the Author of ' Simple Truth, or, A Plea for Infants.' 8vo. 1s. Buckland. 1787.

This Author's deſign is to prove, from Scripture, that the doctrines of perſonal and unconditional predeſtination and reprobation are *non-entities.* He labours *to unravel the knots on which they are hung*, and to give a more juſt and rational explication of ſeveral paſſages of Scripture which have been thought to ſupport them. This ſubject is cloſely allied to that of the Divine preſcience, concerning which this writer adds ſome thoughts in the Appendix. He ſpeaks with that modeſty and reverence which every man ought to maintain on ſuch a topic. ' While,' ſays he, ' I may believe it poſſible for God to have known the thoughts, words, and actions, of every man, before one man was created,—poſſible, I ſay, (for who can by ſearching find out God?) yet, without limiting any of the divine attributes, I may believe the infinitely wiſe Jehovah did not exerciſe ſuch a foreſight, as ſuch an exertion appears inconſiſtent with infinite wiſdom, becauſe contrary to order; as laying a reſtraint on infinite goodneſs and mercy, which are free and unconfined, and contradicting all the rules of moral government.' We have only further to add, that this anonymous Author dedicates his pamphlet to the next or future generation, as, he obſerves, in leſs than thirty years (when it is ſuppoſed that generation takes place of the preſent), the writer will have been long enough dead to be wholly forgotten.

Art. 67. *Three Short Diſcourſes*, on, The Duty of Parents, The Holy Scriptures, and, The Sabbath. 12mo. 6d. Johnſon. 1787.

An eaſy price, we are told, is fixed on this ſmall performance, in the hope that ſome approving perſons * may diſperſe it among thoſe who need inſtruction. So ſays the Author, or rather Editor, for we are farther told, that ' the main ſubſtance of the firſt diſcourſe, and ſome of the beſt thoughts in the ſecond, are taken from two modern authors, whoſe names it does not ſeem *neceſſary* to mention.' We obſerve Nelſon's *Practice of Devotion* ſometimes referred to. The diſcourſes are ſhort, ſenſible, and well calculated for the benefit of thoſe who may peruſe them.

---

* *To ſuch, the price is* 5s. per dozen.

Art. 68. *Great Doctors differ*, in a Scuffle between modern Plato and Socinus; or, The Fathers double-tongued, who, though long dead, *they* yet ſpeak. In two Parts. Containing, firſt, Reflections on Dr. Horſley's Charge, in May 1783: the ſecond, on Mr. White's Sermons at Bampton's Lecture. By a Gentleman. 4to. 4s. Worceſter printed, and ſold by Wilkie in London.

This ſingular writer, who enliſts himſelf in the field of theological controverſy, under the ſtandard of *Ben Mordecai* (to whom he gives the appellation of an *infallible* auxiliary to divine truth), declaims, in a wordy manner peculiar to himſelf, through 135 quarto pages, againſt creeds and hierarchies, againſt Trinitarians and Socinians, againſt Dr. Horſley, Mr. White, and Dr. Prieſtley. The ſum and ſubſtance of this, perhaps, well-meant, but certainly ill-written, philippic, may be compriſed in a few words—and we will borrow them from the work itſelf:

‘ When will the glorious period arrive, that an uſeleſs, cumbrous, and luxurious prieſthood, the haughty and aſſuming hierarchy, ſhall “ be taken away, to conſume and deſtroy it unto the end?” O Athanaſian blaſphemy! evermore hold thy *moithering* * and diſtracting tongue! O heterodox confuſion! never again unvail thy guilty and hardened face!’

Art. 69. *Diſcourſes on Various Subjects*, including ſeveral on particular Occaſions. By Joſeph Prieſtley, LL.D. F.R.S. 8vo. 6s. Boards. Johnſon. 1787.

Moſt of the ſermons in this volume have been publiſhed ſeparately, and have paſſed under our notice. Thoſe which are new, are upon ſubjects of general utility, and may be read with pleaſure and profit even by thoſe who do not follow the Author in his peculiar tenets. The ſubjects are, *On the Danger of bad Habits: The Duty of not being aſhamed of the Goſpel: Glorying in the Croſs of Chriſt: Taking the Croſs, and following Chriſt: The Evidence of Chriſtianity from the Perſecution of Chriſtians.*

Art. 70. *A brief Account, Hiſtorical and Critical, of the Septuagint Verſion of the Old Teſtament.* To which is added, a Diſſertation on the comparative Excellency of the Hebrew and Samaritan Pentateuch. By Dr. Henry Owen, F.R.S. Rector of St. Olave, Hart-ſtreet, &c. 8vo. 2s. Nichols. 1787.

The learned Author of this piece has beſtowed very laudable pains upon his ſubject, and brought into a ſmall compaſs many juſt remarks, and much uſeful information; which will not fail to be highly acceptable to thoſe who are engaged in the ſtudy of the Scriptures.

Art. 71. *Sermons.* By David Lamont, D.D. Chaplain to his Royal Highneſs the Prince of Wales. Vol. II. 8vo. 5s. Boards. Elliot. 1787.

The firſt volume of theſe ſermons was noticed in our Review, vol. lxiii. p. 476. The diſcourſes in the preſent volume are, like thoſe of the former, important, uſeful and ſeaſonable. The writer's ſtyle is, we think, much improved: and his arguments are forcible.

---

* This word is not to be found in Groſe's *Provincial Gloſſary*; but we believe it means *puzzling, perplexing*, &c. It is uſed in Shropſhire, and parts adjacent.

The ſubjects of the ſermons are—Chriſt the only Foundation of his Church. On Zeal.—Remorſe.—Baptiſm.—The Lord's Supper.—Prayer.—Purity.—The Croſs of Chriſt.—Jacob and Eſau.—Lot's Wife.—The unſpeakable Gift.—Religious Deception.—The Sin unto Death.—Faith.—Obedience.—Hope.—Joy.—Death.—Judgment.—Hell.—Heaven.

In the ſermon on religious deception, the author expoſes, in general, the deluſions of fanaticiſm, but more eſpecially the errors of 'the blazing Methodiſt and the whimſical Quaker;' and he concludes thus:

'Build not, ye profeſſed followers of Chriſt, your religion on a wavering and fluctuating baſis; but build it on the ſolid and immoveable foundation in our text: "Little children, let no man deceive you; he that doth righteouſneſs is righteous, even as God is righteous."

'Truſt not to the falſe light of an inflamed imagination, nor liſten to the ſoft addreſſes of deluſive paſſion; but in the uprightneſs of your intentions, ſeek the approbation of your conſcience; and in the rectitude of your conduct, ſtudy to deſerve the approbation of the world. Flatter not yourſelves that you are religious, while you are deſtitute of righteouſneſs; or that you are the friends of God while you are the foes of integrity: but be taught to believe, that heaven and hell may as ſoon be united, as that a righteous God can ever take pleaſure in an unrighteous man. Aſpire, therefore, after the poſſeſſion of that righteouſneſs which God eternally loves in himſelf, and which he will eternally love in you. Aſpire after the poſſeſſion of that moſt amiable of beauties, which, by its exquiſite attractions, captivates the heart of the moſt amiable of Beings; and ceaſe not to copy its fair perfections, till your lives are beautified with the luſtre of righteouſneſs, and your hearts become temples for the righteous Lord. Then may we look forward, with pleaſing expectation, to that happy hour when the varniſh of vice will give place to the luſtre of virtue—the darkneſs of death to the brightneſs of life—the diſhonours of corruption to the triumphs of purity—and the dulneſs of the grave to the bliſs of immortality. Amen.'

Art. 72. *A Defence of the Clergy of the Church of England*; in a Letter to the Rev. Will. Jeſſe, occaſioned by his *Parochialia.* 8vo. 2s. Rivingtons, &c.

A juſt and proper defence of thoſe of the clergy of the Church of England, who are commonly ſtyled *rational* preachers, in contradiſtinction to ſuch as are attached to the methodiſtic ſtrain. Their accuſer is Mr. Jeſſe; whoſe *parochialia* was ſomewhat reprehended in the 76th volume of our Review, p. 426. Due notice is alſo taken, *en paſſant*, of Mr. Knox.

Art. 73. *Eighteen Practical Sermons, upon intereſting Subjects.* By the Rev. William Jabet, B. A. late Lecturer of St. Bartholomew's Chapel, in Birmingham. 8vo. 5s. Boards. Baldwin. 1787.

In the advertiſement prefixed to this volume, we are told that the *ſermons were never intended* for the public eye; and that they are now printed for the benefit of the preacher's widow and family. This circumſtance in ſome meaſure blunts the edge of criticiſm;—which, were the Author living, he might, poſſibly, in ſome degree, have felt.

Sermon I. is on the *Nativity of Chriſt*. II. On *his Divinity*. III. and IV. On the *Trinity* V. and VI. On *Prayer*. VII. and VIII. On *Reliance on God*. IX. and X. On the *Worth of the Soul*. XI. On the *Unjuſt Steward*. XII, XIII, XIV, and XV. On the *Prodigal Son*. XVI. and XVII. On *Swearing*. And, XVIII. *The Folly of Mocking Sin*.

In the firſt ſix ſermons, the Author's ſtrong attachment to the orthodox principles of the eſtabliſhed church is fully demonſtrated; and the reſt are all, more or leſs, marked with proofs of his zeal for the ſame opinions. They are, doubtleſs, the productions of a pious man; who, had he meant them for publication, would certainly, in many places, have made no inconſiderable alterations in the ſtyle. Sentiments, which may be delivered from the pulpit with propriety, and be inſtructive to the hearers, will not always bear the cloſe examination of attentive readers. Thoſe who do not object to Mr. Jabet's tenets, and who look not for elegant language, but orthodox inſtruction, will read the volume before us with advantage, and be edified by the piety and zeal of the preacher.

Art. 74. *The Harmony or Agreement of the Four Evangeliſts in their ſeveral Relations of the Life and Doctrine of Jeſus Chriſt.* Tranſlated from the original Text, with Notes explanatory, &c. Part IV. By Richard Baker, M. A. Rector of Cawſton in Norfolk. 8vo. 1s. 3d. White.

The plan and character of this work was given when we reviewed the firſt part of it, in our 71ſt volume, p. 397, to which we now refer our readers, informing them that Mr. Baker has uniformly purſued the method with which he began, and has, by this 4th part, finiſhed his uſeful performance.

RELIGIOUS CONTROVERSY.

Art. 75. *An Addreſs to the Roman Catholics of the United States of North America.* Occaſioned by *A Letter addreſſed to the Catholics of Worceſter*, by Mr. Wharton, their late Chaplain. By the Right Reverend Dr. Carrol. 8vo. 1s. 6d. Printed at Anapolis in Maryland, and reprinted in London by Keating.

Mr. Wharton, a Roman Catholic Prieſt at Worceſter, left the church of Rome. He went to North America and there publiſhed his letter to the Catholics of Worceſter, which was an apology for leaving them. (See Monthly Review, vol. lxxii. p. 395.) Dr. Carrol, reſiding in Maryland, thought it his duty to reply to Mr. Wharton's Letter, which was then circulating among the American Catholics; he therefore publiſhed the preſent Addreſs, in which he conſcientiouſly defends his religious principles with erudition, and endeavours to anſwer Mr. Wharton's objections, with politeneſs.

Art. 76. *A Review of the important Controverſy between Dr. Carrol and the Rev. Meſſrs. Wharton and* Hawkins. By the Rev. Arthur *O'Leary*. 8vo. 1s. 6d. Keating.

Mr. Wharton's Letter was anſwered in England by Mr. Pilling, in his *Caveat*. (See Review, vol. lxxiii. p. 476.) To this Mr. Hawkins replied in an Appeal to Scripture, &c. (See Review, vol. lxxiv. p. 412.). This controverſy is here reviewed by the able hand of Father O'Leary; who, in the preſent performance, introduces an ingenious defence of the conduct of Pope Ganganelli, for the active part he took in ſuppreſſing the Jeſuits.

A Letter from *Candour* addreſſed to the Right Hon. Luke Gardener, on his Bill for the repeal of a part of the penal laws againſt the Iriſh Catholics, is added to this pamphlet.

Art. 77. *Reflections addreſſed to the Rev. John Hawkins.* To which are added, an Expoſition of Roman Catholic Principles, in reference to God and the Country. By the Rev. Joſeph Berington. 8vo. 1s. 6d. Booker.

Mr. Berington here defends the doctrines of Popery againſt the attacks of Mr. Hawkins, who, in his *Appeal to Scripture*, &c. cenſures Mr. Pilling's *Caveat*.

To enter into the particulars of this controverſy would be in a great meaſure to repeat what we have already advanced in the articles above referred to. We ſhall therefore only add, that Mr. Berington ſeems to poſſeſs more liberal ſentiments than the generality of his brethren. His tract is not, as he acknowledges, a reply to Mr. Hawkins's work, but it contains many obſervations on it, which ſomewhat invalidate Mr. Hawkins's arguments.

At the end of this performance, Mr. Berington gives an epitome of the principles of the Roman Catholic religion, which treatiſe he ſays he found in a volume of controverſial tracts printed about the middle of the reign of Charles II.

Single Sermons *on the* Slave Trade.

I. *A Diſcourſe in favour of the Abolition of Slavery in the Britiſh Weſt Indies.* Preached in the Pariſh Church of Ware, Herts. By the Rev. W. Hughes, M. A. 4to. 1s. Cadell. 1788.

To this good and benevolent Sermon are added ſome Notes, which ſerve ſtrongly to enforce the preacher's arguments againſt the ſlavery of the negroes under chriſtian maſters. We are informed that whatever profit may ariſe from the ſale of this diſcourſe, will be preſented, by way of ſubſcription, to the London Society, inſtituted for the Abolition of the Slave Trade.

II. *On the Subject of the Slave Trade*; delivered to a Society of Proteſtant Diſſenters, at the New Meeting in Birmingham, by Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1s. Johnſon. 1788.

Dr. Prieſtley, with a manly freedom, and a boldneſs which characterizes moſt of his compoſitions, enters the liſts, both on religious and political ground, againſt the advocates for the negroe ſlavery; and as a chriſtian, if not as a mercantile politician, we think his arguments irrefragable. With reſpect to his appearance in this *new* field of controverſy [*for there is no fear that the ſword of this literary*

IV. On the Shortneſs and Inſtability of Human Life. By William Waters. 8vo. 6d. Printed at Colcheſter. 1788.

A ſenſible and animated diſcourſe, from Pſ. xc. 12.

CORRESPONDENCE.

. A CONSTANT READER, being in doubt concerning the propriety of uſing the *ſubjunctive mode* after *conjunctions* and *adverbs*, pays us the compliment of ſuppoſing us qualified to anſwer a queſtion on which ſome of our beſt Grammarians have been divided in opinion. Adverbs have *no* government. Conjunctions have *ſometimes* a government of modes. Our beſt writers have uſed the indicative and ſubjunctive promiſcuouſly. Whence then ſhall we derive a rule? Let future writers *univerſally* uſe the ſubjunctive mode after *all* Hypothetical, Conditional, Conceſſive, and Exceptive Conjunctions; and the indicative after thoſe expreſſing an inference, addition, or any thing which is poſitively or abſolutely aſſerted.

‡||‡ We can aſſure our Correſpondent, Mr. W. that he, and his learned friend, Dr. Beattie, are both wrong, *toto cœlo*, about the number of ſemitones in the intervals of major and minor 3ds. For though a major ſemitone conſiſts of five ſounds, and a minor of four, as no note can be ſaid to be an interval to itſelf, the given note is never counted: as there muſt be two *different* ſounds to conſtitute any interval whatever. Two uniſons are not intervals. *Ergo*—a minor 3d is only three ſemitones above the baſe, or loweſt ſound, and a major 3d four. There muſt be *two ſounds* to form one ſemitone; three to form a tone; four a minor 3d; but neither practical muſicians nor theoriſts reckon an interval of *one ſemitone, two ſemitones.*

Our Correſpondent is deſired to look in Rouſſeau's *Dict. de Muſique*, D'Alembert's *Elem. de Muſique*, and Dr. Smith's *Harmonics*, for what is ſaid on the ſubject of Intervals; and likewiſe in Chambers's Dictionary, Art. Major 3d, and he will there ſee that both himſelf and Dr. Beattie have been miſtaken in their calculation.

‡*‡ We are very much obliged to *Philonomos* for his friendly letter. What he recommends to us, is perfectly agreeable to our own views and deſigns; but, in order to a leſs public explanation of a private hint, the Editor wiſhes for the favour of an interview with our preſent Correſpondent.

||§|| "A Friend to Literature" is entitled to our beſt thanks for his anecdotes, &c. The continuance of his correſpondence will be *very acceptable.*

§†§ We are under the neceſſity of declining an inſertion of Mr. V. D.'s Eſſay on the prophecy of Haggai, on account of its extraordinary length. This ingenious and learned Correſpondent is, however, requeſted to accept our thanks.

THE

MONTHLY REVIEW,

For APRIL, 1788.

ART. I. *A Treatiſe on Magnetiſm*, in Theory and Practice; with original Experiments. By Tiberius Cavallo, F. R. S. 8vo. 6s. Boards. Dilly. 1787.

ONE of the properties of the magnet having been ſucceſsfully applied to the improvement of navigation, has rendered magnetiſm a ſubject of vaſt importance to mankind; and, conſequently, many able philoſophers have, for ſeveral ages, with great aſſiduity, obſerved the different phenomena which this mineral affords; they have examined its various properties with attention; and they have attempted to explain the laws by which it acts. The obſcurity of the cauſe of magnetiſm hath alſo been a powerful incentive to philoſophical inquiries and diſquiſitions; and the difficulty of diſcovering it hath occaſioned thoſe philoſophers, who have been engaged in the purſuit, to continue their labours for a great length of time, and to vary their reſearches, in almoſt an infinite number of ways. This however has been productive of little more than the acquiring a greater or more extenſive knowledge of the ſeveral phenomena, the laws of which we can eaſily obſerve; though the true cauſe of them ſeems enveloped in impenetrable darkneſs.

In the treatiſe before us, Mr. Cavallo exhibits a comprehenſive view of the preſent ſtate of our knowledge relative to magnetiſm; and he has diſpoſed the various particulars in that order, which naturally leads the reader from the ſimpleſt to the moſt intricate part of the ſubject, by the plaineſt and ſhorteſt paths.

The work is divided into four parts; in the firſt of which, the Author treats of the laws of magnetiſm. He begins with giving a general idea of the ſubject, and explaining the technical terms, uſed by other writers, or by himſelf; and proceeds with the natural hiſtory of iron, and the deſcription of the magnet, or loadſtone.

Magnetic attraction and repulſion are next conſidered, the various phenomena thence reſulting are enumerated, and the laws which they obſerve are deſcribed.

Mr. Cavallo treats largely on the polarity of the magnet, or the property which it has of turning, when it is freely ſuſpended, one of its ſides or ends to the North, and the oppoſite one to the South. This directive property of the magnet is the moſt wonderful, and altogether the moſt uſeful, part of the ſubject; and the ingenious Author has judiciouſly allotted a large portion of his work to the deſcription of its laws, and the variations to which it is ſubject. Theſe variations are the greateſt impediment to the perfection of navigation, and philoſophers have ſpared no pains in the inveſtigation of their cauſe; but human induſtry hath, hitherto, been unable to elucidate the obſcurity in which it is enveloped; nor does our Author attempt, in this place, any other elucidation than a record of all the facts which have, from time to time, been aſcertained.

The next chapter treats of 'the various bodies which are attracted by the magnet.' This will ſeem an odd title for a chapter, if we admit the general propoſition, *that the magnet attracts iron only.* The liſt of natural bodies attractable by the magnet, which Mr. Cavallo here gives, is very comprehenſive, and may ſerve to ſhew the great diſperſion of iron throughout the works of nature, for it hath never yet been contradicted, that the magnet attracts iron only; and it is well known that this mineral will diſcover iron, incorporated, although in a very ſmall proportion, with other ſubſtances. It may be neceſſary to obſerve that many bodies, of which antimony may ſerve as an example, are not attractable till they have undergone the action of the fire. Hence the following queſtion: Is iron producible by the action of fire? or has this action a power of changing the conſtituent parts of a body into iron?

When a piece of iron in any form whatever is preſented to a magnet, it is inſtantly attracted; and if the iron be in a metallic form, or, more properly ſpeaking, impregnated with phlogiſton, it will itſelf become magnetic, and retain that property, in proportion as the iron is more or leſs impregnated with phlogiſton; thus, the calces of iron, though they are attracted by the magnet, do not become magnetical, as iron in its metallic form does, by coming in contact with the magnet; and that iron, which contains the leaſt proportion of phlogiſton, does not retain the communicated magnetiſm ſo long as ſteel, although it acquires it more ſpeedily, and more ſtrongly. Theſe phenomena afford rules to be obſerved in communicating magnetiſm, or, what is commonly called, making artificial magnets. Mr. Cavallo ſhews, that it is impoſſible to impregnate iron or ſteel with a magnetic power by any other means than by communicating it *from* a natural magnet,—that the magnetiſm given to ſteel, by *all thoſe* methods uſed in making artificial magnets, is only a communicated quality, and that the earth itſelf is the great natural magnet whence that principle is derived. Theſe are not mere aſſertions; the Author proves his opinions to be true, from a variety of experiments, and the enumeration of ſeveral phenomena which have fallen within the compaſs of his own obſervation, or that of other philoſophers.

The ſecond Part treats of the theory of magnetiſm.—Convinced of the obſcurity of the ſubject, Mr. Cavallo offers his opinions with caution, ſubmitting to the reader's view ſuch hypotheſes only as ſeem moſt probable.

In the third Part, the Author deſcribes thoſe experiments which are neceſſary to prove the laws mentioned in the firſt Part. A ſhort account of the ſeveral inſtruments, and the method of conſtructing them, precedes the enumeration and deſcription of the experiments, which are to be performed by them. Among theſe inſtruments, the compaſs is of the greateſt conſequence; not merely for the purpoſe of making magnetical obſervations, but for the ſervice of navigation. The preſent uſual conſtructions of the ſea-compaſſes, of different kinds, are liable to objections. Theſe the ingenious writer points out, propoſes methods for obviating them, and gives ample directions how this moſt important inſtrument ought to be conſtructed, in order to make it as free from imperfection as poſſible.

After the experiments, follow the various methods of making artificial magnets. The Author ſhews how to make a piece of iron acquire magnetiſm from the earth, and how the magnetiſm thus acquired may be fixed. The method of communicating a permanent magnetiſm to a ferruginous body by means of an iron bar, which is rendered magnetic by the earth, is taken from the Philoſophical Tranſactions, where it was firſt publiſhed by Mr. Arnold Marcel: Vid. Phil. Tranſ. vol. xxxvii. p. 294.

Mr. Cavallo adds another method of producing the ſame effect by means of two bars. He tranſcribes alſo Mr. Canton's method of making artificial magnets, from Phil. Tranſ. vol. xlvii. p. 31. We have endeavoured to make magnets by this method, but in vain; we have tried ſteel of different kinds and of different temperatures, and bars of different ſizes, but have never been able to produce the leaſt ſenſible magnetiſm. We therefore doubt the fact, and apprehend ſome miſtake muſt have ariſen from Mr. Canton's bars having accidentally acquired magnetiſm, previous to the application of the poker and tongs. The method has been given in almoſt every book on the ſubject, ſince the year 1751. With reſpect to increaſing the magnetiſm, by combining weakly magnetic bars and rubbing other larger bars with them, we have ſucceeded as effectually as Mr. Canton, and others who have followed his directions.

Mr. Cavallo proceeds in deſcribing the beſt methods of communicating magnetiſm from real or artificial magnets to ſteel bars of different forms, and of touching needles for compaſſes.

In the next chapter the Author ſhews the uſe of magnetic inſtruments, and gives directions for ſolving problems relative to the amplitudes and azimuths, for finding the variation of the compaſs, and the inclination of the needle.

In the fourth Part of this treatiſe, Mr. Cavallo relates a number of magnetical experiments which he has made at different times. He firſt deſcribes a new ſort of ſuſpenſion for a needle, principally intended for aſcertaining ſmall degrees of magnetic attraction. This we have already minutely deſcribed in our Review for March 1787, p. 193, when the Author's paper on Magnetiſm in the 76th volume of the Philoſophical Tranſactions came under notice.

The magnetiſm of *braſs* forms the ſubject of the next chapter. This alſo is circumſtantially mentioned in the ſame article. But the Author has added many more experiments, eſpecially on platina, which ſhew that this metal, like braſs, by being hammered, becomes attractable by the magnet, which power it loſes again by being heated. Copper, zinc, a mixture of tin, zinc, and copper, pure ſilver, pure gold, and a mixture of gold, ſilver, and copper, had not the leaſt action on the magnetic needle.

The next two chapters contain ſome curious experiments relative to the attraction between the magnet and ferruginous ſubſtances in their different ſtates of exiſtence, and ſome thoughts concerning the cauſe of the variation of the needle. Theſe experiments were the ſubject of a paper in the laſt volume of the Philoſophical Tranſactions, and were noticed in our Review for November 1787, p. 243.

From the foregoing analyſis of the work before us, our Readers will perceive, that the ingenious Author has treated of magnetiſm in all its parts; he ſeems to have collected from former writers whatever was uſeful or curious, and to have added many obſervations that are entirely new. With reſpect to the theory of magnetiſm, it lies, as we have already intimated, in impenetrable darkneſs. A few, indeed very few, of its laws have been aſcertained; and thoſe which have been diſcovered, are not yet reduced to a ſyſtem. The phenomena of magnetiſm are, in all probability, many more than have hitherto been obſerved; and to this cauſe, perhaps, the imperfection of the theory is to be attributed. Experimentaliſts will, we hope, continue their enquiries, and by recording facts, and comparing them with each other, endeavour to eſtabliſh a foundation for a rational and ſatisfactory ſyſtem of magnetiſm. Could rules be given for calculating the variation of the compaſs for any given time and *place*, one of the greateſt obſtacles to the improvement of navigation would be removed.

Art. II. *Sepulchral Monuments in Great Britain* applied to illuſtrate the Hiſtory of Families, Manners, Habits, and Arts, at the different Periods from the Norman Conqueſt to the ſeventeenth Century. With introductory Obſervations. Part I. containing the four firſt Centuries. Royal Folio. 6l. 6s. Boards. Payne and Son. 1786.

TO elucidate the hiſtory of paſt times, to gain acquaintance with thoſe who lived before us, to examine their manners, to inveſtigate the progreſs of the arts, to enquire into the origin of uſeful inventions, and many other purpoſes to which the ſtudy of antiquity may be applied, are points which ſufficiently evince its utility; and though many, who call themſelves antiquaries, have gazed on ancient monuments merely for gratifying their curioſity, or for the ſake of conforming to the faſhionable rage for ſcrutinizing the remains of ancient workmanſhip, yet many gentlemen, diſtinguiſhed for their learning and ingenuity, have lately appeared, who have made the ruſt of antiquity ſubſervient to the moſt important purpoſes, and have thrown conſiderable light on the obſcureſt pages of hiſtory.

Among theſe uſeful labourers, who have employed themſelves in removing the duſt and rubbiſh with which ancient monuments were obſcured, the Author of this ſplendid work claims a diſtinguiſhed, if not the firſt, place. His name, though it is not prefixed to the work, is Gough,—a gentleman whoſe fame, as an antiquary, can receive no additional luſtre from our praiſes; by publiſhing this book he may, without the imputation of arrogance, adopt the words of the poet,

Exegi monumentum ære perennius.

The work which he preſents to the Public is not a hiſtory of England: he profeſſes to have neither the object, the plan, nor the method of an hiſtorian.

'Our materials,' ſays he, 'are different, and my plan adopts only what his excludes. Great events, great perſonages, great characters, good or bad, are all that he brings upon his ſtage:

"I talk of graves, of worms, of epitaphs,
And that ſmall portion of the barren earth
That ſerves as paſte and covering to our bones!"

'Mine are ſubjects rejected by the hiſtorian to the end of each reign, among the prodigies that diſtinguiſh it. Yet is this detail not unintereſting. It is a picture of private, mixed with public life, a ſubject in which my countrymen have been anticipated by their neighbours; and if it is here treated without the patronage of religious or literary ſocieties, it wanted not the encouragement of friends, who have left the ſcene before the completion of a work, which they ſome years ſince pointed out, and would have aſſiſted.'

Mr. Gough was furniſhed with a variety of materials for his work, from the obſervations that he made in a ſeries of excurſions undertaken to gratify his curioſity with reſpect to national antiquities. In reducing his miſcellaneous notes to order, he found that many interſtices wanted to be filled, and numerous deficiencies were to be ſupplied by the aſſiſtance of other obſervers. The dryneſs of the ſubject ſeemed to require decoration. Hence his plan became more extenſive; and by adding hiſtorical anecdotes, pleaſing digreſſions, the compariſon of one age with another, of ancient with modern times, and a variety of pertinent and well-introduced miſcellaneous remarks, the deſcription of a monument is rendered an agreeable picture.

In the Introduction, the Author enters on a large field of enquiry, *viz.* the mode of interment, and conſtruction of monuments, from the earlieſt ages, to that which is now practiſed in Europe.

Barrows he conſiders as the moſt ancient ſepulchral monuments in the world, and he begins with deſcribing thoſe of the Greeks and other contemporary people, where he diſplays much reading and great ingenuity. The barrows of our own iſland next engage his attention. He enumerates the ſeveral diſcoveries that have been made on opening them, and a variety of circumſtances which lead to determine the time when, and the perſons for whom, they were erected. Barrows, from the accounts here given, continued in uſe to the 12th century.

Pillars (*ϛηλαι, cippi*) were ſometimes contemporary with barrows. Jacob ſet a pillar on Rachel's grave; and inſtances of pillars among the Greeks are produced from Pauſanias.

After deſcribing ſeveral human remains, that have been accidentally diſcovered in various parts of the kingdom, without any monument, Mr. Gough proceeds to deſcribe the *Kiſtvaen*, which was a coffin compoſed of rough ſtones, ſet edgeways at the ſides and ends, and covered with one or more flat ſtones; ſometimes the ſtones were cemented together ſo that the joints were not diſcernable, and ſometimes they were compoſed of baked clay or tiles.

Coffins formed of a ſingle ſtone, hollowed with a chiſſel, is an improvement which Mr. Gough attributes to the Romans. Sometimes they were of marble. Some contained two or more bodies, others only one; in which caſe it was not unuſual for them to be made to fit the body, with cavities for the reception of the head, arms, and other protuberances.

The ſolid ſtone or marble coffin, often curiouſly wrought, was in uſe among the firſt Chriſtians in England; who, in all probability, copied the cuſtoms of the Romans after thoſe conquerors had quitted our iſland. The Author does not advance theſe and many other aſſertions, which our limits oblige us to paſs over unnoticed, without adducing ſufficient proofs for their *ſupport*; and indeed his proofs are frequently redundant; which is an uncommon property in antiquaries, many of whom are not ſufficiently careful to make their evidence keep pace with their aſſertions.

The leaden coffin comes next under conſideration. This was alſo in uſe among the Romans, not only for the reception of the body, but, in many inſtances, for the aſhes and bones. It was adopted by the Chriſtians, and continues in frequent uſe to the preſent time, eſpecially among the more opulent.

Mr. Gough brings inſtances to prove, that lead was not the only metal uſed for coffins. Alexander was buried in a golden coffin by his ſucceſſor Ptolemy; and glaſs coffins have been found in England. We wiſh Mr. Gough had exerciſed his ingenuity in more fully examining the period when the glaſs coffins were uſed; he might perhaps have been able to inform us of what kind of glaſs they were compoſed. The glaſs manufactory was at a low ebb in England in the time of James I. when Howel was ſent to Venice for the purpoſe of obtaining information concerning the working of glaſs there.

The oldeſt inſtance of wooden coffins on record among us, is that of King Arthur, who was buried in an entire trunk of oak, hollowed. The monk of Glaſtenbury calls it *ſarcophagus ligneus*.

From the ſeveral materials in which bodies were anciently depoſited, the Author proceeds to take a view of thoſe, in which they were wrapt or ſhrouded. In the earlier times, he finds them wrapt in leather, ſometimes raw, and ſometimes pickled with ſalt. Henry the Firſt, 1135, was gaſhed and ſalted, and ſewed up in a bull's hide, after his bowels, tongue, heart, eyes, and brains, were taken out. This ſeems to be the firſt ſpecies of embalming uſed by our forefathers in England, and was rude enough. After leather, cloth of various kinds came into uſe, and in many inſtances ſilk and ſatin. The bodies were frequently in full dreſs, eſpecially thoſe of the Kings and eccleſiaſtics. Edward the Firſt appears to have been the earlieſt inſtance of cering: the operation was afterward performed on ſeveral royal perſonages. The chandler was the perſon who made and applied the cere-cloth. Mr. Gough produces numerous inſtances of this ſpecies of preſerving dead bodies, and then proceeds to deſcribe the Egyptian manner of embalming, or mummy-making. This is a curious detail. Among many remarkable particulars concerning the methods of embalming, are the following: ‘The corpſe of Alexander the Great was done up in honey. So were Ageſipolis and Ageſilaus Kings of Sparta; but Plutarch ſays, the latter, for want of honey, was done up in wax. The Ptolemies, Anthony and Cleopatra, were all embalmed.’ There is a long account of the examination of the body of Childeric King of the Franks, who died in

481, and was buried at Tournay: it is an abſtract of a book publiſhed by Dr. Chiflet, at the requeſt of the Archduke Leopold, deſcribing the appearances of Childeric's remains, which were ſcrutinized in May 1653.

Mr. Gough's attention is next turned to the conſideration of weapons, coins, gems, utenſils, &c. found in the coffins that have been diſcovered in various cemeteries. Of theſe, there is a long and curious liſt. Eccleſiaſtics were buried with chalices and patens in their coffins. He deſcribes many that have been found in graves, and has given a plate containing 15, of different ſizes and ſhapes, that have come to his knowledge. It ſeems to have been a cuſtom to bury relics of various kinds with the dead, eſpecially thoſe of ſaints, and other ſuperſtitious matters. Mr. Gough produces ſeveral inſtances where the dying man has given peculiar orders for putting into the coffin theſe ſingular things. In this curious liſt, we find Dr. Richard Rawlinſon, a famous nonjuror [*], of our own times, whoſe heart was buried in the chapel of St. John's College, Oxford, and his body in St. Giles's church there, having in his right hand the head of Counſellor Layer, which the Dr. purchaſed of Mr. John Pearce, a nonjuring attorney, after it was blown down from Temple Bar.

Having amply diſcuſſed the ſeveral appendages of interments, the Author gives many inſtances of the extraordinary preſervation of bodies in their reſpective graves.

In illuſtrating the different faſhions of ſepulchral monuments, he divides them into eight forms. This diviſion he has adopted from a learned memoir, written by the late Maurice Johnſon, Eſq. founder of the literary ſociety at Spalding, before whom it was read, and from whoſe minutes, Mr. Gough obtained permiſſion to copy it. The firſt form was priſmatic, and plain on the top; the ſecond, priſmatic, but carved on the top: the arts, becoming daily more improved, were applied to the decoration of monuments for eminent perſons, and the plain tomb was ornamented with the effigies of the deceaſed, lying horizontally on the topſtone;—this makes the third form. To the fourth form belong thoſe tombs which have feſtoons or arches over them. The fifth, tombs in chapel burial places. Sixth, inlaid with braſs. Seventh, againſt the walls. Eighth, detached buildings. Theſe different forms are peculiarly deſcribed, with a view of aſcertaining the ſtyle of the times, and otherways illuſtrating hiſtory and biography.

Mr. Gough thinks that the ſepulchral monuments before the Conqueſt, are of dubious authority; he ſupports his opinions by many ſatisfactory proofs, and gives numerous inſtances of monuments that have been falſely attributed to the Saxons. Thus, the monument of Ethelwerd, at Winbornminſter, appears, from the form of the letters on the braſs plate, to be no older than the Reformation. Biſhop Leofric's tomb at Exeter is confeſſedly of Queen Elizabeth's reign. What has been miſtaken for Harold's tomb at Waltham Abbey, is the ciſtern of a garden fountain, in James the Firſt's time.

---

[*] *If we* miſtake not, he was diſtinguiſhed, by that party, as the *titular Biſhop* of London.

The Author next enters into a copious account of ſuch Saxon tombs as appear to be genuine. He deſcribes the materials of which monuments in different ages were made,—the manner in which they were executed, and ſeveral other particulars, equally curious. We muſt however paſs them over, at the ſame time aſſuring our Readers, that the peruſal of them will prove entertaining and inſtructive, and afford matter for many intereſting obſervations.

The article of ancient dreſs derives much light from ſepulchral monuments, which ſupplied the place of portraits before we had painters among us: this ſubject has been amply treated by the learned and laborious Mr. Strut[*]. Mr. Gough, however, has made many curious remarks on the dreſs of both men and women, from the time of the Conqueſt. The armour is minutely deſcribed, as are alſo the arms and weapons which are found on ancient monuments. The clerical habit likewiſe engages much of his attention; and throughout the whole of theſe obſervations on the faſhions of the times, he frequently explains ſuch parts of our ancient poets, eſpecially Chaucer, as deſcribe the dreſs and accoutrements of knights, prieſts, burgeſſes, &c.

We have now given an account of this very long introductory diſcourſe, which may be conſidered as a treatiſe on the ſubject. It occupies 194 large folio pages, and is illuſtrated with nine well executed copper-plates.

The work itſelf is divided into centuries, each of which contains deſcriptions of monuments, in chronological order. The deſcriptive, however, although extremely accurate, and accompanied with ſplendid engravings, is the leaſt important part of Mr. Gough's labours. The hiſtorical and biographical anecdotes, the criticiſms on former writers, the obſervations on the manners of the times, and the variety of miſcellaneous remarks which he has introduced, render the performance highly uſeful.

The firſt tomb that is deſcribed, is that of Edward the Confeſſor, which, according to the Author, 'may fairly be ſaid to be the firſt of Norman work among us.' The Conqueror, when he came firſt to London, viſited this tomb, and made an offering of two palls to cover it; and in his charter to Weſtminſter

---

[*] *See Monthly Rev. vol. li. p.* 102.; liii. p. 421.; and lv. p. 184.

Abbey, after a gift of 100 lb. of ſilver to complete the building, he adds, "*Ob reverentiam nimii amoris quem ego in ipſum inclitum regem Edwardum habueram tumbum ejus & reginæ juxta eum poſitæ ex auro et argento fabrili opere artificioſe decoris mirifice operiri feci.*" 'This' adds Mr. Gough, 'was the leaſt reſpect he could ſhew to the memory of a Prince whoſe pious chaſtity had left the ſucceſſion open to him.' The coffin of the Confeſſor was opened 36 years after his death, and the body was found perfectly incorrupt. Miracles multiplying at his tomb, he was canonized; and when Henry III. rebuilt the church, he erected an higher tomb, in which the body was lodged, 1269. All that remained of the inſcription in April 1781, was—*vxit O inactum romanus civis O ho*—in the moſt ancient ſimple Gothic letters.

Mr. Gough, in many parts of the work, inveighs againſt the ravages of conquerors, the devaſtation of falſe zeal and fanaticiſm, the depredations of ignorance, intereſt, and falſe taſte; the defacements of the white-waſher's bruſh, and a variety of other circumſtances which, beſide the ever-waſting hand of Time, have all contributed to deſtroy the ſepulchral monuments of our anceſtors.

Among other curioſities, he gives a minute deſcription of a braſs plate monument at Lynne, which hath hitherto eſcaped the notice of topographers, who have contented themſelves with only tranſcribing the legend round the verge, in Gothic capitals. + *Orate pro Animabus Roberti Braunche Leticie et Margarete uxorum ejus et pro omnibus quibus tenentur. Qui quidem Robertus obiit xv. die Octobris, Anno Domini, mccclxiiii. Animi eorum per miſericordiam dei in pace requieſcant, Amen.* The braſs plate is highly finiſhed, and exquiſitely embelliſhed. The following is the Author's deſcription:

'His figure in the centre is habited in flowing hair, cloſe coat, ſlit below the waiſt, with long cloſe ſleeves, and ſtanding cape, an under garment appearing at his neck, and in pointed ſhoes faſtened on the inſtep with a lace or latchet. Under his head is a wrought cuſhion rounded at the corners, and ſupported by angels, and under his feet a ſingular but claſſical repreſentation of the ſtory of Prometheus [*] and the vulture, worthy the invention of Albert Durer. His two wives, one on each ſide of him, are habited in hoods or coifs, and a kind of neckerchief gathered under and round the chin, their gowns cloſe about their arms and waiſts, but falling thence in elegant folds, and gathered and held up on the right arm of one, and left arm of the other; the ſleeves richly embroidered from a little above the elbow to the wriſts, in nearly the ſame pattern on both ladies, and the wriſt-bands cloſe and double banded; the hems and linings of theſe gowns are alſo richly flowered, but with more variety of patterns. At the feet of each lady is a dog, with a collar of bells. Both ladies, as well as their huſband, recline their heads on rich flowered cuſhions ſupported by angels.

---

[*] *Quere,* What other inſtance can be produced of claſſical literature being cultivated at that time in England?

'Each figure is under a rich arch, adorned with crotchets and bouquets, with a back ground not uniformly ornamented. Over the point of each niche, is a ſitting figure with a nimbus, and holding an infant in its arms, and ſided by angels, holding cenſers and playing on harps and violins, and divided and ſurmounted by the richeſt Gothic work, in various patterns. The two principal pillars at the ſides have, in niches, each four figures of men and women; the men in hats and ſhort doublets, with or without long ſleeves; one in a cloſe long cloak, and one in a cloak covering only his left ſide. The three women have the ſame habits as the larger ones, one only has the hood under the chin like theirs. In the middle of the right pillar are the arms of England and France quarterly, and of the left, a croſs ingrailed, thoſe of Branche.

'Under the three principal figures is repreſented a feaſt, that, for the ſplendour of the table and the company, the band of muſic and the attendants, might paſs for ſome grand anniverſary celebrated in this wealthy town, perhaps the feaſt of St. Margaret, their patroneſs, on the fair day granted them by King John; or perhaps the Mayor's feaſt, when Mr. Braunch held that office 1349, or 1359. He may be ſeated at the upper end or right hand of the plate, and the Aldermen and their wives in a row below him.

'Among the delicacies of this ſplendid table one ſees the *peacock*, that noble bird, *the food of lovers*, and *the meat of Lords* *. Few diſhes were in higher faſhion in the 13th century, and there was ſcarce any royal or noble feaſt without it. They ſtuffed it with ſpices and ſweet herbs, and covered the head with a cloth which was kept conſtantly wetted to preſerve the crown. They roaſted it, and ſerved it up whole, covered after dreſſing, with the ſkin and feathers on, the comb entire, and the tail ſpread. Some perſons covered it with leaf gold inſtead of its feathers, and put a piece of cotton, dipped in ſpirits, into its beak, to which they ſet fire as they put it on the table. The honour of ſerving it up was reſerved for the ladies moſt diſtinguiſhed for birth, rank, or beauty, one of whom, followed by the others, and attended by muſic, brought it up in the gold or ſilver diſh, and ſet it before the maſter of the houſe, or the gueſt moſt diſtinguiſhed for his courteſy and valour, or after a tournament before the victorious knight, who was to diſplay his ſkill in carving the favourite fowl, and take an oath of valour and enterprize on its head. The romance of Lancelot, adopting the manners of the age in which it was written, repreſents King Arthur doing this office to the ſatisfaction of 500 gueſts. A picture by Steevens, engraved by l'Empereur, repreſents a peacock feaſt. Monſ. d'Auſſy had ſeen an old piece of tapeſtry of the 15th century, repreſenting the ſame ſubject, which he could not afterwards recover to engrave in his curious Hiſtory of the Private Life of the French. It may flatter the vanity of the Engliſh hiſtorian to find this *deſideratum* here ſupplied.'

We have ſelected this deſcription, to ſhew the uſe which Mr. Gough makes of theſe old ſculptures. Former authors, inſtead of deſcribing the dreſſes of the burgeſs of Lynne and his two wives, would perhaps only ſay, "the figures are habited in the dreſs of the times," which is totally unknown. The Author's interpretation of the feaſt is an ingenious one; eſpecially if the picture be attentively conſidered.

---

* This is the language of the romances of thoſe days.

In the account of the tomb of Edward the Black Prince, in Canterbury cathedral, Mr. Gough ſays, 'the ends and ſides [*viz.* of the monument] are garniſhed with 16 copper ſhields in ſtarred quatrefoils, on which are alternately his arms, England and France quarterly with a file of three points, and his device three oſtrich feathers, the quil end of each in a ſocket, acroſs which is a label with this motto, ich diene, ſuperſcribed with the words houmout and ich diene.' To this he adds the following note:

'Mr. Goſtling's account [*] ſeems rather to have proceeded from his not recollecting the prevalent tradition, than from his doubting the truth of it, though it is not ſupported by the authority of contemporary hiſtorians. Whatever the firſt of theſe mottoes means, the latter is ſaid to have been taken from the King of Bohemia at Creſſy. Both appear with his ſign manual to a grant of a penſion of fifty marks *per ann.* to John d'Eſquet, 34 Edw. III. *Ich dien*, as always now written, is on this tomb written *ich diene*. While the origin of this motto is ſo diſputed, there will be no harm in telling the explanation given of it by an illiterate Welchman who viewed this monument. He ſaid, that Edward I. when he preſented his new-born ſon to the Welſh, aſſembled at the caſtle of Caernarvon, uſed theſe words, *Ich dien houmout*, "This is the man." *Dyn* is certainly the Welſh for *man*, and *ych* for *behold*; but I find nothing like *houmout* in the Welſh dictionaries. The ſtory of Edward's appointing his infant ſon Prince of Wales is in all the Welſh hiſtorians, but in none of the old Engliſh till John Stowe. True it is, that Knyghton (c. 2587, 2588) expreſsly mentions the King of Bohemia among the ſlain in the battle of Creſſy. And Froiſſart (I. c. 130, p. 139.) is moſt particular in the account of his death, ſtating it as told by Rapin and modern hiſtorians. He calls him "*Roi de Behaigne*," and "Monſeigneur Charles de *Behaigne*, qui ſecrioit, J'ay roi de Behaigne, et en portoit les armes;" yet, in c. 123, he makes him the ſon of the "gentile roi de Behaigne et Monſeigneur Charles de Behaigne ſon fils, qui deſlors s'appelloit roi d'Allemagne." And c. 1, he ſpeaks of Charles Duke of Behaigne as on the ſide of France. All other writers call the then King of Bohemia *John*. He married Elizabeth, heireſs of Bohemia, by whom he had Charles, afterwards Emperor, by the name of Charles IV. And Froiſſart, though he miſtakes his name, calls him rightly enough King of Bohemia, ſon of the Emperor Henry de Luxenbourg. Carte (II. 460.) properly calls him John King of Bohemia, and his ſon, Charles, King of the Romans,

---

[*] Mr. Goſtling ſays, "*houmout*, in the German language, ſignifying a *haughty ſpirit*, might repreſent him as an intrepid warrior; and *ich dien*—*I ſerve*, as a dutiful ſon."

Sandford ſays, p. 182, the Prince having ſlain the King of Bohemia with his own hand, deplumed his caſque of thoſe oſtrich feathers, which, in memory of this victory, became his cognizance, ſometimes uſing one feather, ſometimes three, with the motto *Ich dien*, meaning that John, King of Bohemia, *ſerved* the French King in his wars, and as his ſtipendiary; or that the Prince of Wales ſerved his father as a ſon, which is moſt probable, ſince the feathers have been borne by all ſucceeding Princes of Wales, heirs apparent, though ſometimes alſo by collateral branches, both of the houſe of York and Lancaſter, as their ſeals. Certain it is, however, that feathers make no part of the preſent arms of Bohemia.'

The origin of theſe feathers ſeems to be one of the many points of our hiſtory that want diſcuſſion.

The general account we have given of this valuable work, and the promiſcuous extracts we have made from it, will, in ſome degree, enable our Readers to judge of its merits. Mr. Gough appears to be well acquainted with the ſubject which he hath choſen; he hath certainly beſtowed great labour on it, and diſplayed a vaſt fund of attentive reading.

With reſpect to the engravings, *they are ſplendid*; and, ſuch of them whoſe originals we have ſeen, are juſt repreſentations; which leads us to conclude that they are all accurately drawn. Great part of them are the workmanſhip of Mr. Baſire, an engraver of acknowledged merit, who hath here given ample proofs of his abilities.

ART. III. *A Defence of the Conſtitutions of Government of the United States of America.* By John Adams, LL.D. Member of the Academy of Arts and Sciences at Boſton. Vol. II. 8vo. 6s. Boards. Dilly. 1787.

DR. Adams proceeds, in this volume, with great patience and aſſiduity, to give a ſketch of the hiſtory of the Italian republics of the middle age; *viz.* Florence, Sienna, Bologna, and Neuchatel, which exhibit a ſeries of the moſt unpleaſing events recorded in hiſtory: but which the Author has interſperſed with ſuch obſervations as tend to throw light on the excellencies or imperfections of their government. This volume contains the ſtrongeſt internal marks of its being written by the ſame hand with the former *; and as we cannot pretend to give a ſatisfactory

---

* A Correſpondent, on reading our account of the firſt volume, favoured us with ſome general obſervations, which we ſhall lay before our Readers, as they contain a juſt apology for the peculiar diſadvantages to which literary productions are liable, when communicated to the Public in ſeparate parts:

" The publication of *parts* of a work, at different times, is frequently very prejudicial both to its effect and reputation; and is peculiarly factory abridgment of it, we ſhall only tranſcribe the concluding chapter, as a ſpecimen of the Author's manner of reaſoning: Neuchatel is the ſubject of this letter:

‘ Dear Sir, The ſovereign, or rather the firſt magiſtrate of this monarchical republic, is the King of Pruſſia. The principality is compoſed of two counties, Neuchatel and Valengin, which were united in one ſingle ſovereignty by the Dukes of Longueville, whoſe family became extinct in 1707: the country ſubmitted to the King of Pruſſia, who, by right of reverſion, redemanded Neuchatel as a vacant fief of the houſe of Châlons, inherited by the Princes of Orange, who laid claim to all its rights.

‘ The authority of the King is limited by the great privileges of the country. The ſovereignty is exerciſed conjointly; 1. By the King's governor, who preſides in the aſſembly of the ſtates. 2. By the body of the three eſtates, compoſed of twelve judges, who adminiſter juſtice in the laſt reſort, and are four counſellors of ſtate for the nobility. Four officers of judicature for the ſecond rank, taken from the four chatellanies and the fifteen mayories. Four counſellors of the city, which is governed by ſixty-four perſons who adminiſter ordinary juſtice, and who are the four miniſtraux. Twenty-four perſons for the little council, and forty for the grand council.—The relation of this republican principality with the Helvetic body conſiſts in an ancient fellow-citizenſhip with the four cantons of Berne, Lucerne, Friburg, and Soleure; but the canton of Berne is its

---

culiarly diſadvantageous to connected compoſitions, eſpecially ſuch as derive the proof of the principles contained in them, from a copious induction of facts. In ſome caſes, the beginning of a book does not ſufficiently develope the Author's plan, and then the ſeparate publication of it neceſſarily expoſes him to objections and cenſures, which a further explanation would, perhaps, have prevented or removed. Had Dr. Adams, for inſtance, ſent both his volumes into the world together, his opinions would have been much more eaſily underſtood, and the evidence which he brings to ſupport them, might have appeared much more convincing; and I think he would then have avoided that appearance of obſcurity and pedantic oſtentation, which you complain of, in your Review of his firſt volume *. What then appeared to be a puerile diſplay of reading, may, poſſibly, turn out to be a neceſſary part of his plan; ſince his principal deſign, if I do not miſapprehend him, is to eſtabliſh the neceſſity of ſufficient checks and balances in government, by hiſtorical proofs; that in all, or moſt caſes, where theſe have been diſregarded, much miſchief and confuſion have enſued; and that in thoſe countries, and ſtates, where they have been attended to, *there* has the government been free, powerful, and laſting."—This kind of proof, we muſt acknowledge, will ever be more ſatisfactory than the general reaſonings *a priori* of moſt political writers, and is particularly well adapted to produce conviction in the preſent times, when, happily, all kinds of philoſophy are built on the firm baſis of authentic facts, or legitimate experiments.

* In May 1787.

particular protector, and the declared arbiter between it and its prince, ſince 1406. The city of Neuchatel has alſo a ſtrict alliance of fellow-citizenſhip with Berne. The whole country ſubject to it contains twelve leagues in length, and ſix in breadth, and is extremely well peopled; for it contains three cities, one bourg, ninety large villages, and three thouſand houſes, ſcattered at a diſtance from each other. It is conſolidated out of two counties, Neuchatel and Valengin; two baronies, Gorgier and Vaumarcus, which belong to a nobleman of Berne; four lordſhips, Travers, Noiraque, Roſieres, and Colembier; one priory, Vatravers; five abbeys. At this day, this princely republic is divided into four chatellanies and fifteen mayories. The firſt count of Neuchatel that is known is Ulric, who lived towards the end of the twelfth century. He had a ſon named Bertold, who, in 1214, made a convention with the inhabitants, concerning the rights, liberties, and franchiſes of the citizens and people of the country.

‘ In 1406 the inhabitants of Neuchatel obtained a confirmation of their liberties of John of Châlons, lord of the county. In 1519 they obtained another confirmation of their rights and liberties, and an acknowledgment, that their princes have no power over them but with their own conſent. They have even changed their religion; and, in 1530, aboliſhed the maſs, and all the rites and ceremonies of the Roman Catholic church, without the conſent of their prince. Yet they ſuffered the houſe of Orleans Longueville to continue to enjoy their rights and revenues. The laſt male of this line died in 1694. The Prince of Conti wanted to ſucceed by teſtament; but the three eſtates were againſt him, and rejected his demands in 1694 and 1699. At this time, William, Prince of Orange, and King of Great Britain, maintained that he had pretenſions on the county, derived from the houſe of Châlons. At the death of this prince, in 1702, the King of Pruſſia declared himſelf his heir, as the ſon of the eldeſt ſiſter of King William's father; and contended, that the principality of Orange, and the county of Neuchatel, belonged to him. In 1707, after the death of Mary of Orleans, who had been inveſted in this principality by the three eſtates in 1694, the King of Pruſſia demanded the inveſtiture of Neuchatel of the three eſtates, who granted it him becauſe he was of their religion, and rejected the relations of the deceaſed, and all other pretenders. His ſon, by the ninth article of the peace of Utrecht, obtained an acknowledgment from Lewis XIV. of him as ſovereign lord of Neuchatel and Valengin. Although the inhabitants are jealous of their liberties, they are nevertheleſs attached to their prince. It is to the body of the ſtates alone that it belongs to make ſtatutes, laws, and ordinances, and they repreſent the ſovereignty, and exerciſe the ſupreme authority. The King's Governor preſides in it, but enters not into conſultation with the counſellors. It was this tribunal which gave the inveſtiture to the Kings, and before whom every pretender muſt make out his claim. Without deſcending to a particular account of this princely republic, let me refer you to the Dictionaire de la Martiniere, and to Faber, printed at the end of the ſixth volume of it, and to Coxe's Sketches, and conclude with hinting at a few features only of this excellent conſtitution.—None but natives are capable of holding any office, civil or military, excepting that of Governor. The ſame incapacity is extended to natives, who are in the ſervice of any foreign prince. All the citizens have a right to enter into the ſervice of any foreign ſtate, even though at war with Pruſſia. The three eſtates of Neuchatel and Valengin ſhall be aſſembled every year. The magiſtrates and officers of juſtice hold their employments during good behaviour; nor is the King the judge of ill behaviour. The King, at his acceſſion, takes an oath to maintain all the rights, liberties, franchiſes, and cuſtoms, written or unwritten. The King is conſidered as reſident only at Neuchatel, and therefore when abſent, can only addreſs the citizens through his Governor and the council of ſtate. No citizen can be tried out of the country, or otherwiſe than by the judges. The Prince confers nobility, and nominates to the principal offices of ſtate, civil and military: the chatelains and mayors, who preſide in the ſeveral courts of juſtice, are alſo of his nomination. The Prince, in his abſence, is repreſented by a Governor of his own appointing. He convokes the three eſtates; preſides in that aſſembly, has the caſting vote, and the power of pardon: in his abſence, his place is ſupplied by the ſenior counſellor of ſtate. The three eſtates form the ſuperior tribunal; and to them lies an appeal from the inferior courts of juſtice. They are compoſed of twelve judges, divided into three eſtates: the firſt conſiſts of the four ſenior counſellors of ſtate, who are noble; the ſecond, of the four chatelains of Landeron, Boudry, Valde Travers, and Thielle; the third, of four counſellors of the town of Neuchatel. The judges in the firſt and ſecond diviſion hold their places for life; thoſe in the third are appointed annually.

'The council of ſtate is entruſted with the execution of the laws, the adminiſtration, and police. They are nominated by the King, and not limited in number.

'The legiſlative authority reſides conjunctively in the prince, the council of ſtate, and the town, or people; each of which has a negative. Their criminal laws are mild, and the penalty marked out with preciſion: and perſonal liberty is tenderly and ſecurely protected, as it is in England or America, where the ſame laws in ſubſtance and ſpirit prevail. The liberties of the people, though the moſt abſolute monarch in Germany is firſt magiſtrate, are better ſecured than even in the moſt democratical cantons of Switzerland, where there is no property to contend for beyond the value of a pail of milk, a kid, or a lamb. Liberal encouragement is given to ſtrangers to ſettle in the country. They enjoy every privilege of trade and commerce. This enlarged policy has greatly augmented their population, while a narrower principle in ſome of the Swiſs cantons occaſions a decreaſe of their people. The ancient conſtitution of Rhodes was probably much like this of Neuchatel, in three branches, and was accordingly celebrated as one of the beſt models of government in antiquity, and had effects equally happy upon the order, liberty, commerce, and population of that country. This happy mixture in three branches has been the never-failing means of reconciling law and liberty, in ancient and in modern times. *Ita demum liberam civitatem fore, ita æquatas leges, ſi ſua quiſque jura ordo,*

*ordo, ſuam majeſtatem teneat**. This is the only conſtitution in which the citizens can be truly ſaid to be in that happy condition of freedom and diſcipline, ſovereignty and ſubordination, which the Greeks expreſſed ſo conciſely by their Αρχειν και αρχεσθαι.'

Dr. Adams, we cannot doubt, has been actuated by a ſincere deſire to ſerve his native country by his labours, and we hope his countrymen will entertain a grateful ſenſe of their obligations to him for his continued exertions in their behalf. We moſt ſincerely pray, that their councils may be ſo directed as to enable them, ultimately, to adopt that form of government which is beſt fitted to their ſituation and circumſtances, and which ſhall tend, in the moſt effectual manner, to preſerve the liberty of the citizen, and promote the general proſperity of the ſtate.

* Liv. lib. iii. c. 63.

ART. IV. *The Hiſtory of the Revolution of South Carolina*, from a Britiſh Province to an Independent State. By David Ramſay, M.D. Member of the American Congreſs. 8vo. 2 Vols. 12s. Boards. Printed at Trenton (in North America), and ſold in London by Stockdale.

SOUTH Carolina was the theatre of ſeveral important events during the American war; it will, therefore, be of great advantage to writers of another century when they ſit down to the cool taſk of giving a general hiſtory of that war, to have memoirs from both parties, by which they may compare and correct the accounts of each. When ſuch works come to be undertaken, we are perſuaded this local hiſtory of that great revolution will claim peculiar regard, as a candid and intelligent narrative. Dr. Ramſay obſerves, that 'he ſaw with regret the tranſactions of each ſucceeding year occupying the public mind, while thoſe of the preceding were faſt haſtening to oblivion. He conceived that the revolution of the governments of America, from Britiſh provinces into independent ſtates, exhibit many uſeful leſſons both to princes and people.'

'This view of the great event, incited him to compile a ſuccinct account of the beginning, progreſs, and concluſion of the war, which terminated in a change of the government of that part of the United States with which he was beſt acquainted. He would have been pleaſed,' it is added, 'could he have extended his plan; and his work, perhaps, would have been more acceptable: but his knowledge of the affairs of the middle and northern ſtates was not ſufficiently particular to warrant his attempting the hiſtory of the whole.'—He declares that, 'embracing every opportunity of obtaining genuine information, he has ſought for truth, and that he has aſſerted nothing but what he believes to be fact. If he ſhould be miſtaken, he will, on conviction of his error, willingly retract it. During the whole time of his writing he has carefully watched the workings of his mind, leſt paſſion, prejudice, or party ſpirit, ſhould warp his judgment. He has endeavoured to impreſs on himſelf how much more honourable it was to write impartially for the good of mankind, than to condeſcend to be the apologiſt of a party.'

From a peruſal of his recital of tranſactions and events that are yet recent and in memory, we give full credit to his profeſſions of integrity; though ſome Britiſh names are treated with great freedom on account of martial rigours occaſionally exerciſed on the Author's neighbours. But amid the peculiar animoſities of civil war, outrages are liberally charged to each other's account, beyond what are judged conformable to the *laws of violence*. The uſages of war are indeed ſufficiently inhuman; and though they paſs as matters of courſe in news-paper details, the horror of them is blazoned in the narrations of the ſufferers, or their friends. But when a country riſes in arms, and the natives meet in deſultory hoſtility, the ſcruples of private morality ſeldom check the improvement of inſtant advantages. Of this nature both parties have tales to tell, that are regarded by neither; for the ruin or extermination of individuals, is nothing to political chiefs, attentive only to ſuch events as affect the principal ſchemes they labour to carry into execution.

Inſtead of quoting the details of well-known operations, we ſhall give the worthy Author's character of the American Whigs and Tories:

'The diſtinction of Whig and Tory took its riſe in the year 1775. Both parties in the interior country were then embodied, and were obliged to impreſs proviſions for their reſpective ſupport. The advocates for Congreſs prevailing, they paid for articles conſumed in their camps; but as no funds were provided for diſcharging the expences incurred by the royaliſts, all that was conſumed by them was conſidered as a robbery. This laid the foundation of a piratical war between Whigs and Tories, which eventually was productive of great diſtreſs, and deluged the country with blood. In the interval between the inſurrection of 1775, and the year 1780, the Whigs were occaſionally plundered by parties who had attempted inſurrections in favour of royal government. But all that was done prior to the ſurrender of Charleſton was trifling when compared to what followed. After that event political hatred raged with uncommon fury, and the calamities of civil war deſolated the ſtate. The ties of nature were in ſeveral inſtances diſſolved, and that reciprocal good-will and confidence, which hold mankind together in ſociety, was in a great degree extinguiſhed. Countrymen, neighbours, friends, and brothers, took different ſides, and ranged themſelves under the oppoſing ſtandards of the contending factions. In every little precinct, more eſpecially in the interior parts of the ſtate, King's-men and Congreſs-men were names of diſtinction. The paſſions on both ſides were kept in perpetual agitation, and wrought up to a degree of fury which rendered individuals regardleſs, not only of the laws of war but of the principles of humanity. While the Britiſh had the aſcendency, their partizans gave full ſcope to their intereſted and malicious paſſions. People of the worſt characters emerged from their hiding-places in ſwamps—called themſelves King's-men—and began to appropriate to their own uſe whatſoever came in their way. Every act of cruelty and injuſtice was ſanctified, provided the actor called himſelf a friend to the King, and the ſufferer was denominated a rebel. Of thoſe who were well-diſpoſed to the claims of America, there were few to be found who had not their houſes and plantations repeatedly rifled. Under the ſanction of ſubduing rebellion, private revenge was gratified. Many houſes were burned, and many people inhumanly murdered. Numbers for a long time were obliged, either entirely to abandon their homes, or to ſleep in the woods and ſwamps. Rapine, outrage, and murder, became ſo common, as to interrupt the free intercourſe between one place and another. That ſecurity and protection, which individuals expect by entering into civil ſociety, ceaſed almoſt totally. Matters remained in this ſituation for the greateſt part of a year after the ſurrender of Charleſton. When General Greene returned to South Carolina, in the ſpring of 1781, every thing was reverſed. In a few weeks he diſpoſſeſſed the Britiſh of all their poſts in the upper country, and the exaſperated Whigs once more had the ſuperiority. On their return to their homes, they generally found ſtarving families and deſolate plantations. To reimburſe their loſſes, and to gratify revenge, they, in their turn, began to plunder and to murder. The country was laid waſte, and private dwellings frequently ſtained with the blood of huſbands and fathers inhumanly ſhed in the preſence of their wives and children. About this time Governor Rutledge returned to South Carolina, and exerted his great abilities in re-eſtabliſhing order and ſecurity. To this end he iſſued a proclamation, ſtrictly forbidding all violence and rapine. Magiſtrates were appointed in every part of the ſtate recovered from the Britiſh. Civil government was reſtored. Property was ſecured. Confuſion and anarchy gave place to order and regular government. The people were happy, and rejoiced in the revolution.'

Any ſettlement whatever was certainly better than the alternate depredations to which the viciſſitudes of ſucceſs expoſed the people. The Tories, however, are of courſe the claſs to be reprobated; and their character is thus completed:

'In conſequence of theſe civil wars between the Whigs and Tories—the incurſions of the ſavages—and the other calamities reſulting from the operations of the Britiſh and American armies, South Carolina exhibited ſcenes of diſtreſs which were ſhocking to humanity. The ſingle diſtrict of Ninety-Six, which is only one of ſix diſtricts into which the ſtate of South Carolina is divided, has been computed, by well-informed perſons reſiding therein, to contain within its limits fourteen hundred widows and orphans, made ſo by the war. Nor is it wonderful that the country was involved in ſuch accumulated diſtreſs. The American government was ſuſpended, and the Britiſh conquerors were careleſs of the civil rights of the inhabitants. They conducted *themſelves* as though interior order and police were ſcarcely objects of attention. The will of the ſtrongeſt was the law. Such was the general complexion of thoſe who called themſelves royaliſts, that nothing could be expected from them, unreſtrained as they were by civil government, but outrages againſt the peace and order of ſociety. Though among the Tories in the lower parts of South Carolina there were gentlemen of honour, principle, and humanity, yet, in the interior and back parts of the ſtate, a great proportion of them was an ignorant, unprincipled banditti, to whom idleneſs, licentiouſneſs, and deeds of violence, were familiar. Horſe-thieves and others, whoſe crimes had exiled them from ſociety, attached themſelves to parties of the Britiſh. Encouraged by their example, and inſtigated by the love of plunder, they committed the moſt extenſive depredations. Under the cloak of attachment to the old government, they covered the baſeſt and moſt ſelfiſh purpoſes. The neceſſity which their indiſcriminate plundering impoſed on all good men of defending themſelves, did infinitely more damage to the royal cauſe than was compenſated by all the advantages reſulting from their friendſhip. They could ſcarcely ever be brought to the field of battle. They ſometimes furniſhed the Britiſh army with intelligence and proviſions, but on all other accounts their ſervices were of very little importance.'

Sincerely and heartily as we may applaud a writer's impartiality, ſome allowance muſt ſtill be made for the influence of principles, of the extent of which he may not be conſcious. We imagine there are *data* enough in theſe paſſages to give a more brief and juſt character of the American Whigs and Tories. The Tories we conceive to be only thoſe who *continued* attached to the old government, and the Whigs to be thoſe who, from political jealouſies, were eager for a *change:* there was ſufficient cauſe of animoſity between theſe claſſes without addition; but when the licentious outcaſts of ſociety ranked as auxiliaries on *each* ſide, we may eaſily credit the outrages related. Our Author indeed ſuppoſes them all to have joined the Tories; but neither probability nor experience will countenance this, for the worſt members of ſociety are always the readieſt to inflame diſcontents; becauſe, having nothing at ſtake, all change muſt be in their favour.

The following is the character given of the French alliance with the American States:

'While Congreſs vigorouſly oppoſed Great Britain from their own reſources, they did not neglect the important buſineſs of negotiation. The friendſhip of foreign powers, particularly of the ancient and powerful monarchy of France, was, from the declaration of independence, earneſtly deſired by the new-formed ſtates of America. Thoſe who write the general hiſtory of American affairs, will enter into a detail of the circumſtances which, for ſome time, delayed the ratification of a treaty that was early propoſed between the Congreſs and his moſt Chriſtian Majeſty. In this partial view of the revolution *ſuffice* it to ſay, that the Commiſſioners of the United States *could not have* addreſſed themſelves to the court of France in more favourable circumſtances. The throne was filled by a prince in the flower of his age, animated with a deſire of rendering his reign illuſtrious. The means employed for this purpoſe by his moſt Chriſtian Majeſty were virtue, juſtice, and firmneſs, tempered with moderation. The Count de Vergennes, the faithful ſervant of this Monarch, had grown old in political knowledge, and was well ſatisfied that conqueſts are neither the ſhorteſt nor the ſureſt way to true greatneſs—That if monarchs deſired to aggrandize their reigns, or to render themſelves the arbiters of ſurrounding nations, they muſt exerciſe moderation, and ſhew themſelves the patrons of the weak and the oppreſſed, without taking any advantage of their humble ſituation.

'Under the influence of theſe principles, on the 6th of February 1778, his moſt Chriſtian Majeſty Louis the Sixteenth entered into treaties of amity and commerce and of alliance with the American Commiſſioners at Paris, on the footing of the moſt perfect equality and reciprocity. By the latter of theſe that illuſtrious monarch became the guarantee of the ſovereignty and independence of the thirteen United States of North America.'

The only circumſtance requiſite to entitle their great and good ally to the praiſes dictated by American gratitude, would have been, *conſiſtency of conduct*; but if his own ſubjects do not freely ſubſcribe to them, byeſtanders may aſſign motives for his interference more likely to actuate him than a diſintereſted patronage 'of the weak and oppreſſed, without taking any advantage of their humble ſituation.' The allies were, however, for the time, certainly *uſeful to each other*; and that amounts to 'perfect equality and reciprocity.'

Among thoſe who went over from France, to fight under the banners of liberty, was the Marquis de la Fayette; whoſe ardour in the American cauſe is thus celebrated:

'The enthuſiaſtic zeal and great ſervices of this diſtinguiſhed French nobleman, merit a particular detail. At the age of nineteen he eſpouſed the cauſe of America with all the ardour which the moſt generous philanthropy could inſpire. At a very early period of the war, he determined to embark from his native country for the United States. Before he could complete this intention, intelligence arrived in Europe, that the American inſurgents, reduced to two thouſand men, were flying through Jerſey before a Britiſh force of thirty thouſand regulars. This news ſo effectually extinguiſhed the little credit which America had in Europe, in the beginning of the year 1777, that the Commiſſioners of Congreſs at Paris, though they had previouſly encouraged his project, could not procure a veſſel to forward his intentions. Under theſe circumſtances they thought it but honeſt to diſſuade him from the preſent proſecution of his perilous enterprize. It was in vain they acted ſo candid a part. The flame which America had kindled in his breaſt could not be extinguiſhed by her misfortunes. "Hitherto," ſaid he, in the true ſpirit of patriotiſm, "I have only cheriſhed your cauſe—now I am going to ſerve it. The lower it is in the opinion of the people, the greater will be the effect of my departure; and ſince you cannot get a veſſel, I ſhall purchaſe and fit out one to carry your diſpatches to Congreſs and myſelf to America." He accordingly embarked and arrived in Charleſton early in the year 1777. Congreſs ſoon conferred on him the rank of Major-general. He accepted the appointment, but not without exacting two conditions, which diſplayed the elevation of his ſpirit: the one, that he ſhould be permitted to ſerve at his own expence; the other, that he ſhould begin his ſervices as a volunteer.'

Circumſtances have ſince indicated what kind of leſſons the French auxiliaries brought back to their own country for their own uſe; a conſequence which the Gallic cabinet were too deeply engroſſed in the *fineſſes* of the day to foreſee! The American alliance may hence become an epocha very intereſting to the rights of mankind, in the domeſtic hiſtory of France.

ART. V. *Travels in the Two Sicilies*; by Henry Swinburne, Eſq.; in the Years 1777, 1778, 1779, and 1780. Vol. II.* 4to. 1l. 1s. Boards. Elmſley.

WE derived much information, and no ſmall degree of entertainment, from Mr. Swinburne's former volume: and the preſent publication is equally entitled to our eſteem and recommendation.

The ingenious and learned Author, in his Tour through Sicily and Naples, hath noticed every thing which deſerves the attention of the lovers of Greek and Roman literature. He compares their preſent ſtate with their paſt grandeur, when the Roman empire was in the zenith of its glory: and every where makes ſuch obſervations as diſcover a conſiderable acquaintance with ancient hiſtory, a claſſical taſte, and a good underſtanding.

There is a warmth and animation in his deſcription which beſpeak an imagination alive to the beauties of nature and of art; but we think his colouring hath ſometimes too much glare in it. It dazzles, but doth not always pleaſe; and ſimplicity is too often loſt in the profuſion of ornament.

Mr. Swinburne's firſt voyage was to the iſland of Capri. His deſcription of its ſcenery is glowing and animated. Among a variety of other objects, worthy the attention of a curious traveller, our Author hath particularly noticed the villa of Tiberius—La Marina—Procida—Iſchia—Liternum—Scipio's tomb and villa—Tomb of Marius—Elyſian Fields—Ruins of Baiæ—The Lucrine lake—Lake Averno—Tomb of Virgil, and Pollio's ponds.

Our ingenious traveller then proceeds to Naples: and having given a general deſcription of the city, together with an account of its municipal laws and government, he reviews its ancient hiſtory, and compares its former inhabitants with the preſent.

---

* For our account of Vol. I. See Rev. vol. lxix. p. 273.

"'The ancient Neapolitans' (he obſerves) 'were more tenacious of their ſuperſtitions, and adhered to Paganiſm longer than any other Italians. So late as the 6th century, ſeveral temples yet remained in the kingdom, where heathen rites were performed, notwithſtanding the ſeverity of the Imperial edicts.'

The Neapolitans, however ſuperſtitiouſly attached to ſome of the groſſer errors and abſurd ceremonies of the church of Rome, have yet always made a ſucceſsful reſiſtance againſt every attempt to introduce the Inquiſition among them: and men of obſervation aſſured our traveller, that within their memory a very viſible diminution had taken place in the enthuſiaſm of the Neapolitans for Saint Januarius, and other objects of their devotion; and that the power which the eccleſiaſtical part of the nation had over the laical, has loſt much ground ſince the baniſhment of the Jeſuits: but ſtill great is the empire which zealous or artful men exerciſe over the minds of the populace, and ſcarce any impoſition is too groſs for the multitude!

From Naples Mr. Swinburne proceeds to Caſerta, and examines with great accuracy the royal palace erected according to the deſigns of Vanvitelli—a palace which in ſize and ſolidity ſurpaſſes almoſt every other royal edifice in Europe. The vaſt dimenſions of its apartments, the bold ſpan of their ceilings, the excellence and beauty of the materials employed in building and decorating it, and the ſtrength of the maſonry, claim the admiration of all beholders, who muſt confeſs it is a building ſpacious and grand enough to have lodged the ancient maſter of the Roman world.

'The two principal fronts are ſeven hundred and eighty feet in length, and contain five ſtories of thirty-four windows each. The two other ſides are ſix hundred and ſixteen feet long, and conſiſt alſo of five ſtories, in each of which are twenty-ſeven windows. The interior is divided into four courts, and in the centre of the palace is a ſuperb ſtair-caſe, crowned by a circular hall which affords a communication to every ſet of apartments. The richeſt marbles are diſplayed with profuſion, moſt of them dug out of quarries within the realm.'

From Caſerta, Mr. Swinburne proceeded to Pæſtum, and the coaſt of Amalfi. In this route, he paſſed the buried cities Herculaneum and Pompeia, into which he deſcended; and he deſcribes the antiquities there diſcovered; but as moſt of our Readers are, we preſume, ſufficiently acquainted with theſe curious remains, we ſhall follow the traveller in his journey to Nocera; from which epiſcopal city, finding nothing worthy his attention, he proceeded to Salerno. This place flouriſhed during the ſpace of time known by the appellation of the middle ages. In the eighth or ninth century the Arabians brought with them into Europe a taſte for learning, and eſtabliſhed a ſchool in this city, which became famous for medicine and chemiſtry. Charlemagne encouraged it, and eſtabliſhed there a univerſity which boaſts of being the moſt ancient in Europe. It flouriſhed till the middle of the fourteenth century, when it begun to decline, and is now only remarkable for its having been *once* great.

From Salerno, Mr. Swinburne went directly to the ancient city of Pœſtum, where many of the nobleſt monuments of Roman antiquity ſtill remain. The next city of note which our traveller deſcribes is Amalfi, whence he returned by ſea to Naples.

From Naples Mr. Swinburne embarked for Palermo. He gives a geographical deſcription, and an epitome of the hiſtory, of Sicily, as introductory chapters to his travels through this iſland. The town of Palermo furniſhing no conſiderable Roman or Grecian antiquities, he ſeems to have been the more particular in deſcribing its modern inhabitants.

'The aſſemblies at the Viceroy's palace,' ſays he, 'gave me an opportunity of ſeeing the whole corps of nobility collected together; the men are rather a comely race, but the ladies are little favoured by nature. Two girls under eight years of age, heireſſes of great families, and already betrothed, made their appearance in the ball-room, decked out in the very exceſs of the mode; their ſhewy dreſſes, diminutive ſize, and affected gravity in dancing their minuet, joined to the fatherly care their future huſbands took of them, put me in mind of dolls that are made to move round a table by clock-work.

'In the ſtreets the women hide their heads in black veils, a cuſtom I thought borrowed from the Spaniards, who were ſo long in poſſeſſion of Sicily; but I have ſince been informed that it is a very ancient mode of dreſs in the iſland, and in uſe long before any connection with Spain exiſted.

'The Viceroy affects in every thing the pageantry of royalty; his train of coaches is ſplendid; a ſtrong well-dreſſed body of guards attends his perſon, and, on parade days, his coachmen, poſtillions, and livery ſervants, are dreſſed in flowing wigs, without hats.'

Mr. Swinburne apologizes for not enlarging ſo much as might be expected on the characters of the people. Their extreme ſhyneſs prevented his obſerving the domeſtic manners of the Palermines. Having employed ſeveral days in viſiting different villages in the neighbourhood of Palermo, he deſcribes the produce of the country, and the mode in which manna and ſugar are there cultivated.

Leaving Palermo, Mr. Swinburne went to Girgenti. On this journey the ruins of Segeſta, and the remains of Selinus, among many others leſs remarkable, engaged much of his attention. Selinus was built by a colony of Greeks from Megara, and was in a flouriſhing condition for about 400 years. It was deſtroyed by Hannibal, about 390 years before Chriſt. Strabo ſpeaks of it as a ruin, and uninhabited; yet it is mentioned as a conſiderable place when poſſeſſed by the Saracens. From theſe facts Mr. Swinburne thinks it muſt have been twice a great city. As a trait of its former grandeur, we ſhall copy the following deſcription of one of its temples:

'The moſt northerly temple, which was Pſeudodipteros, exceeded the others very much in dimenſions and majeſty, and now compoſes one of the moſt gigantic and ſublime ruins imaginable. The columns of the Pronaos, which fronted the riſing ſun, are fluted, thoſe that ſupported the ſides of the temple are plain; one of the former and two of the latter are yet ſtanding, though not entire; the capital and entablement are totally overturned. The columns meaſure nine feet three inches in diameter at bottom, and ſix feet three inches below the capital. I believe their total height did not exceed five diameters, or fifty feet. The capitals are of one ſolid block, uncommonly bulky in the ſemiglobular part called the ovolo. Although theſe noble ruins be tumbled together in great confuſion, and the means of meaſuring their extent be difficult, I think I may pronounce from the meaſures I took, that the length of the whole edifice was about 330 feet, and its breadth 39.'

Girgenti, the ancient Agrigentum, afforded much matter of enquiry to the inquiſitive traveller. Any abridgment which our narrow limits would allow of Mr. Swinburne's account of theſe antiquities, would not ſatisfy the curioſity of the learned inquirer; we ſhall therefore only add, that our Author accurately deſcribes the remains of thoſe buildings which Plato, when he ſaw them, thought would laſt for ever. Elian reports, that Plato, when ſpeaking of the Sicilians, ſaid, '*Agrigentinos ita ædificare, ac ſi perpetuo victuri; ita convivari, ac ſi poſtridie morituri forent.*' Mr. Swinburne ſays, 'It is hard to attribute ſuch devaſtation ſolely to human malice; and whoever beholds theſe enormous maſſes, ſcattered in heaps upon the plain, muſt of courſe accuſe nature of having had ſome ſhare in this victory over the pride of art.'

The road from Girgenti to Syracuſe furniſhed many objects for the traveller's notice. Brevity obliges us to paſs them, and proceed with our Author to Syracuſe, which in public and private wealth *, magnificence of buildings †, military glory ‡, and excellence in all arts and ſciences, once ranked higher than moſt cities of antiquity. Though the trophies of her victories and the monuments of her ſkill be ſwept away, we are compelled to venerate the great names which her annals have tranſmitted to us.

Strabo makes the circuit of the walls of Syracuſe 180 ſtadia, that is 22½ miles. Mr. Swinburne confirms the meaſurement. His deſcription of the ruins is not ſo ample as his account of others which he has obſerved. Little more, indeed, now remains except the ground plot, and a ſmall part of the walls of old Syracuſe. The buildings are moſtly annihilated, as will appear from the following part of Mr. Swinburne's deſcription:

---

* Cicero *in Verr.* † Strabo, l. vi.

‡ Thucydides, l. vii. *cum multis aliis.*—"The tenth part of a Syracuſan fortune was more than all that," was a proverbial ſarcaſm among the ancients to reprove any one who boaſted of his wealth.

'I now purſued my round in a contrary direction, following the wall on the ſouth ſide of the city. Parallel with its ruins, which are not ſo apparent here as on the northern aſpect, runs a ſtream brought from Monte Crimiti in ſubterraneous channels: it was thus kept out of ſight, till it entered the walls, leſt an enemy ſhould diſcover it and cut off the ſupply. Soon after the aqueduct has paſſed the place where the caſtle of Labdalum ſtood, the water appears above ground: under the ruins of Labdalum is a quarry. Near this ſpot ſeveral ſtreets croſſed each other, but no remains are to be found of any buildings. I diſcovered two regular oblong areas, deep cut in the rocky ſtratum, which I ſuppoſe were the foundations of ſome hall or temple. Leaving the wall at a diſtance on my right hand, I rode along the ſtraight line of the ſtream, now received into an aqueduct upon arches, and conveyed to ſome mills, where it falls with great force, and afterwards tumbles down the ſteps of the ancient theatre at Neapolis. As the greater portion of this place of entertainment was hewn out of the live rock, little detriment has accrued from the lapſe of ages; but all that was built upon this foundation has diſappeared. What remains forms a moſt romantic ſcene, for the white ſteps [of the theatre] are half hid with buſhes of various kinds; ſome tall poplars wave their heads over the ruin, and the waters, in full caſcades and beautiful maſſes, roll from rock to rock.'

This paſſage is a remarkable proof that the utmoſt efforts of human art cannot enſure ſtability! Cicero called this edifice "*Theatrum maximum*;" it is now the bed of a rapid torrent!

'I had already viewed,' ſays our traveller, 'the deſert ſites of many great ancient cities, and had as often mourned over their remains; but never did I feel the impreſſion of pity and regret ſo ſtrong as in wandering among the ruins of Syracuſe.'

Mr. Swinburne proceeded next to Meſſina. In this route he paſſed Catania, where he met with the late Canon Recupero, whoſe abilities in ſtudying the phenomena of Ætna, and whoſe obſervations on volcanoes, are well known to the learned world. This naturaliſt diſſuaded our traveller from attempting to reach the top of Ætna; we are therefore only preſented with a ſhort account of a journey continued as far as the edge of the ſnowy region. We cannot help expreſſing our diſappointment, when we perceive that ſo ingenious and learned a man as Mr. Swinburne ſhould paſs over theſe regions, without giving a more ſatisfactory account of this remarkable mountain than what is here preſented to his readers. The natural hiſtory of Ætna is very imperfectly known: travellers diſagree even in their account of its perpendicular height; moſt of them indeed are ſilent *on this* ſubject. Nor are we more fortunate with reſpect to the *particulars* concerning the ſeveral eruptions;—the courſe, quantity,

tity, quality, &c. of the lava, and many other facts which this wonderful natural production would furniſh toward completing the theory of volcanoes.

Meſſina afforded nothing material to our traveller. The ſtreets are narrow; the houſes gloomy; and little buſtle of trade, and ſtill leſs of luxury, was perceptible. Immediately after this declaration, our Author ſays,

'As the town runs in a ſweep along the edge of a declivity, every building of conſequence is ſeen to advantage, while the leſs noble parts are hidden by the *Palazzata*. This is a regular ornamental range of lofty houſes, with nineteen gates anſwering to as many ſtreets; it follows the ſemicircular bend of the port for one mile and five poles, and would have been the handſomeſt line of buildings in Europe had the deſign been completed; but a conſiderable part of the extent is not finiſhed, except merely in the front wall, and that ſeems to be in a very ruinous condition. Philibert Emmanuel of Savoy, Viceroy of Sicily in 1622, began this princely work. Before it is a broad quay, decorated with ſtatues and fountains; ſhips of any burthen can moor cloſe to the parapet, in great depth of water *.'

After giving a circumſtantial detail of the trade of Sicily, Mr. Swinburne embarked at Meſſina, for Tropea; whence he travelled by land through Calabria to Naples. Great part of this country has been transformed by the terrible earthquake which happened on the 5th of Feb. 1783, ſince our traveller had deſcribed it. On this account he publiſhes, as a note, a long letter, written by a perſon at Scilla, who had been an eye-witneſs of that dreadful calamity, relating the circumſtances of the horrid event:—the particulars have alſo been amply detailed by Sir William Hamilton in the Philoſophical Tranſactions of the year 1783.

Nothing remarkable occurs in this route. From Naples, Mr. Swinburne proceeded to Rome, and thence to Avezzana. This part is little more than an itinerary.

Thus have we endeavoured to lay before our Readers a ſketch of the ſubſtance of Mr. Swinburne's ſecond volume of his Travels into the Two Sicilies, which in the peruſal has given us much entertainment. The antiquary will read it with pleaſure and advantage; eſpecially if he be inquiſitive or curious in relation to Grecian and Roman coins; an ample account and deſcription of which the Author gives in various parts of his work. In the account of Syracuſe, for inſtance, he enumerates and deſcribes 143 coins of that city; with 31 of Agrigentum.

Before we cloſe this article, it may be neceſſary to add, that the work is enriched with many views of cities, &c. which are neatly executed;—their accuracy we can only take for granted.

---

* How dreadful has been the change made by the convulſions of nature in the ſituation and circumſtances of this once great and *flouriſhing city, ſince Mr. S.* was there!

ART. VI. *A new compendious Syſtem of Huſbandry.* Containing the Mechanical, Chemical, and Philoſophical Elements of Agriculture, &c. &c. By George Winter, Member of the Society of Arts in London, of the Bath Agricultural Society, Honorary Member of the Odiham Agriculture Society, and of the Society for the Participation of uſeful Knowledge at Norwich, and a PRACTICAL AGRICULTURIST. 8vo. 6s. Boards. Newbery. 1787.

IF our Readers will believe that a *Reviewer* can poſſeſs the common feelings of humanity; if they can be perſuaded that it is poſſible for him to be acquainted with the firſt rudiments of politeneſs, that of endeavouring to make all thoſe with whom he has any intercourſe pleaſed and happy with themſelves; if they can ſuppoſe that he will feel pain at wounding in the moſt ſenſible part, their ſelf love, thoſe who are brought before his tribunal; if all theſe things are believed, and if they farther ſuppoſe that he can be influenced by a principle of integrity, which, in ſpite of theſe feelings, compels him to decide with ſtrict impartiality in every caſe; they will admit that, in his *judicial* capacity, he muſt frequently be obliged to do what, in his *ſocial* character, he would above all things wiſh to avoid. Let not, therefore, the Reader think it is an eaſy matter to criticiſe where we muſt condemn: or, becauſe we ſpeak with freedom, where how little is yet with certainty known! let them then, if they are poſſeſſed of Mr. W.'s work, look at its title-page, which profeſſes ſo much, and is ſo uncommonly verboſe, that we had not patience to tranſcribe it. But we do not deſire that they ſhould ſay all they think on the occaſion:—it might ſhock the feelings of the Author;—to avoid which we ſhall only give a few quotations from the book, leaving our Readers, in a great meaſure, to judge of its value from theſe ſpecimens.

Mr. W. obſerves, that 'the principles of agriculture are deduced from mechanics, chemiſtry, and natural philoſophy;' which he thinks it neceſſary to explain in as many diſtinct chapters, *viz.*

Of MECHANICS.

'Mechanics are a branch of practical mathematics, which conſider the nature and laws of motion and moving powers, with their effects in machines, which are made ſubſervient to the various purpoſes of mankind; and it is by the knowledge of this ſcience, that the greateſt improvements are made of every power and force in nature; by which any work may be more expeditiouſly executed, and at the leaſt expence.

'In all well-managed manufactories the ſmalleſt ſavings of expence, in materials as well as labour, are never neglected. Thoſe articles which may appear trifling, and very inconſiderable at firſt ſight, muſt on a ſmall ſcale in a few years, or in an extenſive line of buſineſs in one year, amount to a very conſiderable ſum. Therefore, why ſhould not agriculture admit of a ſimilar compariſon with manufactures? This art is certainly of more real conſequence to the community.

'The very great advantages derived from machines, in manufactures, invented by ingenious men of the firſt abilities and fortunes in that line, are ſufficiently known.

'The great and good effects of new inventions in mechanics are, by the wiſdom of the legiſlature, well ſecured. Individuals are protected againſt the oppreſſions, and unjuſtifiable combinations, of avaricious and ſervile imitators; who may be compared to the drones, ſupported by the labours of the induſtrious bee: ſuch ſecurity to inventions encourages the ingenious artiſt to riſque his labour and property in new and uſeful attempts.'

This is the whole of the chapter *on mechanics.* The next that follows treats

Of CHEMISTRY.

'Chemiſtry is an art by which mixed bodies are ſeparated, or reduced into their component parts; thereby the ſeveral properties of ſoils and manures are diſcovered; that ſuch manures may be applied as will deſtroy any bad qualities that prove hurtful and poiſonous to vegetation, and which fertilize the ſoil.

'As all lands differ materially in their qualities, ſo different manures ſhould be accordingly applied.'

And thus ends the compendious chapter on chemiſtry. At ſome diſtance follows the chapter

Of

Of NATURAL PHILOSOPHY.

'Natural philoſophy is the knowledge or ſtudy of natural productions founded on reaſon and experience. By ſtudying the qualities of natural bodies, in relation to their generation, motion, or other properties, the wonderful works of the creation are diſcovered to our view, that we may, with cheerful and divine contemplation, ſenſibly feel, and gratefully acknowledge, the myſterious works of Providence.

'God beſtowed upon man the earth, that he might employ his time, by labour and underſtanding, in repleniſhing and ſubduing it.

'By labour to cultivate the ground; ſuch employment makes him ſtrong, active, and healthy.

'By underſtanding to ſtudy the moſt beneficial methods of repleniſhing, and applying ſuch manures as are moſt effectual for ſubduing and correcting its coheſive and injurious particles, that he may, by his induſtry and knowledge, be beſt enabled to ſupply the wants of nature.

'Providence moſt wonderfully aſſiſts the induſtry of man, by celeſtial and atmoſpherical influences, which greatly tend to enrich the earth, and to promote vegetation.'

So much for *natural philoſophy*. Next follow accounts *equally ſatisfactory*—of the *Sun*; [why was the *Moon* omitted?] of *Froſt*; *Hail*; *Snow*; *Lightning*; *Dew*; *Clouds*; *Rain*; *Air*,—with copious extracts from Dr. Hunter of York, and Dr. Prieſtley's Eſſays, &c.

Should we enter upon any critical remarks on the above paſſages? The mechanic anſwers, "No, it is unneceſſary, and would prove only tireſome to thoſe who know any thing of the matter." The chemiſt ſays, "No—no—no." The natural philoſopher, "By no means,—why ſhould you unneceſſarily waſte your labour?" Never did Pope ſpeak more truly than when he ſaid—"A little learning is a dangerous thing."

Leaving theſe learned digreſſions, we return to the proper objects of the Farmer's attention:

Of DUNG.

'Dung of all ſorts contains ſalts and oils. The dung of horſes, hogs, and ſheep, is the hotteſt, and beſt adapted for ſtiff and cold ſoils.

'Human ordure, the dung of poultry and rabbits, are all extremely hot and rich; but are procured in ſuch ſmall quantities, as not to merit the huſbandman's particular attention. Hence ſhould be mixed with other dung or earth.

'The dung of horned cattle is fat and cooling; therefore moſt proper for light, ſandy, and gravelly ſoils.'

Such is the vague manner in which Mr. W. goes on with *general* aſſertions. Should the reader aſk, by what experiments he has aſcertained that the dung of horſes, &c. is *hot*, and that of cattle *cooling*?—None are to be found,—no attempt at *proofs*; but bold *aſſertions* are adopted in their ſtead. Where are the experiments which prove that horſe dung is better for ſtiff ground, and worſe for ſandy land, than the dung of cattle? The ſame anſwer occurs.—Norfolk is in general a ſandy ſoil, yet, we have lately ſeen * that the farmers there greatly prefer horſe dung to that of cattle. But no obſtacles ſtand in the way of our Author; a few lumping *aſſertions* overcome every difficulty. Example:

'Human urine is the richeſt [kind of urine], as containing more ſalts and oil than any other. [Qu.?] As great quantities may be collected in cities and towns, it ſhould be kept in caſks to ferment; if mixed, when ſtale, with piles of earth, it will form an excellent compoſt, far ſuperior to dung, for gardens and other ground. Stale urine, applied by watering-pots over the trenched garden ground, after being levelled in the ſpring, will *kill worms and inſects*, [Proofs?] and prove an exceeding rich manure, entirely free from weeds, &c.'

Theſe ſpecimens, no doubt, will ſatisfy our Reader as to the *nature* of the inſtruction he may look for, in this *compendious Syſtem of Huſbandry*; and we hope to be excuſed for not proceeding farther in the detail.

It would, however, be blameable in us, were we to overlook the circumſtance which probably gave riſe to the work itſelf, the Author's *patent drill machine*; to pave the way for which, copious extracts are given from Dr. Hunter of York, M. Lullin de Chateauvieux, and others, intended to prove the great advantages to be reaped from the drill huſbandry: but no notice is taken of other experiments, equally clear, which have an oppoſite tendency. This was not, indeed, to be expected. The Author, we preſume, is himſelf convinced, and he wiſhes others to be convinced. The drill machine is here but imperfectly deſcribed. It appears, however, to be ſtrong, and ſimple in its conſtruction; well adapted for laſting long, and working ſmoothly; but is obviouſly defective in the moſt important part—that of the delivery of the grain: which, on the principle here adopted, we think, cannot be done in an equal and perfect manner.

On the whole, the work before us is evidently miſ-named. If inſtead of 'A Syſtem of Huſbandry, containing the chemical, mechanical, and philoſophical elements of agriculture,' it had been called 'The country-gentleman's recreation; or, deſultory eſſays on various ſubjects connected with a country life,' it might have paſſed very well, as it would have conveyed a juſt idea of the contents. We are ſorry that the Author, among his numerous ſubſcribers, had no friend who dared to moderate the title, and correct ſeveral improprieties which exhibit him to the Public in a very different light from what he himſelf intended, and from what his partial favourers would wiſh.

---

* See our Review of Marſhall's Rural Economy of Norfolk, in Auguſt laſt.

Art. VII. *Evidences of the Chriſtian Religion briefly and plainly ſtated.* By James Beattie, LL. D. F. R. S. E. Small 8vo. 2 Vols. 6s. ſewed. Sold by Cadell in London, and Creech in Edinburgh.

HAVING been much entertained and inſtructed by the former productions of this Author, we announce the preſent publication with peculiar pleaſure. Dr. B. tells us, in his advertiſement, that this little work was originally intended for the uſe of ſome young perſons with whom he was connected; and that during a viſit which he paid, laſt year *, to the Biſhop of Cheſter (Dr. Porteus), he ſhewed his Lordſhip a ſketch of the firſt and ſecond chapters, and gave him a general account of what he meant to introduce in the ſequel. The Biſhop ſaid that ſomething of this kind was much wanted; and that a comprehenſive view of the principal evidences of Chriſtianity, drawn up in ſuch a manner as to fix the attention, without fatiguing it, might be highly uſeful in eſtabliſhing the religious principles of our youth at their firſt entrance into the world. 'He was pleaſed,' adds our Author, 'to expreſs, in pretty ſtrong terms, his approbation of my whole plan, and of the execution as far as he had ſeen it. He favoured me, both at that time and afterwards in the courſe of our correſpondence, with important hints for the management of ſome parts of the ſubject. And he deſired me to finiſh the performance as ſoon as poſſible, and ſend it to the preſs. On the ſtrength of this encouragement, chiefly, I have ventured to make it public.'

We have carefully read the whole, and we entertain the ſame ſentiments of the work that the good Biſhop did, on ſeeing only a part; and we acknowledge, with great pleaſure, that we approve both the plan and the execution.

Vol. I. contains, firſt, a General *Introduction*, to explain the deſign of the work; in which we have, 1. A chapter on revelation, conſidered as uſeful and neceſſary. 2. The truth of the Goſpel hiſtory. In the 3d, he conſiders the Goſpel as a portion of ancient hiſtory; he then proceeds to the argument in ſupport of its veracity, drawn from prophecy; and ſhews that the faith of the firſt diſciples was the effect, not of weakneſs, but of well-grounded conviction.

As a ſpecimen of his mode of reaſoning, we ſhall extract a paſſage from what the Doctor ſays, in his ſection on 'The *Goſpel* conſidered as a portion of ancient hiſtory.'

---

* This account is dated in the year 1785.

'Miraculous facts,' he obſerves, 'are not to be ranked with impoſſibilities. There was a time when the matter that compoſes my body was as void of life, as it will be when it ſhall have lain twenty years in the grave; when the elementary particles whereof my eye is made up could no more enable a percipient Being to ſee, than they can now enable one to ſpeak; and when that which forms the ſubſtance was as inert as a ſtone. Yet now, by the goodneſs of the Creator, the firſt lives, the laſt moves, and by means of the ſecond I perceive light and colours. And if Almighty Power can bring about all this gradually, by one particular ſucceſſion of cauſes and effects, may not the ſame Power perform it in an inſtant, and by the operation of other cauſes to us unknown? Or will the Atheiſt ſay (and none who believes in God can doubt the poſſibility of miracles) that he himſelf knows every poſſible cauſe that can operate in the production of any effect? Or is he certain that there is no ſuch thing in the univerſe as Almighty power?

'To raiſe a dead man to life; to cure blindneſs with a touch; to remove lameneſs, or any other bodily imperfection, by ſpeaking a word, are all miracles; but muſt all be as eaſy to the Author of Nature, or to any perſon commiſſioned by him for that purpoſe, as to give life to an embryo, make the eye an organ of ſight, or cauſe vegetables to revive in the ſpring. And therefore, if a perſon, declaring himſelf to be ſent of God, or inveſted with Divine power, and ſaying and doing what is worthy of ſuch commiſſion, ſhould perform miracles like theſe, mankind would have the beſt reaſon to believe that his authority was really from heaven.'

In the ſecond volume, the Author continues the ſubject juſt mentioned, and goes on to another argument in proof of the truth of Chriſtianity, drawn from its ſingular nature and excellency; after which he proceeds to anſwer the general objections which have been made to the Goſpel ſyſtem by unbelievers: and this he does, with great judgment, perſpicuity, and conciſeneſs.

Another ſhort extract, we preſume, will be acceptable to our Readers. After treating of Chriſt's crucifixion, and ſhewing that it followed according to his own prediction, the Doctor has the following very ſtriking reflections:

'This is the man who has been the author of virtue and happineſs to millions and millions of the human race. And this is he, whom the wiſeſt and beſt men that ever lived have reverenced as a Divine perſon, and gloried in as the Deliverer and Saviour of mankind. In all this is there nothing extraordinary, nothing that ſeems to require the operation of more than human wiſdom, and more than human power? We have heard of great events proceeding from ſmall cauſes; but, in general, we can trace the connection between them, and account for it from the common principles that regulate human affairs. But here, ſuppoſing Jeſus to have been nothing more than a mere man, and no other than human means to have been employed in promulgating and ſupporting his religion; the cauſe and the effect are utterly *inadequate*, and the influence of the one upon the *other perfectly unintelligible*.'

In his 3d chapter, our Author obſerves, that 'the advocate for Chriſtianity has nothing to do with the peculiar tenets of Luther, Calvin, or Bellarmine, or with any other ſyſtem, which is liable to be tinctured with human infirmity: his buſineſs is to vindicate the truth as it is in Jeſus.

'I do not, therefore,' ſays he, 'think myſelf concerned to anſwer any objection of thoſe writers who miſtake the corruptions of Chriſtianity, for Chriſtianity itſelf. They who perſecute, or hate, or even judge uncharitably of others, act in direct oppoſition to the plaineſt, and indeed to the eſſential, doctrines of the Goſpel: and every church that encourages cruelty, injuſtice, or uncharitableneſs in any degree, is in the ſame degree unchriſtian.'

We wiſh we could attend the Doctor in his *Anſwer to Objections*, but we haſten to his concluſion; which muſt alſo ſuffice for the preſent article:

'The ſtomach,' ſays he, 'muſt be depraved that transforms aliment into poiſon; and the eye cannot be ſound which daylight dazzles into blindneſs. Nor leſs unſound, or leſs depraved, is that underſtanding which perverts ſcience into unbelief, and becomes ignorant of God in proportion as the world is enlightened with the knowledge of his works. Minute cavillers may grow more ſceptical, the greater dexterity they acquire in miſrepreſenting facts, and miſapplying language. But I know not whether a ſingle inſtance can be mentioned of a truly philoſophic mind, who both underſtood Chriſtianity and diſbelieved it.'

ART. VIII. *Leweſdon Hill.* A Poem *. 4to. 2s. 6d. Cadell, &c. 1788.

DR. Johnſon, in his critique on the *Cooper's Hill* of Sir John Denham, has well defined this ſpecies of compoſition, which may be denominated *local poetry*, "of which the fundamental ſubject is ſome particular landſcape, to be poetically deſcribed, with the addition of ſuch embelliſhments as may be ſupplied by hiſtorical retroſpection, or incidental meditation." Unfortunately, it is a ſpecies of compoſition from which more is expected than can poſſibly be performed. Landſcapes in verſe, though executed ever ſo well, cannot preſent ſuch clear and diſcriminating ideas of the places undertaken to be deſcribed, as thoſe drawn upon canvaſs. The poetic proſpect from one hill may, in a great meaſure, reſemble the poetic proſpect from another. Here woods, valleys, rocks, rivers, a town, or villages, ſcattered ſeats, and perhaps ſome ruins, preſent themſelves to view; but how theſe objects are ſeverally grouped and combined, how they mix their different colours, and are relieved by light and ſhade, ſo as to conſtitute the preciſe beauty of the ſcene; or how it is diſtinguiſhed from another proſpect when all the ſame objects occur, poetry in vain undertakes to ſhew us. The poetic pencil labours likewiſe under another inconvenience; it can only give the proſpect in detail or broken into parts, whereby the general effect is totally deſtroyed. Hence perhaps it is, that theſe *local poems* ſeldom intereſt the reader, till they ceaſe to be what their name implies; till the landſcape be abandoned, and narrative and reflection introduced.

---

* Written by the Rev. William Crowe of New College, Oxford, and Public Orator of the Univerſity.

The Author of *Leweſdon Hill* will be the leſs diſpleaſed with us for theſe remarks, when he finds that we ſtate them as applicable not only to his work, but to every poem of the above deſcription, and by way of rationally accounting for the heavineſs obſervable in the mere deſcriptive part, without at all derogating from his abilities. We can diſcover in it evident marks of genius. The beginning, which we ſhall give our Readers, is beautiful:

‘ Up to thy ſummit, LEWESDON, to the brow
Of yon proud riſing, where the lonely thorn
Bends from the rude South-eaſt, with top cut ſheer
By his keen breath, along the narrow track
By which the *ſcanty-paſtured* ſheep aſcend
Up to the *furze-clad* ſummit, let me climb;
My morning exerciſe; and thence look round
Upon the variegated ſcene, of hills,
And woods, and fruitful vales and villages
Half-hid in tufted orchards, and the ſea
Boundleſs, and ſtudded thick with many a ſail.’

In this poem the Author diſcovers a peculiar partiality for double epithets. There are two, which we have marked in Italics in the above extract, but with no diſapprobation. In other parts of the poem, we find the following, *phoſphor-ſeeming waves*—the *minion-kiſſing King* (James I.)—*falſe-meaſured melody* —*toy-taking fancy*—and *earthly-rooted cares*:—theſe do not ſtrike us as *beauties*.

The political principles of the Author may be inferred from the Dedication to the Biſhop of St. Aſaph, and more eſpecially from the elegant compliment contained in the following quotation to General Waſhington; whom he ranks with the few heroes who have proved the bleſſings, not the ſcourges, of mankind; and who are allowed, by the ſpecial favour of heaven, to pauſe, and reſt, after ‘ a march of glory:’—

——— ‘ not ſuch
As riſe in cauſeleſs war, troubling the world
By their mad quarrel, and in fields of blood
Hail’d victors, thence renown’d, and call’d on earth
Kings, heroes, demi-gods, but in high Heaven
Thieves, ruffians, murderers; theſe find no repoſe:
Thee rather, patriot Conqueror! to thee
Belongs ſuch reſt; who in the Weſtern world,

Thine own deliver'd country, for thyſelf
Haſt planted an immortal grove, and there
Upon the glorious mount of Liberty
Repoſing, ſit'ſt beneath the palmy ſhade.'

In ſeveral parts of the poem, we obſerve an happy imitation of the Miltonic ſtyle. There is one place in which Mr. Crowe gives us a deſcription *of the havoc of wide-waſting Time*, where Young rather appears to have been his model, and where he has followed him *paſſibus æquis.*

—— 'our narrow ken
Reaches too far, when all that we behold
Is but the havoc of wide-waſting Time,
Or what he ſoon ſhall ſpoil. His out-ſpred wings
(Which bear him like an eagle o'er the earth)
Are plum'd in front ſo downy ſoft, they ſeem
To foſter what they touch, and mortal fools
Rejoice beneath their hovering: woe the while!
For in that indefatigable flight,
The multitudinous ſtrokes inceſſantly
Bruiſe all beneath their cope, and mark on all
His ſecret injury; on the front of Man
Grey hairs and wrinkles; ſtill as Time ſpeeds on,
Hard and more hard his iron pennons beat
With ceaſeleſs violence; nor overpaſs
Till all the creatures of this nether world
Are one wide quarry: following dark behind,
The cormorant Oblivion ſwallows up
The carcaſes that Time has made his prey.'

Some notes and illuſtrations are given by the ingenious Author, which are well calculated for the entertainment and information of his readers.

ART. IX. *The Idyllia, Epigrams, and Fragments, of Theocritus, Bion, and Moſchus*, with the Elegies of Tyrtæus, tranſlated from the Greek into Engliſh Verſe: To which are added Diſſertations and Notes. By the Rev. Richard Polwhele, Student in Civil Law, late of Chriſt Church, Oxford, and Author of the Engliſh Orator * and Pictures from Nature. 4to. One Guinea in Boards. Cadell, &c. 1786.

TO tranſlate the ancient poets into Engliſh verſe, eſpecially in rhime, is ſo difficult a taſk, that much applauſe is due to the writer, who executes it with tolerable ſucceſs. There are few Authors, of whom it is more difficult for a tranſlator to preſerve the characteriſtic features, than Theocritus. In the happy union of ſimplicity and gaiety, he may be almoſt pronounced inimitable. The only Engliſh tranſlation which has till now appeared, of any value, is that of Fawkes, printed in the year 1767 [See Review, Vol. xxxvii. p. 206.] That work was publiſhed under the ſanction of Dr. Jortin, Dr. Pierce, and other judicious critics; and it is a ſingular circumſtance, that it ſhould have been unknown to the preſent tranſlator, till he had gone through the greater part of his verſion. The Public, however, will have no reaſon to regret that Mr. Polwhele, after becoming acquainted with the former tranſlation, was not diſcouraged from completing his plan. For, notwithſtanding the acknowledged merit of Mr. Fawkes's verſion, there was ſtill ample ſcope for farther attempts: and we have no ſcruple in adding, that Mr. P. has, in our judgment, produced the beſt tranſlation of Theocritus, &c. which has yet appeared. But he ſhould have ſpared himſelf the trouble of depreciating the merit of Fawkes, by induſtriouſly ſelecting from his tranſlation a few defective or faulty lines. If we were diſpoſed to take the trouble, we might perhaps be able to preſent our tranſlator with a ſimilar liſt from his own work: but, where the execution is, on the whole, good, we wiſh to ſpare ourſelves the invidious taſk of ſearching for faults. We chuſe rather to enable our Readers to judge for themſelves; which we ſhall do, by laying before them the following ſong on the death of Adonis, from the 15th Idyllium:

---

* For the ſecond part of the Engliſh Orator, by Mr. Polwhele, ſee the Poetical part of this Month's Catalogue.

'SWEET-SMILING Arbitreſs of Love,
Queen of the ſoft *Idalian* Grove;
Whom GOLGOS and the *Erycian* height—
And thy fair fanes of gold delight!
How lov'd the down-ſhod HORÆ led
Thy own ADONIS from the dead;
To all thy ardent wiſhes dear,
Reſtor'd—to bleſs the cloſing year!
Still, tho' they move on lagging wing,
Some balm of life the HORÆ bring!
'Hail, Daughter of DIONE, hail,
Whoſe power from dark AVERNUS' vale
Caught BERENICE to the bleſt,
And with ambroſia fill'd her breaſt!
For thee, bright Goddeſs of the ſkies,
To whom a thouſand temples riſe,
The child of BERENICE comes
ARSINOE! (*Helen-like* ſhe blooms)
With Nature's luxuries to adorn
Thy lov'd ADONIS' feſtal morn!
Lo! fruits whate'er creation yields!
Lo! the ripe produce of the fields
And gardens, mingling many a dye,
In ſilver baſkets round him lie!
See, richly cas'd in glowing gold,
Yon' box of alabaſter hold

The ſweets of *Syrian* groves; and ſtor'd
With honey'd cakes, the luſcious board!
Obſerve, whatever ſkims the air,
Or lives on earth, aſſembled there!
And green ſhades, arch'd with aniſe, riſe,
Where many a little CUPID flies,
Like the young Nightingales that love,
New-fledg'd, to flutter thro' the grove—
Now perching, now with ſhort eſſay
Borne on weak wing from ſpray to ſpray!
Of gold—of ebon what a ſtore!
And ſee two ivory Eagles ſoar,
Swift carrying to the ſeats above
The blooming Cup-bearer of JOVE!
'Behold that tapeſtry diffuſe
The richneſs of the *Tyrian* hues!
Ev'n they who tend *Mileſian* ſheep
Would own, 'tis ſofter far than Sleep!
'Amid this bed's relieving ſhade,
Mark roſy-arm'd ADONIS laid!
And on that couch ſurvey the Bride,
Rejoicing in the vernal pride
Of him, whoſe ſmooth and ruby kiſs
Is bath'd in quinteſſence of bliſs!
Now let her joy—But ere the morn
Shall dry the dews that gem the thorn,
His image to the ſhore we'll bear,
With robes unzon'd, and flowing hair—
With boſoms open'd to the day;
And warble thus the choral lay:
"Thou—thou alone, dear Youth, 'tis ſaid,
"Canſt leave the manſions of the dead;
"And paſſing oft the dreary bourne,
"Duly to earth's green ſeats return!
"Such favour not the ATRIDÆ knew,
"Nor who the fleecy flocks o'erthrew!
"Nor HECTOR, his fond Mother's joy;
"Nor PYRRHUS, proud of plunder'd Troy!
"Nor ev'n PATROCLUS great and good;
"Nor they who boaſt DEUCALION's blood!
"Nor PELOPS' Sons; nor, firſt in fame,
"The high PELASGIANS blazon'd name!"
'Propitious, O ADONIS, hear;
Thus bring delight each future year!
Kind to our vows ADONIS prove,
And greet us, with returning Love!'

Excepting the finical phraſes, *down-ſhod*, and *bath'd in quinteſſential bliſs*, Mr. P. has been particularly happy in the tranſlation of this piece. It is ſufficiently faithful to the original, and extremely melodious.

From the tranſlation of Bion we ſhall ſelect the following *ſhort piece:*

'*The* POWER *of* LOVE.

'The MUSES, not afraid of LOVE,
Where'er he treads, delighted rove.
If ſome rude Swain who never knew
The charms of LOVE their ſteps purſue,
Their leſſons they refuſe to teach,
And fly beyond the Ruſtic's reach!
But if a melting Shepherd ſigh,
And all in love-ſick ditties die;
Their kindred Chorus gathering round
Lend muſic to each ſoften'd ſound!
My numbers, as I tune the ſhell,
Can witneſs, 'tis a truth I tell.
For, if I ſing ſome ſon of earth,
Or being of immortal birth,
The weak notes faulter on my tongue,
Nor flow ſuch lays as erſt I ſung:
But if I warble LOVE again,
How ſweetly glides my wonted ſtrain!'

The Tranſlator has ſubjoined general Diſſertations on his Authors and their pieces, and Notes on particular paſſages. The latter are, for the moſt part, ſelected from Warton, Toup, Heſkin, Reiſke, and others. In both, the reader will meet with many ingenious remarks, and valuable illuſtrations of the originals.

ART. X. *Lectures on the Sacred Poetry of the Hebrews*; tranſlated from the Latin of the Right Rev. Robert Lowth, D.D. late Prælector of Poetry in the Univerſity of Oxford, and now Lord Biſhop of London, by G. Gregory, F. A. S. Author of Eſſays Hiſtorical and Moral. To which are added, the principal Notes of Profeſſor Michaelis, and Notes by the Tranſlator and others. 8vo. 2 Vols. 12 s. Boards. Johnſon. 1787.

THE well-earned celebrity of Biſhop Lowth's Lectures, renders any commendation of them, on the preſent occaſion, ſuperfluous, if not impertinent. We ſhall, therefore, conſider the volumes now before us as a tranſlation profeſſing to render ſo valuable a treaſure acceſſible to Engliſh readers. Mr. Gregory is apprehenſive, that, from the title of the work, or from the circumſtance of its having been publiſhed in a learned language, ſome readers may imagine, that the original Lectures were addreſſed only to the learned. To prevent this miſapprehenſion, he obſerves, that though the learning and genius diſplayed in the original work muſt ever excite our warmeſt admiration; though it abounds in curious reſearches, and in refined and exquiſite obſervations; though the ſplendor of the ſentiments and the elegance of the ſtyle will neceſſarily captivate the eye and the ear of the claſſical reader; the truth is, that they are more *calculated for perſons of taſte and general reading, than for what is commonly called the learned world.* ' Here are few nice philological diſquiſitions,' ſays he, ' no abſtruſe metaphyſical ſpeculations: our Author has built ſolely upon the baſis of common ſenſe, and I know no part of his work which will not be intelligible and uſeful to almoſt every underſtanding.'

Though theſe obſervations are ſufficiently juſt to ſhew the general utility of Mr. Gregory's tranſlation, yet we think they are carried farther than truth will warrant, or than neceſſity required. We think alſo, that they are not quite conſiſtent with ſome of the Notes ſubjoined to the Tranſlation, in which Mr. Gregory and his aſſociates rather labour to diſplay their learning, than to accommodate their commentary to the acquirements of ſuch readers as are unacquainted with the Latin language. Much leſs are we convinced of the propriety of tranſlating the Confutation of Biſhop Hare's ſyſtem of Hebrew metre, which muſt ever remain unintelligible and uſeleſs to the mere Engliſh ſcholar. We cannot, however, without injuſtice to our Readers, as well as to our Tranſlator, omit quoting the following modeſt yet manly paſſages with which he cloſes his apology for the utility of his undertaking:

' Convinced on the whole of the utility of this publication, and yet aware of my own inability to do it juſtice, I diſmiſs it with that mixed emotion of confidence and humility, which ſuch a ſituation naturally inſpires. Imperfect as it appears before the world, if it be the means of imparting to but a few ſome of that information, which all who read the original muſt regret was not more generally diffuſed, I am ſure I ſhall have deſerved well of the community: at the ſame time, the reader will do me great injuſtice, if he ſuppoſes that I have ſatisfied myſelf in the execution of my taſk. Whatever be its reception, it will diſappoint no expectations formed by me of profit or of fame; and if neither enſue from it, I ſhall have no juſt cauſe of complaint. It was impoſſible to read theſe Lectures with the attention which even this tranſlation required, and not derive advantages from them far ſuperior to the labour they have coſt me; and whatever may be their effect with others, I am confident they have left me ſomething wiſer, and I truſt ſomething better, than they found me.'

It was not till he had conſulted ſome of the firſt literary characters, concerning the propriety of ſubſtituting in the place of Biſhop Lowth's inimitable Latin Poems any Engliſh verſions, that Mr. G. ventured to appear as a poetical Tranſlator; and even then he did not fail to inſpect every modern author, who, he imagined, might furniſh him with compoſitions worthy of appearing among the criticiſms of the learned Prelate. It is only when he could find no tranſlation to anſwer his purpoſe that he has attempted the verſification of the paſſages himſelf. He very modeſtly, therefore, deſires us to recollect, that he was a Poet through neceſſity, not choice, and flatters himſelf, that the Public will receive this as a ſufficient apology for what he terms the indifferent performance of this part of his undertaking. The proſe tranſlations of ſcriptural paſſages are taken from Lowth, Heath, Newcome, Blayney, &c.; and where theſe writers did not ſupply him with a verſion, he has endeavoured to produce one himſelf, as faithful to the original as his knowledge of the language would admit. Mr. G. has ſelected from the Notes of Michaelis ſuch as were beſt adapted to the deſign of his work: he has alſo interſperſed ſome remarks of his own; and others have been communicated by his friend Mr. Henley, which appear to be ſufficiently tinctured with a knowledge of Eaſtern languages and cuſtoms.

As a tranſlator, Mr. Gregory has, in our opinion, conſiderable merit. Some few inſtances, indeed, might be pointed out, in which he ſeems to have miſtaken, or at leaſt imperfectly expreſſed, the meaning, and ſome in which he falls ſhort of the ſpirit, of the original. His verſion, however, is generally faithful without ſtooping to ſervility, and free without degenerating into paraphraſe. On the whole, all thoſe among our countrymen who have any taſte for polite literature, and yet are not ſufficiently acquainted with the Latin language to read the original with eaſe and ſatisfaction, are under the higheſt obligations to Mr. G. for having thus opened to them ſuch ample ſources of elegant amuſement and uſeful inſtruction. We have quoted the following paſſages, becauſe they furniſh our Readers at once with a ſpecimen of Mr. G.'s manner, both as a Proſaic and Poetical Tranſlator:

' Under this appellation then I ſhall not heſitate to recommend to your notice the forty-ſecond Pſalm, ſince I cannot help eſteeming it one of the moſt beautiful ſpecimens of the Hebrew Elegy. The author of this elegant complaint, exiled from the temple, and from the public exerciſe of his religion, to the extreme parts of Judea, perſecuted by his numerous enemies, and agitated by their reproaches, pours forth his ſoul to God in this tender and pathetic compoſition. The ardent feelings of a devout heart are admirably expreſſed, while the memory of former felicity ſeems to aggravate his preſent anguiſh. The extreme anxiety of a mind, depreſſed by the burthen of ſorrow, and yet at the ſame time impatient under it; overcome by an accumulation of evils, yet in ſome degree endeavouring to reſiſt them, and admitting, through the dark cloud of affliction, a glimmering ray of hope and conſolation, is finely depicted. In frequent and almoſt inſtantaneous tranſitions he glows with love, and droops with lamentation; he complains, he expoſtulates; he deſpairs, and yet hopes; he is afflicted, and again conſoled. It is not to be expected that any poetical verſion ſhould expreſs theſe ſentiments with the force, the energy, and more particularly with the conciſeneſs of the Hebrew, which is indeed not to be imitated in any other language: though it muſt be confeſſed, that this poem is more diffuſe than the Hebrew poetry in general. The following paraphraſe, however, though infinitely ſhort of the original in ſublimity, will perhaps ſerve to evince the correſpondence of the ſubject and ſentiments of this poem, with the elegiac productions of modern times:

'As pants the wearied hart for cooling ſprings,
  That ſinks exhauſted in the ſummer's chaſe;
So pants my ſoul for thee, Great King of kings!
  So thirſts to reach thy ſacred reſting-place.

On briny tears my famiſh'd ſoul has fed,
  While taunting foes deride my deep deſpair;
"Say, where is now thy great Deliverer fled?
  "Thy mighty God—Deſerted wanderer, where?"

Oft dwell my thoughts on thoſe thrice happy days,
  When to thy fane I led the jocund throng;
Our mirth was worſhip, all our pleaſure praiſe,
  And feſtal joys ſtill clos'd with ſacred ſong.

Why throb my heart? Why ſink my ſad'ning ſoul?
  Why droop to earth with various woes oppreſs'd?
My years ſhall yet in bliſsful circles roll,
  And joy be yet an inmate of this breaſt.

By Jordan's banks with devious ſteps I ſtray,
  O'er Hermon's rugged rocks, and deſerts drear;
Ev'n there thy hand ſhall guide my lonely way,
  There, thy remembrance ſhall my ſpirit cheer.

In rapid floods the vernal torrents roll,
  Harſh-ſounding cataracts reſponſive roar;
Thine angry billows overwhelm my ſoul,
  And daſh my ſhatter'd bark from ſhore to ſhore.

Yet thy ſoft mercies, ever in my ſight,
  My heart ſhall gladden through the tedious day;
And midſt the dark and gloomy ſhades of night,
  To thee I'll fondly tune the grateful lay.

Rock of my hope! Great ſolace of my heart!
  Why, why deſert the offspring of thy care,
While taunting foes thus point th' invidious dart?
  "Where's now thy God! abandon'd wanderer, where?"

Why faint my ſoul? why doubt JEHOVAH's aid?
  Thy God, the God of mercy ſtill ſhall prove!
In his bright fane thy thanks ſhall yet be paid;
  Unqueſtion'd be his pity and his love!'

ART. XI. *Obſervations relative to Picturesque Beauty*, made in the Year 1772, on ſeveral Parts of England; particularly the Mountains and Lakes of Cumberland and Weſtmoreland. Second Edition. By William Gilpin, M. A. Prebendary of Saliſbury, and Vicar of Boldre, in New Foreſt. 8vo. 2 Vols. with the Plates, 1l. 11s. 6d. Boards. Blamire. 1788.

THE firſt edition of this elegant work, which appeared about *a year ago*, eluded the vigilance of our collector, by the *rapidity of its ſale*, the whole impreſſion having been bought up in a few days, and before we had an oppportunity of procuring a copy. The publication, however, of this ſecond impreſſion, has, at length, afforded us the pleaſure of peruſing a performance which has yielded us uncommon entertainment.

Mr. Gilpin's work is given to the Public in the form of an Itinerary. Our traveller takes his departure from London, and proceeds northward, by the way of Oxford, Blenheim, &c. till he arrives at the celebrated lakes above mentioned; which having deſcribed, as he does every other place of note within the compaſs of his tour, he conducts his readers to Netherby, Studley, Hacfall, &c. and thence homeward, by the way of Derbyſhire, Leiceſterſhire, Northamptonſhire, St. Albans, and to London.

The romantic ſcenes, the ſubjects of our Author's remarks, are here deſcribed in elegant, rich, and luxuriant language. In a word, his pen is the pencil of a painter. The engravings, too, cannot fail of proving highly acceptable, though rather too ſmall to expreſs views ſo extenſive.

Nothing that could add ornament to this work has been omitted; and the judicious introduction of apt and beautiful paſſages from the beſt poets, frequently ſerves to animate the Author's deſcriptions, giving them additional force, and adding much to the happineſs of their effect.

Mr. Gilpin enjoys an advantage over moſt of thoſe who have written before him, on ſubjects of this kind, from his intimacy with the *Art of Painting*, and the rules of compoſition. Thoſe rules are well known, and have been laid down by all who have treated on *this art*; but they have been of little uſe, for want of proper examples.

The preſent Author has endeavoured to ſupply this defect, by prints in *acqua tinta*, in imitation of waſhed drawings: but, though theſe are well executed, and are ſufficient to give us an idea of ſcenes conſiſting of large parts, yet they cannot exhibit, with elegance, thoſe ſmaller and highly finiſhed effects which the Author has blazoned with ſo much energy and beauty. It muſt indeed be obſerved, that where the imagination is greatly raiſed by rapturous deſcriptions, and we are, at the ſame time, referred to *drawings*, *their* appearance is penurious, and inadequate; the ſlightneſs of the *acqua tinta*, and the high wrought language, militate againſt each other, till we are almoſt inclined to ſuſpect that circumſtances have been exaggerated, and that the writer has over-charged his deſcriptions. The whole then appears in the light of a poetic rhapſody, in which the ſimplicity of truth is obſcured and hid under the glare of the ſplendid mantle that has been thrown over it.

Of our Author's luxuriance and peculiar delicacy of deſcription, take the following inſtances, ſelected from a variety of paſſages which are here noticed:

'Its hue, amid the verdure of foliage, is a pleaſing, *chaſtiſing* tint.' Vol. i. p. 85.

'Colours dipped in heaven.' *Ib.* 92.

'Theſe meteor forms, this rich fluctuation of airy hues, offer ſuch a profuſion of variegated ſplendor, that they are continually illuding the eye, with breaking into each other; and are loſt, as it endeavours to retain them.' *Ib.*

'Sometimes, alſo, when the *whole* lake is tranquil, a gentle perturbation will ariſe in ſome diſtant part, from no apparent cauſe, from a breath of air, which nothing elſe can feel, and creeping ſoftly on, communicate the tremulous ſhudder with exquiſite ſenſibility over half the ſurface.' *Ib.* 105.—Here, indeed, he refers to Ovid,

——— exhorruit, æquoris inſtar,
Quod fremit, exiguâ cum ſummum ſtringitur aurâ.

'No pool, no river bay, can preſent this idea in its utmoſt purity. In them every cryſtalline particle is ſet, as it were, in a ſocket of mud. Their *lubricity* * is loſt.' *Ib.*

Theſe rude, romantic, *pictureſque* † ſcenes are objects peculiarly agreeable to artiſts. The reaſon is, that extended ſpace, and large dimenſions, produce a ſtriking effect on canvas, and are more eaſily executed than thoſe that require a more thorough inveſtigation, knowledge of the parts, and higher finiſhing. It is true, that a grand ſcene burſting out at once upon us, ſtrikes the mind with wonder and ſurprize. We ſee it with awe, and a ſort of fear and terror. Theſe emotions, as Mr. Burke ſays, are ſources of the ſublime, and, we ſuppoſe, may be proper ſubjects for the pencil; but they are not always beautiful. The GRAND and BEAUTIFUL may ſeem nearly allied; but they are often as different as GREAT and GOOD. Beauty is not only pleaſing to the eye, but ſhould delight the mind; but what delight can we receive from viewing the gloomy, inhoſpitable retreat of a melancholy anchorite, or in the ſurvey of barren rocks, the haunts, perhaps, of ſavage beaſts, or [in ſome countries] more ſavage Banditti?

Beautiful objects are thoſe whoſe captivating forms impreſs and delight the mind through the medium of the ſenſes. We are charmed with ſcenes of plenteous vegetation, or rich cultivation, with ſeeing the human or brute creation in their perfection, or in viewing mankind employed in honeſt labour, or rejoicing in innocent amuſements; or any thing that tends to the convenience or pleaſures of life. The foundation of this pleaſure is what we commonly underſtand by the term HUMANITY; and hence it is, that ſuch objects afford us an inward delight, and well-founded ſatisfaction: and the mind, thus harmonized, is naturally and juſtly led to admire and adore the great Author of every thing good and beautiful. But to return to the ingenious *Obſervations* before us.

---

* We do not remember to have known this word uſed in this ſenſe. Why not *its undulating motion*, or *mobility?* Though, perhaps, theſe would not fully expreſs our author's idea.

† The word ſeems to be naturaliſed: ſo let it paſs.

By the figures of the horſe, the bull, and the cow, Mr. G. explains the nature of pictureſque beauty; which conſiſts in variety of form, and brilliancy of colour: but being generally wild, uncultivated nature, and the artiſt not being tied down to the ſtrict rules of proportion, he copies with eaſe, and, conſequently, with pleaſure; as he raiſes, diminiſhes, exaggerates, and colours, as beſt ſuits his deſign of giving force, diſtance, or brilliancy to his performance. For this reaſon, he finds more pleaſure in painting a cow, an aſs, or a wild boar, than a fine horſe, or a human figure; whoſe parts being of a preciſe form, require a ſtrict imitation, and more extenſive knowledge.

The obſervations on compoſition, illuſtrated by groupes of ſheep, &c. are juſt; but they do not throw much new light on the ſubject; and it ſeems rather unneceſſary to take any conſiderable pains in proving what has often been evinced before, and is almoſt ſelf-evident.

With reſpect to theſe pictureſque beauties, in general, we cannot help thinking that, in ſeveral inſtances, our Author's lively deſcriptive talents have been ſomewhat too laviſhly employed, on ſubjects that do not altogether merit ſuch great attention. The principal objects, indeed, are ſurprizingly grand, and correſpondent with the emphaſis, ſtrength, and delicacy of his expreſſions; but the reſt ſeem, for the moſt part, a ſucceſſion of dreary rocks, and lakes, with few diſtinguiſhing features. Mr. G. has, perhaps, been ſenſible of this; and, therefore, to prevent the languor that might poſſibly have been produced by the want of variety in his deſcriptions, he has plenteouſly decorated and enlivened them with poetical quotations, and a profuſion of the choiceſt epithets; ſo that, however barren his rocks, or gloomy his mountains, there is ſufficient fertility in his details of them.

But though we have been obliged to animadvert a little on our Author's ſtyle, as wearing, in ſome degree, and in a few places, the ſemblance of affectation, and as running too much into the flowery faſhion of the age, every reader of taſte will own, as we do, with pleaſure, that the work is, on the whole, a highly finiſhed, and richly coloured picture of natural and beautiful objects, of various kinds. When Mr. G. introduces us into a wild, rocky ſcene, his language is, in general, ſo well ſuited to the ſubject, and ſo artfully heightened with ſuitable quotations, that we feel ourſelves impreſſed with a ſecret awe, mixed with wonder, aſtoniſhment, and terror.—What an admirable effect on the mind has his charming extract from Oſſian's deſcription of the dreadful circumſtance of a benighted traveller, periſhing in a ſtorm, amidſt the wild rocks and hideous mountains of the North!

Speaking of the beautiful lakes of Windermere, Keſwick, &c. he naturally runs into a digreſſion on painting, in which he not only points out the particular ornaments of the places, but gives his readers the grounds and reaſons of the pleaſure which theſe beauties or embelliſhments afford to them: by which means the taſte of the *amateur* is formed on juſt principles.

The ancient ruins, caſtles, monaſteries, &c. which the Author notices, lead the mind to recollect and contemplate the hiſtory of paſt times. Thus the Life of the Counteſs of Pembroke, and the correſponding view of the Caſtle which that extraordinary lady inhabited, preſents the reader, and ſpectator, with a lively idea of the unrefined manners and ruſtic modes of our anceſtors, who lived in what their more poliſhed deſcendants affect to ſtyle the *ruder ages.*

In the improvements at Netherby, we are gratified with ſeeing the advances made in the laudable arts of humanity and cultivation, contraſted with the ſevere virtues, the narrower views, and the barbarous atchievements of former times.

In his notes on the different houſes, gardens, and improvements of ſeveral noblemen and gentlemen, Mr. G. has diſplayed great knowledge, and a refined taſte *. He has not only remarked

---

* As a ſmall ſpecimen [we regret that we cannot, at this time, make room for larger extracts] of Mr. G.'s agreeable manner of deſcribing, we have ſelected his curious account of the celebrated echoes at Ulleſwater, ſituated between the counties of Cumberland and Weſtmoreland; which will ſerve as a ſupplement to the accounts that have been given of the equally ſurpriſing ecchoes at the Lake of Killarney, in Ireland: See Rev. vol. xvii.

The Duke of Portland, we find, having property in the neighbourhood of Ulleſwater, has a veſſel on the lake, with braſs guns, for the purpoſe of exciting echoes. On theſe occaſions, ſays our Author, 'a cannon is diſtinctly reverberated ſix or ſeven times. It firſt rolls over the head, in one vaſt peal.—Then ſubſiding a few ſeconds, it riſes again, in a grand, interrupted burſt, perhaps on the right.—Then the ſound riſes again on the left.—Thus thrown from rock to rock, in a ſort of aerial perſpective, it is caught again, perhaps, by ſome nearer promontory; and returning full on the ear, ſurpriſes you, after you thought all had been over, with as great a peal as at firſt.

'But the grandeſt effect of this kind, is produced by a *ſucceſſive* diſcharge of cannon; at the interval of a few ſeconds between each diſcharge. The effect of the firſt is not over, when the echoes of

the

marked their various kinds of beauties, but he points out inſtances where ſome have erred, either by injudiciouſly imitating others, or by attempts at refinement, without conſulting nature, or knowing the rules of compoſition.

Although we have remarked, that the prints which decorate this work, do not perfectly come up to the deſcriptions, yet we apprehend, that were not the Author's deſcriptive ſtyle ſo exuberantly rich and luxuriant, the views, ſoft and beautiful as they are, would be very deſervedly admired, even by the beſt connoiſſeurs.

We cannot take our leave of this uncommon production, without heartily thanking the truly ingenious Author, for the *entertainment* as well as the *information* which hath been afforded us, in the peruſal of theſe elegant volumes.

ART. XII. *Sir Edward Coke's Commentary upon Littleton.* The thirteenth Edition, reviſed and corrected; with the Addition of Notes and References, by Francis Hargrave, Eſq; and Charles Butler, Eſq. *Concluded.*

IN our Review for the laſt month, we thought our remarks on Mr. Hargrave's ſhare in the Edition before us were brought to a proper Concluſion. We gave that Gentleman's note on the office of Lord High Conſtable, which of courſe included the *trial by battle*, and the cauſes that made it fall into diſuſe. The trial by jury, the pride and boaſt of Engliſhmen, ſtill remains; and it may be right in this place to preſent to our Readers what Mr. Hargrave ſays on this intereſting ſubject.

In the note, *a*, p. 125, he obſerves,

'Both in civil and criminal ſuits, the common law is very nice in requiring every iſſuable fact to be alleged not only within a *county*, but alſo within a *pariſh*, *town*, or *hamlet*, or for want of either of theſe, ſome other known place of the ſame county, not being a *hundred*, which probably was excluded as too large a diviſion. If this rule was not obſerved, it might be pleaded in abatement, or otherwiſe taken advantage of, according to the ſtage of the ſuit. *Cro. Eliz.* 260. The neceſſity of having the county named is very obvious, as otherwiſe it could not be known whether the court had juriſdiction, who was the proper officer to whom proceſs ſhould be directed, or whence the jury was to come. For this exactneſs the principal reaſon was, that if iſſue was taken on the fact alleged, it might be tried by a jury of the *viſne* or neighbourhood, which our anceſtors conceived more likely to be qualified to inveſtigate the truth, than perſons living at a diſtance from the ſcene of the tranſaction. For

---

the ſecond, the third, or perhaps of the fourth, begin. Such a variety of awful ſounds, mixing and commixing, and at the ſame moment heard from all ſides, have a wonderful effect on the mind; as if the very foundations of every rock on the lake were giving way, and the whole ſcene, from ſome ſtrange convulſion, were falling into *general ruin.*'

this purpoſe, the *venire facias* always directed the Sheriff to ſummon a jury from the neighbourhood of the pariſh or place within which the fact to be tried was alleged. And this was not mere form; for if at leaſt four of the *hundred* in which the place was ſituate were not included in the panel given in by the ſheriff, it was a good cauſe of challenge to the *array*, or the whole jury returned. But this reſtricting every *viſne* to a particular part of the county, though well intended, was followed with great inconveniencies. It encouraged trivial objections even after the trial. At length the grievance became ſo intolerable to ſuitors, that parliament interpoſed, and ſeveral ſtatutes were made. The 21 James I. cap. 13. gives aid after verdict, where the *viſne* is partly wrong. The 16 and 17 Car. II. cap. 8. goes further, and cures the defect of the *viſne* wholly, provided the cauſe was tried by a jury of the proper county, without any regard to the part of the county from which they came. And finally, the 4 & 5 Anne, cap. 16. directs, that every *venire facias* ſhall be awarded from the body of the county in which the action is triable.

'But theſe ſtatutes do not extend to *indictments*, or other criminal ſuits; nor has any act yet been made to include ſuch proceedings. The 24 Geo. II. cap. 18. applies only to actions on penal ſtatutes. Why a regulation ſo convenient ſhould be thus confined to civil caſes, ſeems unaccountable. However, though the ancient law continues in force as to trials for crimes, yet it hath been long deviated from in practice; and Lord Hale obſerves, that during his time he never knew an inſtance of a challenge for want of hundreders in treaſon or felony. He adds, that the Sheriffs, as he was well informed, always ſummoned juries from the county at large, without regard to the place or *viſne* of each indictment. See 2 Hale's Hiſt. Pl. C. 272. Under ſuch circumſtances, retaining the form of a *viſne* from the particular place of the county in which the crime is alleged, can ſerve no purpoſe but that of delay and embarraſſment, whenever an accuſed perſon ſhall chuſe captiouſly to exert his right of challenging for default of hundreders.'

We do not recollect whether Sir John Hawkins has enumerated this challenge in his long liſt of modes by which a priſoner may elude the law. If he has omitted it, the knight of laborious diligence will, we doubt not, ſupply the defect in his next edition of his extraordinary Life of Dr. Johnſon. The particulars here ſtated reſpecting juries, we imagine, will be acceptable to ſuch of our Readers as do not make the law their ſtudy. There is yet an important part of the doctrine of juries, which we think proper to add from another of Mr. Hargrave's notes, and that is the grand queſtion, how far juries may take on them the deciſion both of law and fact.

Lord Coke ſays, page 155, B. The moſt uſual trial of matters of fact is by twelve jurymen, for *ad quæſtionem facti non reſpondent judices:* the judges do not decide matters of fact, but only matters in law; for *ad quæſtionem juris non reſpondent juratores.* The jury does not decide matters of law. On this paſſage Mr. Hargrave's note is as follows:

'This *DEcantatum* (or *burthen of the ſong*), as Lord Chief Juſtice Vaughan calls it, on account of its frequency in the books, about the reſpective provinces of judge and jury, hath, ſince Lord Coke's time, become the ſubject of very heated controverſy, eſpecially on proſecutions for ſtate-libels, ſome aiming to render the jury wholly dependent on the judges for matters of law, and others contending for nearly a complete and unqualified independence. On the trial of John Lilburne for treaſon, 1649, high words paſſed between the court and him touching this queſtion, 2 St. Tr. 4th edit. p. 69. In the caſe of Penn and Meade, indicted 1670, for unlawfully aſſembling the people, and preaching to them, the Jury gave a verdict againſt the direction of the court in point of law, and for this were committed to priſon: but on a *habeas corpus* being brought in the court of Common Pleas, the commitment was declared illegal, Lord Chief Juſtice Vaughan diſtinguiſhing himſelf on this occaſion by a moſt profound argument in favour of the rights of a jury. The conteſt, however, did not ceaſe, as appears by Sir John Hawles's famous Dialogue between a Barriſter and a Juryman, publiſhed 1680, to aſſert the claim of the jury againſt the doctrine then current to decry their authority. Since the Revolution, the debate has been renewed in ſeveral caſes; ſee King *v.* Poole, in the King's Bench, during the time of Lord Hardwicke. See alſo Franklin's caſe, 9 St. Tr. 275.; Peter Zenger's, ibid.; Owen's caſe, 10 St. Tr. p. 196; and Woodfall's caſe, 5 Burr. 261. By attending to theſe caſes, it will be eaſy to trace the progreſs of this controverſy relative to the province of a jury.'

Having thus ſtated the diſpute, Mr. Hargrave proceeds to give his own opinion. He ſays,

'In reſpect to my own ideas on this ſubject, they are at preſent to this effect:

'On the one hand, as the jury may, as often as they think fit, find a general verdict, I therefore think it unqueſtionable, that they ſo far may decide upon the law as well as fact, ſuch a verdict neceſſarily involving both. In this I have the authority of Littleton himſelf, who writes, ſect. 368. "*If the inqueſt will take upon them the knowledge of the law upon the matter, they may give their verdict generally.*"

'On the other hand, it ſeems clear, that queſtions of law generally belong to the judges, and this for various reaſons: I. If the parties agree in their facts, the cauſe is tried on a demurrer, it being a rule, that iſſues in law are ever determined by the judges, and only iſſues in fact by a jury. II. When an iſſue in fact comes before a jury, either party, by demurring to the evidence, which includes an admiſſion of the fact, may ſo far draw the cauſe from the cognizance of the jury. III. The judge is to inform the jury what the law is, and as a check to the judge, either party, under the Stat. of Weſtminſter the 2d, C. 31, may make his exception in writing, to the judge's direction, and thereby render it a part of the record, ſo as afterwards to found error upon it. IV. The jury at all times may give a ſpecial verdict, leaving the concluſion of law to the court, from which the iſſue comes. This was finally ſettled in Bowman's caſe, 9 Coke's Reports, and the rule now holds in criminal and civil caſes without exception. V. If the jury find the facts ſpecially, and add their concluſion as to the law, it is not binding on the judges. VI. The courts have long exerciſed the power of granting new trials, where the jury finds againſt what the judge holds to be law: but in criminal caſes the judges do not claim ſuch a diſcretion.'

On the whole, Mr. Hargrave collects his thoughts upon this intereſting ſubject, and reſts in this concluſion, that the *immediate* and *direct* power of deciding on queſtions of law is intruſted to the judges: but in a jury it is incidental only. To the honour of juries, the examples of their reſiſting the judge are but rare, except where the groſſneſs of his own miſconduct has provoked them, or they have been led into ſome ſuſpicion of his integrity. In criminal caſes, ſpecial verdicts are not frequent; but that ariſes from the nature of criminal cauſes, which generally depend more on the evidence of facts, than any difficulty in point of law; and both are ſo blended together, that they cannot be ſeparated. Mr. Hargrave concludes his notes with a wiſh, 'that the diſtribution of power between the judges and jury may long continue to flouriſh, unſpoiled either by the PROUD ENCROACHMENT of ILL DESIGNING JUDGES, or the wild preſumption of licentious juries.' In this opinion we think there is both diſcretion and ability. The firſt paragraph ſeems to be a full anſwer to the whole of the caſe. Juries may give, whenever to them it ſeems good, a general verdict, and a general verdict comprizes both the fact, and the law ariſing out of it. This, according to Littleton, is the province of a jury. In criminal cauſes the law and the fact are ſo interwoven, that, as it ſeems, they may always give a general verdict; and if they do not declare the reaſons on which they found their verdict, it is impoſſible to make ſuch a ſeparation as ſhall, with good ſenſe, impeach their judgment. In criminal proſecutions this is never attempted, except the caſes wherein the judge's opinion, in point of law, is in favour of life. An inſtance of this occurred in Surry ſome years ago. The jury, againſt the opinion of Baron Smythe, were inclined to find that to be MURDER, which was only MANSLAUGHTER. The Judge told them, that his report would be in favour of the priſoner, which, of courſe, would produce a pardon: they therefore found a ſpecial verdict; and by the determination of the King's Bench, it was a caſe of manſlaughter only. Thus we ſee, that againſt a criminal, juries can do no wrong: if they ſhould err through heat or party rage, the judge's report protects the priſoner; if they err in favour of life, the verdict can never be called in queſtion. Should a miſtake be committed in queſtions of property, the power of granting new trials ſets every thing right. No inconvenience, therefore, can ariſe from the jury's taking upon them to give a general verdict, which, as Mr. Hargrave has obſerved, always involves the law as well as the fact.

It is now time that we advert to Mr. Butler, and the ſhare he has taken in this Edition. It has been already mentioned, that more than half of the work has been executed by this gentleman. To his own acquired learning, and great induſtry, he has been enabled to add the notes of Lord Chancellor Nottingham and Lord Hale on this work. With this valuable acquiſition he was favoured by the executors of the late Lord Chief Baron Parker, who left in his own hand-writing a memorandum, dated 1758, vouching for the authenticity of the notes; thoſe of Lord Nottingham being then in the poſſeſſion of the Honourable Mr. Legge, and thoſe of Lord Hale in the cuſtody of Mr. Gybbon, beſides a copy in the poſſeſſion of the Honourable Charles York. With this treaſure Mr. Butler has enriched his part of this edition. We have obſerved on a former occaſion [*], that the Preface written by this gentleman, and prefixed to the work, has the merit of being at once ſcientific and elegant. Of the old law, or at leaſt ſome of its moſt important principles reſpecting land property, we have in that performance a ſhort, yet elaborate delineation: and we ſee by what an eaſy and natural proceſs the whole has been melted down into that ſyſtem of law and equity which prevails at preſent. Beſide this tract, Mr. Butler has given a great number of notes, all drawn up with accuracy, and ſome of great importance to the profeſſors of the law. From theſe we ſhould be willing to give copious extracts, if the limits of our work afforded room to do ample juſtice to ſo meritorious an editor. But this article has extended itſelf to three of our Reviews, and requires now to be cloſed. We cannot, however, diſmiſs theſe obſervations, without pointing out to the Reader ſome paſſages that deſerve his attention. The notes, page 244, b, and 245, a, on baſtardy and legitimacy, contain a hiſtory of the law on that ſubject. We there find, that by the civil and canon law, children born before marriage are made legitimate by the ſubſequent marriage of their parents. Mr. Butler tells us, that this rule was eſtabliſhed in the civil law by the Emperor Conſtantine, and confirmed by Juſtinian. In the canon law it was adopted by Pope Alexander III. in the year 1160, in all caſes where marriage was at the ſpecific time competent to the parties. If the father, at the birth of the child, was actually married to another woman, and afterwards, on the death of his wife, married the mother of the baſtard, this ſubſequent marriage would not legitimate the child. But this doctrine of legitimacy by a ſubſequent marriage, was never admitted into the Engliſh law.

---

[*] See Review for February laſt.

Till the ſtatute of Merton, the queſtion, whether born before or after marriage, was examined before the eccleſiaſtical judge; but after the ſolemn proteſt made by the barons againſt the introduction of the civil and canon law in this reſpect, *ſpecial baſtardy* has always been triable at common law, and *general baſtardy* alone has been left to the judgment of the eccleſiaſtical judge, who in this caſe agrees with the temporal courts. It was at Merton, as we apprehend, that the barons exclaimed with one voice, "*Nolumus leges Angliæ mutari*;" and the ſame, it is hoped, will be the maxim of their poſterity in all inſtances, except ſome obſolete ſtatutes, and ſome caſes of ſummary power given to juſtices of the peace, where the regular courſe of proceeding before a judge and jury would be better for the ſubject. We ſhall only mention two other notes of Mr. Butler's, *on the nature of the eſtate which the huſband takes in the wife's lands of freehold or inheritance*, and alſo upon *his intereſt in her chattels real and things in action*. Theſe notes will be found, page 325, b, and 351, a. In theſe paſſages there is much curious matter relating to the condition of women in feudal times, the operations of the Salic law, the excluſion of women from the throne of France, and the right of the Duke of Richmond to the peerage of Aubigny, granted in 1684 to the Dutcheſs of Portſmouth, and the Duke of Richmond her ſon. To the book itſelf we refer the inquiſitive reader; and we congratulate the public, that two gentlemen of diſtinguiſhed ability have exerted their labours to give a moſt excellent edition of Coke's Commentary on Littleton.

ART. XIII. *Letters to and from Samuel Johnſon, LL. D.* To which are added ſome Poems never before printed. Publiſhed from the original MSS. in the Poſſeſſion of Heſter Lynch Piozzi. 8vo. 2 Vols. 12s. Boards. Cadell, &c. 1788.

IN this collection we have, in a continued ſeries, the correſpondence that paſſed between Dr. Johnſon and Mrs. Thrale, from the 13th of Auguſt 1765 (the date of his firſt letter), to the 8th of July 1784, in anſwer to one from that Lady, in which ſhe announces herſelf no longer Mrs. Thrale, but the then new-married wife of Mr. Piozzi.

During this whole time, a period of about nineteen years, Dr. Johnſon lived, for the moſt part, under Mrs. Thrale's roof. The Lady, and her former huſband (who appears to have been a very excellent man), were not only proud to have Johnſon as their gueſt, but they both entertained the warmeſt friendſhip for him. That friendſhip is here ſeen in its firſt ſeeds, and its gradual advancement to maturity. On the part of Mr. Thrale it never ceaſed, till his heart could beat no more. In Johnſon's mind, we ſee that it had taken a deep root: he continued to lament the loſs of Mr. Thrale, and he thought of him, upon all occaſions, with eſteem and regret. To the ſurviving widow, and her children, he appears inviolably attached. His letters to Mrs. Thrale are continued with unremitting attention, and they are often in the language of the heart, full of eſteem for her talents, admiration of her wit, and the ſincereſt gratitude for all her kindneſs.

Had not Johnſon left a name, that, ſince his death, has ſounded far and near, it is true that this publication might have been ſpared. For what can be expected in letters, which conveyed the news from Streatham to Bolt-court in Fleet-ſtreet, and from Bolt-court back again to Streatham? Sometimes Johnſon wrote from Oxford, and incidentally mentioned Dr. Adams, Dr. Wheeler, Dr. Scott, and a few others; and in the autumn, frequently from Litchfield, and Aſhbourne in Derbyſhire. When at thoſe two laſt places, we have heard of Lucy Porter, *a little diſcoloured by hoary virginity*, of Mrs. Aſton, and Green the apothecary, his topics ſeem to have been exhauſted. At Aſhbourne we have a glimpſe of Dr. Taylor; and when we have read about his bull, and his cows, and *the heir apparent of the bull, who promiſes to inherit all the bulk, and all the virtues of his ſire*, the place ſeems to afford, in all the ſubſequent years, little more than a repetition of the ſame ſubject.

At Aſhbourne the moſt material occurrence ſeems to be that of the man who wanted to take one of Dr. Taylor's farms; but he told the Doctor, that he had ſeen a bigger bull than his. Do you think, ſays Johnſon to Mrs. Thrale, that he will get the farm? In a ſubſequent letter he ſays, 'We yet hate the man who had ſeen a bigger bull than ours.' This may be a leſſon in the practice of life, not to thwart the ruling paſſion of thoſe who have favours in their power.

Of letter-writing Johnſon gives his idea, which we ſhall collect from different paſſages:

'We keep writing to each other, when, by the confeſſion of both, there is nothing to be ſaid, and yet I find it pleaſing to write.—When you read my letter, I ſuppoſe you are very proud to think how much you excel in the correſpondence; but you muſt remember, that your materials are better. You have a family, and friends, and hopes and fears, and wiſhes and averſions, and all the ingredients that are neceſſary to the compoſition of a letter. Here ſit poor I, with nothing but my own ſolitary individuality; doing little, and ſuffering no more than I have often ſuffered; hearing nothing that I can repeat; ſeeing nothing that I can relate; talking, when I do talk, to thoſe whom you cannot regard; and at this moment hearing the curfew, which you cannot hear.'—In another place he ſays, 'To ſit down ſo often with nothing to ſay; to ſay ſomething ſo often, almoſt without conſciouſneſs of ſaying, and without any remembrance of having ſaid, is a power of which I will not violate my modeſty by boaſting: but I do not believe that every body has it. Some, when they write to their *friends*, are all affection; ſome are wiſe and ſententious; ſome ſtrain their powers for efforts of gaiety; ſome write news, and ſome write ſecrets: but to make a letter without affection, without wiſdom, without gaiety, without news, and without ſecrets, is doubtleſs the great epiſtolic ſtyle. There is a pleaſure in correſponding with a friend, where doubt and miſtruſt have no place, and every thing is ſaid as it is thought. Theſe are the letters by which ſouls are united, and by which minds, naturally in uniſon, move each other, as they are moved themſelves. Let me know where you are, how you got thither, how you live there, and every thing elſe that one friend loves to know of another.'

Such is the account of the Letters before us. No general queſtions of ſcience or criticiſm are diſcuſſed in the courſe of this correſpondence: there is little that can be ſaid to be intereſting; and yet we are obliged to Mrs. Piozzi for the publication. We here ſee Dr. Johnſon, as it were, behind the curtain, and not preparing to figure on the ſtage; retired from the eye of the world, and not knowing that what he was then doing would ever be brought to light. We ſee him in his undreſs; that is, the undreſs of his mind, which, unlike that of his body, was never ſlovenly. It is true, that his words are now and then too giganteſque for familiar letters: he talks of waters, whoſe ſtream is obſtructed by *protuberances*, and *exaſperated by reverberation*; but pompous words were natural to him, as well in converſation as in the Rambler. He ſaid every thing as he thought, and always in his own ſtyle. The value, therefore, of theſe Letters, is, that we have the man before us for near twenty years; we ſee him in health and in ſickneſs, and in all the petty buſineſs of life. From himſelf, and in his own words, we are enabled to collect the trueſt and beſt information. The caricature of Sir John Hawkins may now give way to a better picture; better even than that which Sir JOSHUA REYNOLDS has given of HIMSELF, becauſe Johnſon, when he here gave his own picture, was not doing it by deſign.

That his conſtitution was bad, is too evident from the account of himſelf for twenty years before his death. The narrative of illneſs cannot be very pleaſing: it contains repeated accounts of phyſic, valerian, opiates, bleeding, faſting, voraciouſneſs, ſtrawberries and cream, opium, the tea-pot, cuſtard, and abſtinence. Of this, much might have been ſpared in the preſent edition; and we wonder it was not ſpared, as Mrs. Piozzi, in one of her letters, ſays, ſhe will talk no more of her own ſickneſs, *becauſe ſuch letters are no better than the labels affixed to vials by an apothecary's boy.*

But Johnſon's character comes out fully in this collection. His temper, and the ebbs and flows of his ſpirits, are thus deſcribed. Talking of Baretti, he ſays, 'To be frank, he thinks is to be cynical, and to be independent, rude. Forgive him; *becauſe of this* behaviour, I am afraid, he learned part of me.'

In another place: ‘Every man has his genius; and have not you obſerved, that my genius is always in extremes; very noiſy, or very ſilent; very gloomy, or very merry; very ſour, or very kind? And would not you have me follow my genius, when it leads me ſometimes to voracity, and ſometimes to abſtinence?’

That in a moral and religious man the fear of death ſhould have been, at all times, ſo predominant, has been matter of wonder with all who have heard of Johnſon. We have this confirmed by his own account. We find, ſcattered up and down in his letters, the following paſſages, with others of the ſame kind:

‘On death we cannot always be thinking, and I ſuppoſe we need not. The thought is very dreadful! I have lived a life, which I do not like to review: ſurely I ſhall in time live better.—The return of my birth-day, if I remember it, fills me with thoughts which it ſeems to be the general care of humanity to eſcape. I can now look back upon three ſcore and four years, in which little has been done, and little has been enjoyed; a life diverſified by miſery; ſpent part in the ſluggiſhneſs of penury, and part under the violence of pain; in gloomy diſcontent, or importunate diſtreſs. But, perhaps, I am better than I ſhould have been, if I had been leſs afflicted. I am hoping, and I am praying, that I may live better in the time to come, whether long or ſhort, than I have yet lived; and in the ſolace of this hope I endeavour to repoſe.’

Mrs. Piozzi writes to him, that ſhe is glad he is in motion: exerciſe, and ſome difficulties, may keep the fancy from playing fooliſh tricks: She bids him remember, that Honeſty and Hopeful got over the river better than Chriſtian and Muchafraid, in the Pilgrim's Progreſs. But nothing could appeaſe his fear of the king of terrors. He ſays,

‘My two chemical friends died within this month: I have known Worthington long, and to die is dreadful! The frequency of death, to thoſe who look on it in the leiſure of Arcadia, is very dreadful. I am ſpiritleſs, infirm, ſleepleſs, and ſolitary; looking back with ſorrow, and forward with terror. You know I never thought confidence, with reſpect to futurity, any part of the character of a brave, a wiſe, or a good man. Bravery has no place where it can avail nothing. Wiſdom impreſſes ſtrongly the conſciouſneſs of thoſe faults, of which it is itſelf perhaps an aggravation; and goodneſs always wiſhing to be better, and imputing every deficiency to criminal negligence, and every fault to voluntary corruption, never dares to ſuppoſe the condition of forgiveneſs fulfilled, nor what is wanting in the crime ſupplied by penitence. Of him, who cannot rank himſelf among the beſt, ſuch muſt be his dread of the approaching trial, as will leave him little attention to the opinions of thoſe whom he is leaving for ever; and the ſerenity that is not felt, it can be no virtue to feign.’

Such were the ſcruples of Johnſon, and ſuch the arguments by which he confirmed them! He ſays to Mrs. Thrale, ‘Write to me no more about dying with *grace*: when you feel what I have felt in approaching eternity, you will know the folly.' The Lady, however, ventures once more to adviſe him on the ſubject: 'If courage is a noble and generous quality, let us exert it to the laſt, and at the laſt. If faith is a Chriſtian virtue, let us willingly receive and accept that ſupport it will moſt ſurely beſtow; and do permit me to repeat thoſe words, with which I know not why you were diſpleaſed: *Let us leave behind us the beſt example that we can.*' This is ſurely ſound philoſophy, and it is to be regretted that Johnſon did not, or perhaps from conſtitutional defect could not, adopt it. His ſcruples continued, and his fear of death haunted his imagination to the laſt: it ſtuck to his laſt ſand.

Notwithſtanding theſe gloomy apprehenſions, his mind was at times brightened with gaiety. Hear how he adviſes Mrs. Thrale about mixing with the world, and going to the *Regatta:*

'I have juſt had your ſweet letter, and am glad that you are to be at the regatta. You know how little I love to have you left out of any ſhining part of life. You will ſee a ſhow with philoſophic ſuperiority, and therefore may ſee it ſafely. It is eaſy to talk of ſitting at home contented, when others are ſeeing or making ſhows. But not to have been where it is ſuppoſed, and ſeldom ſuppoſed falſely, that all would go if they could; to be able to ſay nothing, when every one is talking; to have no opinion, when every one is judging; to hear exclamations of rapture, without power to depreſs; to liſten to falſehoods, without right to contradict; is, after all, a ſtate of temporary inferiority, in which the mind is rather hardened by ſtubbornneſs, than ſupported by fortitude. If the world be worth winning, let us enjoy it: if it is to be deſpiſed, let us deſpiſe it by conviction. But the world is not to be deſpiſed, but as it is compared with ſomething better. Company is in itſelf better than ſolitude, and pleaſure better than indolence. *Ex nihilo nihil fit*, ſays the moral as well as the natural philoſopher. By doing nothing, and by knowing nothing, no power of doing good can be obtained. He muſt mingle with the world that deſires to be uſeful. Every new ſcene impreſſes new ideas, enriches the imagination, and enlarges the power of reaſon, by new topics of compariſon. You that have ſeen the regatta will have images, which we who miſs it muſt want, and no intellectual images are without uſe. But when you are in this ſcene of ſplendor and gaiety, do not let one of your fits of negligence ſteal upon you. *Hoc age* is the great rule, whether you are ſtating the expences of your family, learning ſcience or duty from a folio, or floating on the Thames in a fancied dreſs.'

It has been ſaid of Johnſon, that his ſight was ſo imperfect, as to make it probable that he never ſaw the face of his wife. But the following paſſages were ſurely written by a man, who ſaw, and could diſtinguiſh:

'Our journey was, for many miles, along a military way, upon the banks of Lough Neſs, a water about eighteen miles long, but not I think half a mile broad. The rock, out of which the road was cut, was covered with birch trees, fern, and heath. The lake below was beating its bank by a gentle wind, and the rocks beyond the water on the right ſtood ſometimes horrid and wild, and ſometimes opened into a kind of bay, in which there was a ſpot of cultivated ground, yellow with corn *.' In another place, he ſays of a lady, 'She dreſſes her head very high, and has manners ſo lady-like, that I wiſh her head-dreſs was lower.' And again, at Aberdeen, 'they ſhewed their libraries, which were not very ſplendid, but ſome manuſcripts were ſo exquiſitely penned, that I wiſhed my dear miſtreſs to have ſeen them.'

Johnſon's benevolence and extenſive charity are well known, but ſeen, perhaps, in no inſtance ſo much as in his domeſtic behaviour. His ſituation in his own houſe, amidſt his contentious inmates, was far from pleaſant, as appears in his deſcription of the people about him. 'We have tolerable concord at home, but no love. Williams hates every body: Levet hates Deſmoulines, and does not love Williams. Deſmoulines hates them both. Poll loves none of them.'—'Diſcord and diſcontent reign in my humble habitation, as in the palaces of monarchs. Mr. Levet and Mrs. Deſmoulines have vowed eternal hate. Levet is the more inſidious, and wants me to turn her out.'—'Diſcord keeps her reſidence in this habitation, but ſhe has for ſome time been ſilent: we have much malice, but no miſchief. Levet is rather a friend to Williams, becauſe he hates Deſmoulines more. A thing that he ſhould hate more than Deſmoulines, is not to be found. There is as much malignity amongſt us, as can well ſubſiſt without any thought of daggers or poiſons.'—'Mrs. Williams and Mrs. Deſmoulines have had a ſcold, and Williams was going away, but I bid her not turn tail, and ſhe came back, and rather got the upper hand. Mr. Levet, who thinks his ancient rights invaded, ſtands at bay, fierce as ten furies.' And yet with theſe people Johnſon continued to live: they were poor, and he therefore endured them: he even continued to love both Williams and Levet to the laſt. What his benevolence was may be collected from the following ſhort but beautiful deſcription of a female, who had, it ſeems, a cancer in her breaſt: 'She called on me, on Saturday laſt, with that fond and tender application, which is natural to miſery, when it looks at every body for that help which no body can give.'

That he had ſtrong and lively ſentiments of friendſhip and gratitude nobody can doubt, who reads the various paſſages in the letters before us, where he expreſſes his regard for the Thrale family, and his ſenſe of their goodneſs.

'To be without friendſhip, is to be without one of the firſt comforts of our preſent ſtate. To have no aſſiſtance from other minds in reſolving doubts, in appeaſing ſcruples, in balancing deliberations, is a very wretched deſtitution. Life has, upon the whole, fallen ſhort, very ſhort, of my early expectation: but the acquiſition of

ſuch

---

* See alſo his deſcription of the Staffordſhire canal, Letter 34.

merely as a method of augmenting their wealth, to carry on buſineſs in this train. It is a long Memoir, and will be uninteresting to all readers, except thoſe who wiſh to compare the internal ſtate of that country with our own, or others. The commerce of grain was probably in the ſame ſtate, or nearly ſo, in England, under Elizabeth, as it appears to be in France at this day. *M. Parmentier* here aſſerts, that flour properly ground, and ſorted, may be kept ſweet, without trouble, in bags, for *ſeveral* years. In this reſpect he is certainly in a great miſtake.

M. Brouſſonet, in the 6th Memoir, recommends Spaniſh broom, *Spartium junceum* Linn. as a uſeful food for ſheep in winter; but from the following Memoir, by *M. Thoret*, it appears, that this ſpecies of broom, like the other varieties of this plant, occaſions certain diſeaſes among the ſheep who feed freely upon it. We are likewiſe told in this Memoir, that the young ſhoots of Spaniſh broom yield a kind of filament of the nature of hemp, which may be made into ropes, but theſe ropes are not near ſo ſtrong as others of the ſame kind made of hemp. If ever this plant ſhould be cultivated for the ſake of theſe filaments, probably it will be for the manufacture of coarſe paper. We have never heard that this has been tried.

The eighth Memoir, by *M. Chabert*, treats of a diſeaſe to which ſheep are liable, eſpecially in warm climates, called *le Fourchet*; a kind of lameneſs in the feet, which proves fatal, if not relieved in time. *M. Chabert* gives an excellent anatomical deſcription of the ſeat of this diſeaſe, its ſymptoms, and method of cure. This diſeaſe is, fortunately for us, not very common in England.

M. le Baron de Courcet, in the 9th Memoir, favours the Public with ſome obſervations on vegetation, in which we meet with nothing particularly intereſting. He is of opinion, that deep-rooting trees draw their nouriſhment chiefly, if not entirely, by the fibrous roots that run along the ſurface of the ground; and that the tap roots are only of uſe to keep the trees ſteady. There is ſome probability in this *conjecture*: experiments are here wanting.

The volume is concluded with miſcellaneous obſervations, made in *the generality* of Paris during the three months included in this volume:—a valuable part of the publication.

Trimeſtre d'Hiver—or Winter Quarter, (Vol. III.) for the months of January, February, and March 1786.

This number is preceded by a diſcourſe pronounced at the meeting of the Society, on the 30th of March 1786, by *M. le Duc de Charoſt*. From this diſcourſe we learn many particulars reſpecting the efforts that have been made by the King and Government of France, for promoting the advancement of agriculture. Their zeal is great, and we hope it will not ſoon diminiſh.

The King himſelf, we are told, orders a courſe of experiments in agriculture to be conducted under his own eye, by the *Abbé Texier*. The prime miniſter, we alſo learn, is a director of the Society, and attends its meetings; many other of the principal officers of the crown, the chief nobility, and members of the Academy of Sciences, are proud to be enrolled among the active members of the Society of Agriculture; and a farm is appropriated by the ſtate for making ſuch experiments as the directors of the ſociety ſhall ſee neceſſary. Such exertions to promote this moſt uſeful art deſerve the higheſt applauſe. We only regret that the ſtate of France does not *yet* admit that thoſe who live by cultivating the ſoil ſhould contribute their quota to this uſeful undertaking; without which aſſiſtance we fear that the efforts of men of literature and high rank, will be, in a great meaſure, fruitleſs, and gradually abate. Why does *our* government, which is ſo happily circumſtanced at preſent in regard to the vigorous exertions of our huſbandmen, refuſe to afford them thoſe aids of which they would be diſpoſed ſo readily to avail themſelves? The ſtudy of botany has been greatly promoted by the eſtabliſhment of public botanic gardens. But we have never yet had, in this country, a ſingle *farm* appropriated by the Public for experimental agriculture, though it is now well known, that without accurate experiments many of the moſt important facts in agriculture muſt long remain entirely hypothetical, and that many of theſe experiments require ſo much attention, care, and time, to complete them, as forbid us to expect that they can ever be properly made by individuals.

The ſecond article, by *M. Brouſſonet*, contains an account of the progreſs of agriculture in France during the preceding year. This article gives a very diſtinct view of many minute particulars reſpecting the domeſtic economy of the peaſantry, and the preſent ſtate of huſbandry, in France; and will afford excellent materials for the political philoſopher.

In the third Memoir, *M. Daubenton* communicates to his countrymen ſeveral particulars reſpecting the improvement of the breed of ſheep in France: a ſubject which has engaged the attention of this patriotic philoſopher, for almoſt twenty years paſt. It does not appear that his efforts have been attended with all the ſucceſs that could be deſired. He recommends the purchaſing of rams by government in Spain, Holland, and England, and diſtributing them *gratis* among the poor farmers; but when we compare the effect of this mode of procedure, with that which is practiſed in ſome parts of *this* country, where we are aſſured, from good authority, that four or five hundred guineas have been paid by an actual farmer for a ſingle ram, we muſt ſee that the progreſs of improvement in theſe two caſes will be extremely diſſimilar.

The fourth Memoir, on reſinous trees, by *M. le Marquis de Turgot*, contains an account of ſeveral experiments made with a view to propagate different trees of this claſs by grafting, by layers, and by cuttings; a few of them have ſucceeded in all theſe methods: but as this ſucceſs was always obtained with difficulty, it may be conſidered rather as a matter of curioſity than of utility, by the practical agriculturiſt.

In the 5th Memoir, *M. Thouin* points out the advantages that may be obtained by introducing the culture of ſeveral kinds of trees from foreign countries, and ſubjoins a very complete catalogue of trees which have been naturalized in France. The trees in this catalogue are divided into three claſſes. The firſt claſs comprehends thoſe which ripen their ſeeds, and grow there naturally from ſeeds caſually ſhaken, as well as if they had been natives of the country: theſe are ten in number. The ſecond claſs contains thoſe trees which ripen their ſeeds, in France, but require to be cultivated: theſe are 112 in number. The third claſs includes thoſe which have not yet completely fructified in France; they are in all 49 in number: ſhrubs, and under-ſhrubs, are not included, as theſe are intended to furniſh a ſeparate article. To render this liſt of trees complete, the ingenious Author gives alſo a ſeparate liſt of trees that are natives of France. The number in this laſt diviſion is 79.

Of theſe, 19 kinds grow naturally only in the ſouthern parts of France; and the 60 others grow indifferently in every part of the kingdom.

Of the total number 79, 23 are trees of the firſt magnitude, or from 60 to 120 feet high; 14 of the ſecond ſize, from 30 to 60 feet in height; and 42 of the third ſize, from 15 to 20 feet.

Of all theſe trees only 18 are uſually cultivated in large foreſts, or extenſive plantations; and of theſe 18 trees, 5 are fit for marſhy land, 9 for dry or ſtony ſoils, and 4 only are proper for high mountains.

This Memoir contains many curious obſervations, and a conſiderable degree of uſeful information.

The ſixth Memoir is on propagating potatoes by *ſeeds*; by *M. Parmentier*. Great exertions have been made by this gentleman to introduce the culture of this valuable plant into France. He here mentions a particular diſeaſe to which potatoes have been liable for ſome years paſt in the duchy of *Deux-ponts*, and in the Palatinate. The plant in theſe parts, he ſays, inſtead of producing bulbs, only affords unproductive fibres. This he ſuppoſes is occaſioned by a degeneracy of the plant, in conſequence of its being long cultivated by cuttings and not from ſeeds. He imagines the diſeaſe will be removed by raiſing potatoes anew from ſeed. This theory is not new, but we have met with no *facts* that tend to confirm it; and could mention many that ſeem to oppoſe it. We could even ſtate ſome facts that would go far to prove that the diſeaſe itſelf, which he mentions, may be occaſioned by the very means here recommended to guard againſt it. But this is not a place to enter into theſe inveſtigations. It would, however, have been a proper object of diſcuſſion for our academician.

Memoir 7th, on a method of watering meadows, &c. By *M. Deſmarets.* It is ſurpriſing that this mode of improving land ſhould have been ſo ſeldom practiſed, either in Great Britain or in France. Mr. Bakewell, ſo well known in England for his many important improvements in agriculture, is, we believe, almoſt the only perſon in this country who has carried on this mode of improvement, to any conſiderable degree, *by art.* It ſeems to be yet leſs known in France. And we are ſorry to obſerve, towards the end of this Memoir, that the Public is like to loſe the benefit of it, by oppoſition from the proprietors of mills.

The next paper, by *M. l'Abbé Teſſier*, deſcribes a ſucceſsful attempt to convert a uſeleſs waſte into a profitable meadow. The baſis of the improvement, is *draining*, and *levelling* the ſurface.

Memoir 9th, by *M. Saint Jean de Crève-Cœur*, concerning the culture and uſes of the falſe Acacia (*Robinia pſeudo-acacia*, Linn.) in the United States of North America, is long and intereſting. The particulars of this eſſay are too many to admit of being here inſerted. *M. Saint Jean* talks of this tree in terms of the warmeſt approbation. It grows, we are told, very faſt; the ſoil it thrives beſt in is ſand. Its ſhade not only does not deſtroy other plants, but it ſo encourages the growth of graſs and other herbs, as, in a ſhort time, to cover with a cloſe ſward even moving ſands on which it has been planted. Its roots alſo run along the ſurface, and ſend up ſuckers on every ſide, in ſuch abundance, as to fix and ſecure the ſoil on the banks of rivers, ſo as to prevent the encroachments of the ſtream; its wood is ſo good for ſhip-building, and innumerable other uſes, as to render it of ineſtimable value. The following anecdote will ſerve to ſhow that the praiſes he beſtows on this tree are not without foundation.

A farmer in Long Iſland planted, in the year of his marriage, an old worn-out field, of fourteen acres, with this acacia, reſolving not to touch it till his firſt child ſhould be of age to marry. His eldeſt ſon, when 22 years old, wiſhing to ſettle by himſelf, applied for aſſiſtance to his father; who then ſold out of this wood, to a ſhipmaſter, timber to the value of £. 6250 [French livres, we preſume; if ſo, about 260 pounds ſterling], which he gave to his ſon to purchaſe a plantation in the county of Lancaſter. Three years afterward he ſold as much as brought the ſame ſum, with which he portioned a daughter. In fine, without any other reſource than the ſale of wood from theſe fourteen acres, planted in the year of his marriage, he has provided for all his family, and the wood continues to be ſtill equally productive.

The wood of this tree is not only ſtrong, but extremely durable. Our Author examined a ſtake of it, which had been driven into the ground in the year 1696, and was taken out in 1774. It was 15 inches ſquare. 'I examined it in every part,' ſays he, 'with the greateſt care, and found it every where entirely ſound, except an inch or two near the ſurface of the earth.'

The tree can be readily propagated by ſeeds, and when once eſtabliſhed, abundance of plants may be obtained by cutting its roots near the ſurface of the ground. Does this tree bear the open air well in this country? We think we have ſeen ſome trees of this ſort, of a conſiderable ſize, near Epſom in Surry.—It is liable to have its branches broke off by the wind, when planted in a very expoſed ſituation. Does not this ſpecies, on the whole, deſerve the attention of government?

M. Fougeroux de Bonderoy communicates, in the next article, ſome ſingular facts reſpecting a particular kind of red earth, found in the *Gâtinois*. From ſome experiments, that require to be repeated with greater care, it would ſeem, that if ſheep be folded on this kind of ſoil, it occaſions a particular diſeaſe, known only in that part of the country. Farther elucidations concerning it may be expected.

The laſt Memoir in this volume is a Report of *M.M. Parmentier*, *Cadet de Vaux*, *&* *Brocq*, concerning the moſt effectual means of purifying wheat infected with ſmut, ſo as to render it wholeſome in bread, &c. Moſt of our Readers, we preſume, are acquainted with the many experiments made on the ſubject of ſmutty wheat by M. *Tillet*, and the method he has conſequently preſcribed for rendering wheat that had been infected with ſmut fit for *ſeed*. M. *Tillet*'s receipt for cleanſing *ſeed* wheat is, to waſh it well in pure water, and afterward to immerſe it in a ſolution of potaſh, rendered cauſtic by a ſmall addition of quicklime; and we embrace this opportunity of informing our Readers, that many experiments and obſervations, which incidentally occur in this work, tend to prove that the remedy is quite efficacious. The purpoſe of the preſent inquiry, however, being to aſcertain the beſt method of preſerving wheat for bread-corn, M. *Tillet*'s *cauſtic lye* could not be employed. The academicians, however, after examining a variety of methods practiſed for this purpoſe, find that none prove ſo efficacious as ſimple waſhing with plain water—a procedure that, we believe, is very univerſally adopted in England.

M. le Baron de Courſet begins, in Vol. III. a courſe of meteorological obſervations, which he propoſes regularly to publiſh in future. They have been made at his *chateau*, ſituated between the High and the Low Boulonnois, about four leagues from the neareſt part of the Britiſh Channel. Theſe meteorological obſervations are accompanied by judicious remarks on the effect of the peculiarities of weather on vegetation, and every other object connected with rural affairs. They diſplay not leſs the genius, than the unwearied application and accuracy, of the Author. We would gladly have enriched our Miſcellany with ſome extracts from this paper, but our narrow limits do not admit of it. We muſt therefore only acknowledge, that we have not met with any thing of the ſort that has afforded us ſo much ſatisfaction; and give it as our opinion, that if the Author ſhall continue his obſervations with the ſame care for a ſeries of years, the world will be much indebted to him. Should others, who are qualified for the taſk, be induced by his example to do the like in many other countries, the naturaliſt, the phyſical obſerver, and the rural œconomiſt, would derive the moſt eſſential benefit from their united labour. We ſhall only farther add, that his plan would be yet more perfect, if along with the range and variations of the barometer and thermometer, the continuance and direction of the winds, the number of the days of froſt, of rain, of ſnow, and of fair weather, which our Author here ſpecifies, could alſo be given the quantity of rain and of water evaporated, the force of the winds, and the dryneſs or moiſture of the air. To the ſtudent in phyſics, too, it might on ſome occaſions be deſirable to know the difference of the heat and cold at the different hours of night as well as day, as a variation in theſe reſpects may produce conſiderable effects on the œconomy of particular plants; but theſe diſquiſitions are too nice to be recommended *in general*. The value of this work, however, does not ſo much conſiſt in the meteorological part of theſe obſervations, which may perhaps be equalled by thoſe of many other obſervers, as in the uſe that is made of theſe facts, by marking the effects of the different variations that take place, on the progreſs of vegetation, the œconomy of particular plants and animals, and the way in which theſe effects may be obviated or diminiſhed. It is in this point of view we warmly recommend theſe Obſervations to the attention of our Readers.

This volume, like the former, concludes with phyſical obſervations on different branches of rural œconomy in *the Generality of Paris*, by *M. M. Thouin & Brouſſonet*, which highly deſerve the attention of the curious.

[*To be concluded in our next.*]

MONTHLY CATALOGUE,

For APRIL, 1788.

POLICE.

Art. 15. *A General Plan of Parochial and Provincial Police:* With Inſtructions to Overſeers and Conſtables, for better regulating their reſpective Pariſhes, &c. &c. By William Man Godſchall Eſq. of Weſton Houſe in Surry, one of His Majeſty's Juſtices of the Peace for that County. 8vo. 2s. Payne, &c. 1787.

WE have ever been of opinion, that the alleged defects of our laws of police, and for the regulation of the poor, were more owing to the ſupineneſs of thoſe who ought to ſee them executed, than to any imperfection in the written law. This opinion has occaſionally been confirmed by the ſucceſsful exertions of vigilant magiſtrates, and by the acknowledgment of thoſe who have written concerning their own powers and proper duties. A juſtice of the peace hath as much influence in his particular neighbourhood as he pleaſes to exert, and if he ſets a true value on the diſtinction of his character, he will impreſs all the ſubordinate officers of the police under his cognizance, with the requiſite degree of vigilance to inforce good parochial government.

Such are alſo the ſentiments of the preſent very intelligent writer; who does not complain of the want of proper laws, but of the negligent execution of thoſe in being. After inſiſting on the neceſſity of executing thoſe laws calculated to ſuppreſs immorality, he adds:

‘ The foregoing are the means which, after very deliberate conſideration, ſeem the moſt likely to eſtabliſh that peace, order, and ſecurity, which conſtitute the happineſs of the ſubject, and is the conſtant aim and endeavour of every wiſe and indulgent government. But theſe means will not execute themſelves; they muſt be put in motion by ſome anxious and active principle, and continued ſo by a conſtant ſuperintending care and attention; which are qualities not to be expected from a numerous unconnected body of men, but may be exacted from an officer created on purpoſe to prevent the ſtream of juſtice from ſtagnating, and to continue its courſe uninterrupted from the ſupreme executive power, to the ſubordinate magiſtrates, and thence through the lower officers and miniſters to the people. In all great cities, where crimes have been found to increaſe from a languid execution of the law, one or more officers of this kind would be found efficacious, to give vigour to the laws, and reſtore relaxed diſcipline; and in counties and diſtricts next adjoining to the metropolis, a magiſtrate of this ſort will be abſolutely neceſſary, to co-operate with, and aſſiſt his neighbours, and alſo to repel or ſecure the number of rogues his diſtrict will otherwiſe be over-run with: without one or more ſuch immediately reſponſible officers, this plan can certainly never be executed, the law muſt continue a dead letter, offences and enormities will continue and increaſe; but *if, in* every county, according to its ſize, there were two, three, or *four* juſtices, elected by a majority of the acting magiſtrates approv*ed by* the king, with inſtructions from the ſecretary of ſtate for the home department, to view their reſpective diſtricts twice every year, and to take eſpecial note of roads, bridges, ale-houſes, gaming-tables, profanation of the Lord's day, tippling in time of divine ſervice, drovers of cattle, horſe-courſers, ſtage-coaches, and waggons, and every article of diſcipline and police, and report them to the ſecretary of ſtate, and to the Chriſtmas and Midſummer ſeſſions, their exertions muſt be generally beneficial. Theſe officers might be ſtyled juſtices general, ſhould attend all benches in the county, and communicate to their brethren whatever they obſerve worthy of notice. So ſyſtematic a regulation would demonſtrate, that government was earneſt and anxious to reform the manners of the people, and would excite in magiſtrates an activity and emulation to promote ſo deſirable ends. Such meaſures would give new life to the law, and bring juſtice and juſtices much into faſhion. However, the whole is ſubmitted to better judgments, with a very ſincere wiſh, that ſuch means may be adopted, as may be moſt beneficial to the public.'

But if the bench of juſtice has caught the infection it was intended to cure, if habits of diſſipation, ſporting abroad, cards and jollity at home, render the office of magiſtracy a burden, how can we hope that any of them will act more vigilantly under an extent of duty? Great care ought to be taken to keep our plans of police, and indeed all other public buſineſs, from being too complicated. To create new officers over enlarged juriſdictions, does not promiſe ſo well, as for each magiſtrate and pariſh officer to be vigilant in their reſpective ſituations. Small juriſdictions can be more attentively watched than larger.

Our author ſees the ſubject of reformation in a true point of view, and urges the utility of *preventing* crimes, which, as he obſerves, is to be performed by a ſtrict attention to the riſing generation of the poor; and the hints he offers to this end well deſerve the attention of all gentlemen, who, to the credit of being magiſtrates, think the reputation of being *good* magiſtrates worth the attainment.

The general inſtructions given to the reſpective officers mentioned in the title page, are well conceived, as containing the outlines of their duties, diveſted of legal terms, tautology, and confuſion; and though they muſt after all have occaſional recourſe to ſtatute directions, yet theſe familiar inſtructions will ſerve as good keys to the acts they are obliged to conſult.

Art. 16. *A Principal Cauſe of the Miſeries of the Poor*, and of their great Expence to the Public; ſhewn, in hopes of getting theſe Evils in ſome Meaſure obviated. Addreſſed to Thomas Gilbert Eſq. Member for Litchfield. 8vo. 6d. Rivingtons. 1787.

This little pamphlet is penned by a well-meaning writer, who inveighs with great juſtice againſt the ſwarms of petty alehouſes that infeſt all our towns, and deprave and impoveriſh the labouring poor. Theſe he terms 'ſunday ſchools,' that fatally counteract thoſe we are now eſtabliſhing for children; and the keepers of them he ſtyles, 'wet-nurſes to the gallows.' They are certainly academies of vice, that poiſon the morals of all the lower orders in ſociety, and contribute, more than can well be conceived, to fill our workhouſes with crowds of diſſolute paupers.

POOR LAWS.

Art. 17. *Defence of the Statute paſſed in the 43d of Elizabeth,* concerning the Employment and Relief of the Poor; with Propoſals for enforcing it. 8vo. 1s. 6d. Debrett. 1788.

After a commentary on the ſeveral proviſions for employing, ſupporting, and regulating the poor, as preſcribed in the famous ſtatute 43 Eliz. the writer argues, and we think juſtly, the wiſdom and efficacy of that law, if it were duly carried into execution; and is apprehenſive, that new ſchemes to take the management of the poor out of the hands of the middling ranks of the people, who chiefly contribute to the revenue raiſed for them, may generate diſguſts to thwart the execution of ſuch laws. Hence, before we caſt aſide the wiſdom of our anceſtors, he is for paſſing a law to inforce a fulfilment of official duties under it; he would fine juſtices who, after procuring their appointments, neglect to act; he would inflict the penalties preſcribed by that act; and if, at the end of this term, the 43d of Eliz. ſtrictly adhered to, were pronounced defective, it might then, he adds, give way to Mr. Gilbert's plan.

Art. 18. *Obſervations preliminary to a propoſed Amendment of the Poor Laws.* By William Young Eſq. F. R. S. & M. P. 8vo. 1s. 6d. Robſon. 1788.

The particular regulations recommended by Mr. Young, appear to be more ſalutary than the general principle by which they are introduced, and which, to preſerve conſiſtency, ought to govern them.

'The progreſs of manners,' he remarks, 'the growth of arts and of luxuries, the facility of communication with the capital; and, conſequent to theſe, a partial dereliction of country reſidence, the conſolidation of farms, and the practice of encloſures, have within this century each and together operated in effecting a revolution in our ſyſtem of labour and induſtry, which the code of laws relating thereto ſhould follow and keep pace with.'

But how the laws are to keep pace with the relaxation of manners, is not ſufficiently clear; that they are not meant to be rendered more rigid and ſevere, appears from what he urges in another place, where he ſays, 'To attempt any ſumptuary inſtitutions, or reſtrictive laws, which would ſtrike at the matured manners, and rooted habits, practice, and intereſts of men, would be viſionary in the extreme.' If laws are to yield to *growing* habits of licentiouſneſs, and be accommodated to the depravity of the day, they will but accelerate the public ruin; for with reſpect to this particular ſubject, we will cite Mr. Young's quotation from Blackſtone, where he ſays, "The further any ſubſequent plans have departed from the original inſtitution, the more impracticable, and even pernicious, their viſionary attempts have proved."

However theſe ſeparate paſſages may ſeem to claſh when brought together, the author's declaration is intitled to our belief, where he reconciles them by ſaying; 'Having deprecated a change of ſyſtem, a reviſion, amendment, and ſtrengthening of the ancient ſyſtem is the alternative I adopt. If in any caſe I ſhould go ſomewhat further, it would be to bend and adapt it to the viciſſitudes of manners, of intercourſe, of arts, of trade, and of policy, which in the courſe of ages have imperceptibly gained footing within this country, as they ever will in a great nation, progreſſive to the ſummits of ſplendor and of refinement.'

This gentleman, as well as every other perſon who duly conſiders the ſubject, pays his acknowledgments to Mr. Gilbert for the unremitted attention he has beſtowed on this momentous ſubject; without conſidering theſe acknowledgments as in any meaſure binding our approbation to the new ſyſtem recommended; a ſyſtem which many ſenſible perſons conſider as too complicated and hazardous to be accepted in exchange for old, eſtabliſhed, and familiar methods.

Subject to the diſtinctions alluded to, Mr. Young argues with no leſs policy than humanity, againſt the removal of induſtrious poor, from the apprehenſion of their becoming chargeable; and it is certainly a cruel act, in a double view, to drive a mechanic from a ſituation where he can exerciſe his ingenuity, to a place where he muſt probably hang a dead weight on ſociety.

The private funds raiſed by box clubs, and other prudential aſſociations, meet with our author's approbation; ſo that he wiſhes to ſubject them to legal regulation, to ſecure the application of their ſtock to the deſtined purpoſes; but the expedient of farming the Poor, he conſiders as a meaſure big with evils; and, like the preceding writer, aims to ſerve both the public and the poor, by calling back churchwardens and overſeers, to a due attention to, and ſtrict execution of, their reſpective truſts.

Art. 19. *Obſervations on various Plans offered to the Public*, for the Relief of the Poor. By the Rev. Joſeph Townſend, Rector of Pewſey in Wiltſhire. Small 8vo. 1s. 6d. Dilly. 1788.

This gentleman thinks himſelf warranted in affirming, 'That the Poor, when, collected, coſt three times as much as in their own cottages, and do not half the work:' and under this perſuaſion, while he pays all due acknowledgment to Mr. Gilbert's perſevering zeal, he cannot agree with him in his incorporation ſcheme, and diſtrict government.

The requiſites he ſpecifies, as the teſt of a good law for the regulation of the poor, are thus expreſſed:

'Whatever ſcheme is offered to the public, for relieving the diſtreſſes of the poor, how ſpecious ſoever in its appearanre, will never bear to be examined and diſcuſſed, unleſs it be agreeable to theſe moſt obvious principles:

'1ſt. Every man ſhould have the firſt claim on the produce of his own labour and frugality.

'2d. Men will never work ſo cheerfully, ſo hard, ſo well, nor make ſuch ſavings for others as for themſelves.

'3d. The comforts and luxuries of life ſhould be the rewards of frugality and induſtry, and ſhould never be granted to the importunity of the idle and the vicious.'

'4th. No man ſhould expect aſſiſtance from another till he has done all which is in his power to help himſelf.

'5th. Whatever aid is given by the public, ſhould be diſpenſed in ſuch a way as to call forth the moſt ſtrenuous efforts of the party who is to be relieved, with gratitude to his benefactors, and due ſubordination to his employers.

‘6th. Charity, without limits, tends to increaſe the numbers and diſtreſſes of the poor.

‘From theſe principles we muſt not only condemn the whole ſyſtem of our preſent poor's law, but every ſyſtem which ſtands in need of workhouſes. We muſt commend ſchools of induſtry, parochial workſhops, and magazines of raw materials; and we muſt give encouragement, under proper regulations, to friendly ſocieties among the labouring poor. But, above all, we muſt ſtrenuouſly contend, that the ſtated proviſion made by the public for the poor be limited.’

We are perfectly convinced of the propriety of impoſing ſtrict limitations on any fund for the relief of the poor; for if the preſent poor's rate were doubled, the claimants would double alſo; a circumſtance that ought to be carefully recollected in reforming our poor laws.

Art. 20. *Hints reſpecting the Poor:* Submitted to the Conſideration of the Humane and Intelligent. By the Rev. T. Haweis, LL. B. Rector of Adlwinkle, &c. 8vo. 1s. Dilly. 1788.

There ſeems to be a general opinion, now extending abroad, that a vigilant attention to the due execution of our preſent poor laws, with ſome few improvements ſuggeſted by circumſtances, will be more prudent than to embark our numerous poor on a new complex ſcheme, that, if as negligently executed as our preſent plan, might not perhaps fit ſo eaſy on the people.

Mr. Haweis obſerves, ‘It is, I believe, become pretty generally admitted, that one of the beſt methods, if it can be carried into execution, for relieving the lower claſſes of the community, under the infirmities of age, in ſickneſs or poverty, is to engage them, whilſt in health and ſtrength, to aſſiſt in raiſing a fund for the ſupply of their own neceſſities in the hour of calamity.

‘Something of this nature in every pariſh, eſtabliſhed by law, and under proper regulations, would, I am perſuaded, afford the wiſhed-for remedy; and whilſt it would add to the comfort and relief of the poor, would effectually reduce the pariſh rates, of which we at preſent, and with reaſon, ſo heavily complain.

‘The principal feature of the ſceme I propoſe is ſimply this: to oblige every man or woman, who labours for hire, and earns three ſhillings or more a week, to contribute out of their earnings weekly, one *thirty-ſixth* part; perhaps a *twenty-fourth* would not be an unreaſonable demand from them: a contribution that can ſcarce be felt, and yet would, I truſt, be found an effectual ſupply, and on the whole equal, if not ſuperior, to that made by thoſe who have ſubſcribed to friendly ſocieties.’

The utility of improving the idea of box clubs is ſufficiently obvious. The remainder of the tract is employed in recommending the ſcheme to public notice, and in reducing it to a practicable form; which thoſe who approve the author's reaſoning, will doubtleſs wiſh to peruſe at large.

SLAVE TRADE.

Art. 21. *Objections to the Abolition of the Slave Trade,* with Anſwers. To which are prefixed, Strictures on a late Publication, intitled, “Conſiderations on the Emancipation of Negroes, &c. By a Weſt

'India Planter." By the Rev. James Ramſay, A. M. 8vo. 9d. Phillips. 1788.

In our Review for February laſt, p. 161, we noticed the 'Conſiderations, &c.' to which Mr. R. has here given an anſwer. We then expreſſed our *apprehenſion*, that on *political* ground, the arguments of the *conſiderer* might prove *invincible*. Mr. Ramſay, however, has convinced us, that many of the objections to an abolition of the ſlave trade, as ſtated in that publication, and in others, are not unanſwerable. We always wiſhed to ſee the ſubject thoroughly diſcuſſed by perſons who have been made maſters of it by *experience*; and we now rejoice to ſee the inquiry in ſuch a train of inveſtigation, as leaves little room to doubt of its being at length generally and fully underſtood, even in *this* country. As to Mr. R.'s glances at the M. R. he is welcome to *glance on*, till, if poſſible, his vindictive and perturbed ſpirit ſhall have had enough, and be inclined to reſt. We ſtill think him, on the whole, a reſpectable character, and we are ſincere well-wiſhers to the cauſe in which he is ſo zealouſly and laudably engaged.

Art. 22. *Eſſay on the Slavery and Commerce of the Human Species*, particularly the African. By Mr. Clarkſon. 2d Edit. 3s. Boards. Phillips. 1788.

In our 75th vol. p. 364. we gave an account of the firſt edition of this valuable eſſay. The author has now reviſed and conſiderably enlarged his work, particularly by the addition of two new chapters, containing a hiſtory of the African Negro Trade, as it ſubſiſts at this time, and in which are many anecdotes that give us much information on the ſubject; though it muſt be confeſſed they at the ſame time will greatly hurt the feelings of every humane and benevolent reader. We are glad to find, that an *Eſſay on the Impolicy of the Slave Trade*, by the ſame author, is in the preſs.

Art. 23. *Some Hiſtorical Account of Guinea*, its Situation, Produce, and the General Diſpoſition of its Inhabitants; with an Inquiry into the Riſe and Progreſs of the *Slave Trade*. By Anthony Benezet. A new Edition. 8vo. 2s. Boards. Phillips. 1788.

The firſt Engliſh edition of Mr. Benezet's publication was briefly noticed, with ſome commendations, in our 47th vol. p. 73. An account of the worthy author is here prefixed. He died at Philadelphia, in 1784.

Art. 24. *An Account of the Slave Trade* on the Coaſt of Africa. By Alexander Falconbridge, late Surgeon in the African Trade. 8vo. 9d. Phillips. 1788.

Mr. F. gives an account of the ſufferings which the unhappy objects of the ſlave trade undergo, and the dreadful cruelties to which they are uſually expoſed, from the period of their being reduced to a ſtate of ſlavery, to their being ſold in the Weſt India Iſlands. It is a horrid detail, abounding with anecdotes ſufficient to make his readers conclude, that the Europeans who carry on this infernal trade are devils, and not human beings. He alſo enumerates the *ſufferings* and ſtates the *loſs* of the ſeamen employed in this odious commerce; *of which thoſe who* are unacquainted with the circumſtances, can *have no conception.*

Art. 25. *Letter to the Treaſurer of the Society* inſtituted for the Purpoſe of effecting the Abolition of the Slave Trade. From the Rev. Robert Boucher Nickolls, Dean of Middleham. A new Edit. 8vo. 4d. Phillips. 1788.

The firſt edition of this well deſigned tract, was heartily recommended in our Review for January laſt, p. 65. Conſiderable *additions* are now made to it. We cannot too much applaud the humane and generous ſentiments of a writer, who, in the honeſt warmth of his heart, can ſcarce mention the word *ſlavery*, without expreſſing his abhorrence of the idea in terms of the higheſt energy. ‘*My heart*,’ ſays he, ‘*deteſts it as the gates of hell*.’ This is a good old Monthly Review ſentiment. Were there now in our cellar as many dozen of ſound port, as we have *toaſted*, in the courſe of our literary exiſtence, ‘To the liberties of mankind,’ it would not be ill ſtored.

Art. 26. *Scriptural Reſearches on the Licitneſs of the Slave Trade*, ſhewing its Conformity with the Principles of Natural and Revealed Religion, delineated in the ſacred Writings of the Word of God. By the Rev. R. Harris. 8vo. 1s. 6d. Lowndes. 1788.

The reverend author undertakes to prove, from the bible, the lawfulneſs and rectitude of ſlavery, and the ſlave trade; and he has been very induſtrious in ſelecting ſuch parts of the ſcriptures, as he deems ſufficient to eſtabliſh his hypotheſis. He appears to be a very pious and well-meaning man; and, though an advocate for ſlavery, not a friend to ‘violence and oppreſſion,’ nor willing to countenance the ‘leaſt encroachment on the rights of virtue.’ As therefore his publication may ſerve to confound and perplex ſome of thoſe who are laudably aiming at the abolition of the negro trade, and as he may in ſome inſtances have miſconſtrued the ſacred writings, we think it ſhould be expreſly anſwered; and we would recommend this neceſſary taſk to Mr. Ramſay, or Mr. Clarkſon, who have ſo ably exerted their abilities on the oppoſite ſide of the general queſtion.

LAW.

Art. 27. *The King on the Proſecution of R. B. Remmet*, Doctor of Phyſic, againſt A. Archer, Eſq. The whole of the Arguments made uſe of in the King's Bench, for and againſt the Defendant, in Michaelmas Term laſt, when Sentence was pronounced on him. Alſo the Affidavits read on the Part of the Proſecutor, and thoſe not permitted to be exhibited on the Part of the Defendant. Taken in Short-hand by J. Gurney. Folio. 2s. Law, &c. 1788.

Dr. Remmet of Plymouth proſecuted Mr. Archer for a perſonal aſſault, and blows given. The public are here entertained with the pleadings of Meſſrs. Erſkine, Bearcroft, Lawrence, &c. on this occaſion. The ſentence, by Mr. Juſtice Aſhhurſt, is likewiſe given, viz. three months impriſonment, with ſureties for good behaviour for ſeven years. Thoſe who may think this puniſhment not a very heavy one, will naturally infer, that the *provocation* given to the defendant, before the aſſault, was duly attended to by the court: but this is a point concerning which we have no information.

To the account of the proceedings in court, the Editor has added a number of affidavits, by perſons of the beſt credit, in favour of

Mr. A.'s character, all uniting in the ſtrongeſt teſtimony, to his being a gentleman of humanity, ſtrict honour, and peaceable diſpoſition: but theſe were not, it ſeems, read in court.

Art. 28. *A Letter to a Proprietor of a Fiſhery in the River Thames.* In which an Attempt is made to ſhew in whom the Right of fiſhing in public Streams now reſides. To which is added, an Appendix of adjudged Caſes, and other Documents. 8vo. 1 s. Whieldon. 1787.

It appears from this pamphlet, that the proprietors of the fiſheries in the Thames have been oppoſing the right of public fiſhing; and that an aſſociation of gentlemen being formed, they held a meeting at Henley, 'for the purpoſe of ſupporting the public privilege of fiſhing, and for ſuppreſſing the preſent ſhameful and illicit practice of taking fiſh out of ſeaſon, and with unlawful nets.'

The Writer of this Letter, who ſigns himſelf H. H. *, and ſeems to be learned in the law, vindicates the proprietors of the fiſheries. He brings many authorities, and uſes much ingenious reaſoning, in ſupport of his opinion, 'That as well in rivers *made navigable by artificial means*, as in *private ſtreams*, the right to the fiſheries is *generally* veſted by our common law in the owners of the lands adjacent: That in rivers *naturally navigable*, although the right to the fiſheries is in the public at large, or is "a privilege common to all," yet even in theſe, and alſo in arms of the ſea, ſuch right is capable of being appropriated.' The Caſes, &c. ſerve to confirm the Author's doctrine.

EAST INDIES.

Art. 29. *Impartial Reflections on the Proceedings of Government, and of the Court of Directors,* reſpecting the *four Regiments* raiſing for the Service in the Eaſt Indies. 8vo. 1 s. 6 d. Morgan. 1788.

Art. 30. *Review of the Conteſt concerning the four Regiments,* &c. 8vo. 1 s. 6 d. Sewell. 1788.

Art. 31. *A haſty Sketch of the Conduct of the Commiſſioners for the Affairs of India,* with a conciſe State of the Caſe relative to the *four Regiments,* &c. 8vo. 6 d. Debrett, &c. 1788.

The diſpute on the above-mentioned ſubject, between the two great adminiſtrations of this country, that of the ſupreme government at large, and that of the Eaſt India Company in particular, being (as we underſtand) happily accommodated, to the ſatisfaction of all parties, nothing more is neceſſary for us, in mentioning the three foregoing tracts, than merely to obſerve, that all of them appeared in ſupport of the Company's claims. The matter of right, indeed, as well as of reaſon, ſeems to have been all on that ſide; and it is to the credit of Government that it has known when and where to make the proper and becoming conceſſions.

Art. 32. *A Comparative Statement of the two Bills* for the better Government of the Britiſh Poſſeſſions in India, brought into Parliament by Mr. Fox and Mr. Pitt; with explanatory Obſervations. By R. B. Sheridan, Eſq. 4to. 1s. 6d. Debrett, and Becket. 1788.

The title-page having told our Readers that this publication has Mr. Sheridan for its author, nothing more will appear neceſſary to recommend it to their attention. They will, in courſe, expect an acute inveſtigation of the ſubject; and in peruſing it they will not be diſappointed.

---

* Henry Hodgſon, in the advertiſements.

The Author obſerves, in his preliminary addreſs to J—— M—— Eſq. ——, Staffordſhire, that, with reſpect to Mr. Fox's bill, 'there never was a legiſlative meaſure ſo little examined, ſo generally miſunderſtood, and ſo confidently miſrepreſented.'

Mr. Pitt's bill he conſiders as bearing no reſemblance to that of Mr. Fox, 'in any circumſtance, excepting only the little ceremony with which they both treated the character of the Company.'

The profeſſed object of the two bills, indeed, was the ſame, viz. "to relieve the natives of the Britiſh poſſeſſions in India from the many evils which they had experienced under the dominion of, or in conſequence of their connexion with, the government of the Company of the United Merchants trading to the Eaſt Indies."

How far either bill was *beſt* calculated to produce the propoſed good effects, without injury to the Company, or to the dignity and prerogatives of the crown, is the great deſign of this well-exhibited *Comparative View*; which, ſays the very ingenious Author, 'was written in the Houſe of Commons, during the debate, from feeling it, I confeſs, a teazing circumſtance to hear gentlemen of the moſt reſpectable abilities, day after day, arguing upon, and drawing parallels between the proviſions of the two bills, upon which, it is perfectly obvious, they had not condeſcended to beſtow any very minute degree of attention; and conceiving it to be no very difficult taſk to reduce the diſcuſſion to a plain and conciſe ſtatement of facts.'——And *ſuch*, we apprehend, is the preſent publication: but we have neither leiſure, room, nor inclination for particulars.

Art. 33. *Major Scott's Speech in the Houſe of Commons*, March 17th, 1788, on the Declaratory Bill. 8vo. 1 s. Stockdale.

Major Scott appears to have given the Houſe much important information concerning the expediency of ſending reinforcements of European forces to Bengal, and reſpecting the much-agitated queſtion in regard to the appointment of the officers of the *four regiments* then preparing for embarkation.

Art. 34. *A Letter to the Right Hon. Ch. J. Fox*, on the late Debates on the Declaratory Bill, in Parliament and in Leadenhall-ſtreet. By an India Proprietor. 8vo. 1 s. 6 d. Stockdale.

The Writer of this Letter, we are perſuaded, is well-informed with reſpect to his ſubject; and his obſervations and arguments are clothed in good language. He takes a comparative view of Mr. Fox's famous India bill, which miſcarried in 1783, and of that which Mr. Pitt ſucceſsfully brought forward in 1784; he ſtates the ill conſequences that muſt naturally have followed the one, in oppoſition to the good effects that have actually been produced from the other; he ſtrikes a clear and very large balance in favour of the latter; and he concludes, 'that the charter of the Company muſt be renewed.' Some perſonal reflections, or alluſions, we have obſerved; and we think the Author's reaſoning is not in any degree aſſiſted by them.

Mr. HASTINGS.

Art. 35. *The Trial of Warren Haſtings, Eſq.* before the Court of Peers in Weſtminſter-hall, on an Impeachment delivered at the Bar of the Houſe of Lords, againſt the ſaid Warren Haſtings, by the Commons of Great Britain in Parliament aſſembled. Part I. 8vo. 3s. 6d. ſewed. Ridgway. 1788.

The Editor has exhibited a diſtinct view and arrangement of the principal points of accuſation urged againſt the late Governor General of Bengal, by Meſſrs. Burke, Fox, and Gray, Members of the Committee of Managers appointed by the Houſe of Commons to make good the charges they had exhibited againſt Mr. Haſtings. The ſpeeches of theſe gentlemen are here neceſſarily abbreviated; for to have given them at length would have required a folio. The ſubſtance is preſerved, which by moſt readers will be deemed ſufficient. The forms of the proceedings in the HIGH COURT, and the examinations of the Evidence, are likewiſe here included, to the time of the adjournment of the Court, February 29th, to the 10th of April; where the ſecond part of our Author's epitome will in courſe commence.——Dreadful is the *charge*; but we wait the *anſwers*.

Art. 36. *The Form of Trial of Commoners, in Caſes of Impeachment for high Crimes and Miſdemeanors*, as eſtabliſhed by the Peers of Great Britain; illuſtrated with an accurate View of the Building erected in Weſtminſter Hall for the Trial. To which *is* annexed, an authentic Narrative of the Conduct of Mr. Haſtings; a correct Statement of his Impeachment; and the Proceſs of the Trial. Folio. 3s. Forbes. 1788.

The firſt part of this publication is a brief account how trials by impeachment are conducted. The ſecond gives an abridgment of Mr. Haſtings's trial, from its commencement to Feb. 29. The view of the building in Weſtminſter Hall is a ground plan of the court, in letter-preſs, and not a view of it, as expreſſed in the title-page.

POLITICAL.

Art. 37. *The Claim of the American Loyaliſts* reviewed and maintained upon incontrovertible Principles of Law and Juſtice. 8vo. 3s. ſewed. Wilkie. 1788.

The Writers of this performance ſhew the juſtice of the claim made by the Loyaliſts, from the uſage of nations, and the fundamental laws of civil ſociety, from precedent, and from the promiſes and declarations of his Majeſty, his Miniſters, and the Parliament.

The caſe of the Loyaliſts is briefly ſtated; the difficulties under which they at preſent labour are enumerated; and they are ſuch as would certainly demand a ſpeedy and adequate relief, from motives of humanity only; but they ſeem yet more intitled to it, when it is conſidered, that they ſacrificed their property in the cauſe of the Britiſh nation, and that they are reduced to their preſent diſtreſsful circumſtances by their ſteady attachment to the government under which they lived, and to which they looked up for protection, while, *at their utmoſt peril*, they were aſſerting its rights.—This pamphlet *is well drawn up*, and is in every reſpect worthy of public attention.

Art. 38. *Lo ! ! ! A Panegyric on the King* ; with a faithful Portraiture of his Miniſter. 8vo. 6 d. Ridgeway. 1788.

The Author would be pleaſant, if he knew how ; and ſo far, for his good intention, and deſire to entertain us, we are obliged to him : but this *irony* is a *Will o' Whiſp*, that leads many a benighted literary traveller

" ——A-gadding,
" Through ditch, and through quagmire and bog ;"

and leaves him floundering in the mud at laſt.

NAVAL, &c.

Art. 39. *An Addreſs to the* SOVEREIGN, on the Miniſter's Conduct in rejecting the Petition of the Lieutenants of the Royal Navy. To which are added, Strictures on the late Promotion of Flag Officers. 8vo. 2 s. Bew. 1781.

Adminiſtration having been unpropitious to the late application of the Navy Lieutenants, for ſome alleviation of their grievances, ariſing from the inſufficiency of their pay, theſe brave men, who certainly merit every thing from their country which their country *can* do for them, have now only to look up to their Sovereign for relief, or, in the words of the motto to this *Addreſs*,

" ——I take my cauſe
Out of the gripes of cruel men, and give it
To a moſt noble judge——THE KING MY MASTER."
Shakeſp. Hen. VIII.

Accordingly, our Author, after moſt reſpectfully introducing the ſubject to his Majeſty's attention, gives (as we believe) a very juſt and fair ſtatement of the hard caſe of the Navy Lieutenants ; which he enforces by the moſt animated and cogent reaſoning on the ſubject, in order to prove the impolicy, as well as the injuſtice, of that diſregard to their complaints, which, he apprehends, has been manifeſted by the miniſter, under the idea, that the relief of their diſtreſſes would " affect other eſtabliſhments." Some modes of redreſs, however, are here pointed out, which ſeem to be neither improper nor impracticable : but for theſe, as well as for the pointed ſtrictures on the late promotion of flag officers, we refer to the pamphlet, which is well written ; though we ſuppoſe it would have been prudent in the Author to have omitted the aſperities which are aimed at certain men in power, whom he conſiders as having been hoſtile to the petition of the Lieutenants.

IRELAND.

Art. 40. *A full Report of the Speech of the Right Hon.* Henry Grattan, in the Houſe of Commons of Ireland, Feb. 14, 1788, in the Debate on Tithes. 8vo. 1 s. 6 d. Debrett.

After urging the neceſſity of a reformation in the mode of providing for the clergy, Mr. G. propoſed a commutation of tithes, or a general modus in lieu of them, by which, he ſaid, the incomes of the clergy would be rather augmented than diminiſhed. He enlarged copiouſly on the diſturbances in many parts of the kingdom, occaſioned by the preſent obnoxious methods of ſupporting the inſtructors of an oppreſſed people; exhibited his plan of remedy; and ſupported it by a moſt noble, animated, and eloquent oration; after which, on a diviſion of the Houſe, lo! (the common fate of propoſals for *reformation!*) the queſtion was loſt by a majority of more than two to one!—It ſeems aſtoniſhing that the clergy themſelves do not endeavour to get rid of this *odium!* But we have known ſhepherds who ſeemed to have no idea of popularity, or of rendering themſelves eſteemed and beloved by their flocks.

MATHEMATICS.

Art. 41. *An Eſſay on Mathematical Language*; or, an Introduction to the Mathematical Sciences. By C. G. A. Baſelli. 8vo. 6s. Boards. Dilly. 1787.

In this age, when every effort is made to reduce the ſciences to the utmoſt ſimplicity, we are ſorry to find ourſelves under the neceſſity of obſerving, that the Author of the preſent performance has rendered the art of arithmetic and algebra more complex than he found it, and has deprived it of that ſimplicity and conciſeneſs which ought always to diſtinguiſh the firſt principles of the mathematics.

The book contains a variety of matter, among which we have obſerved ſome particulars that ſhew the Author's ingenuity; and others which perſuade us that he has not applied to the mathematical ſtudies in vain. In page 109 there is a juſt remark, that the fraction, whoſe expanſion forms an infinite ſeries, is not always the ſum of that ſeries. This agrees with what we mentioned in our Rev. Vol. lxxiv. p. 252, when we obſerved, that ſome of the greateſt mathematicians of the age had fallen into an error, by ſuppoſing ſuch a fraction the true ſum of the ſeries.

Mr. Baſelli promiſes, if this performance ſhould meet with a favourable reception from the Public, to give us a *Second Part*, explaining the methods of treating elementary and ſublime geometry, and fluxions. What metaphyſical reaſoning he may introduce into that work we pretend not to foretell; but from the ſpecimen here given, when treating of the roots of equations, we fear that in the ſublimer geometry he will find himſelf much more liable to high flights, than while he has been engaged in contemplating quantity in a *few* of its forms. He ſays, p. xviii. '*that every ſimple equation muſt have four different roots, two real and two imaginary.*' According to our ſyſtem of algebra, every equation hath as many roots as it hath dimenſions; but a ſimple equation has only one dimenſion; therefore it can have but one root.

DRAMATIC.

Art. 42. *Love in the Eaſt*; or, the Adventures of Twelve Hours. A Comic Opera, in Three Acts. As performed at the Theatre-Royal, Drury-Lane. 8vo. 1s. 6d. Lowndes. 1788.

The comic opera, though not a plant indigenous to *our* ſoil, has yet been, ſometimes, cultivated in it with ſucceſs. Since Gay's time, indeed, its exuberance has been aſtoniſhingly great: though it may poſſibly be thought by many, that in proportion to the overgrowth of the *tree*, the *fruit* loſes its flavour.

The preſent production has, we underſtand, afforded conſiderable entertainment on the ſtage; as a literary compoſition, it is not of a ſpecies to yield much ſatisfaction in the peruſal; it is too farcical, too much beneath the dignity of the Comic Muſe; in ſhort, the character that we gave of the 'Strangers at Home,' another comic opera, written by the ſame author, will ſuit this piece, much better than *Baron Baton*'s coat fits the taylor, in the preſent performance: '*Such a ſtrange tiſſue of improbable adventures, equivoques, miſtakes, and diſguiſes, that it is not eaſy for the reader to gather up the thread of the ſtory, &c. &c.*' Vide M. Rev. vol. 74, p. 304.

Art. 43. *The Dramatic Works of Mr. Edward Moore*, &c. 12mo. 3s. bound. Lowndes, &c. 1788.

Thoſe who wiſh to have the plays of Mr. Moore, without his other works, may now be gratified, as we have here a neat and cheap edition of his lively and entertaining comedies, *The Foundling* and *Gil Blas*, and his deeply affecting tragedy of *The Gameſter*. A ſhort account of Mr. Moore is added, with his portrait; and the plays are embelliſhed with engravings from ſome of the ſcenes.

P O E T R Y.

Art. 44. *Elegy on the Death of his Grace the Duke of Rutland.* By Dr. Delap. 4to. 1s. Stockdale. 1788.

Compliments to the memory of dead kings, dead ſtateſmen, and dead heroes, are a harmleſs ſpecies of poetry, and ſhould, from the nature of their ſubjects, be exempted from criticiſm.

If the poet's grief be *real* [which may poſſibly happen to be the caſe], it ought to be reſpected; and who can even pronounce, that it is *not* real? Let then the preſent elegiac bard enjoy his ſorrows, uninterrupted by the cold ſtrictures of unſympathizing Reviewers who ſeldom join heartily in theſe 'general groans.'

Art. 45. *The Engliſh Orator*: Books the Second and Third. By the Rev. Richard Polwhele, Tranſlator of Theocritus, &c. 4to. 3s. ſewed. Cadell, &c. 1787.

We have already given it as our general idea of this work, that the author's plan might have been better executed in the form of a proſe eſſay, than in a poem. But Mr. Polwhele has perhaps the peculiar facility of writing verſe more eaſily than proſe; and he has an unqueſtionable right to amuſe and inſtruct the public in his own way. Many juſt obſervations and lively deſcriptions occur in the courſe of this didactic poem, which may be read with peculiar advantage by young adventurers in the ſchool of eloquence. Theſe books treat of the eloquence of the bar and the ſenate.

Art. 46. *Reflections on the Common Engliſh Verſion of the Scriptures*, and the Neceſſity of its being reviſed by Authority. A Poem. 4to. 1s. White. 1788.

This is indeed a very ſingular title for a Poem, and we ſhould as ſoon have expected to ſee one on the neceſſity of a reviſion of the ſtatute book, or of a new edition of the art of cookery. The ſubject appears to us properly to belong to proſe, and not to verſe, as it is altogether incapable of poetic illuſ[illegible]. Nevertheleſs, the author's deſign was commendable: he [illegible] himſelf that this mode *of expreſſing his ſentiments would, from the novelty of it, ſtand a fair chance of engaging attention.* So it might; but we apprehend it has not merit and importance ſufficient to contribute much to the end which the writer had in view. Though he appears to be a man of ſenſe, and to have an ear for verſe, yet his poem will probably obtain but a tranſient notice, and juſtify men in ſaying of it, as of a thouſand other little publications,

'Learning has bubbles as the water has,
'And *this* is one of them.'

Art. 47. *Charlotte to Werter:* A Poetical Epiſtle. By Anne Francis. 4to. 1s. 6d. Becket.

Some of the moſt pathetic incidents in the Sorrows of Werter, are here expreſſed in eaſy and harmonious verſe. The admirers of the original work will peruſe this imitation with pleaſure. To the ſame hand the public are indebted for a poetical tranſlation of the Song of Solomon, and the Obſequies of Demetrius Poliorcetes; of which accounts have been given in our Review.

Art. 48. *The Controverſiad,* an Epiſtle to a Learned Friend; exhibiting a Sketch of the preſent Controverſy between Dr. Prieſtley and his Opponents; with ſome Alluſion to the Controverſial Attacks on the Rev. C. W. Hawkins and his Wife; by Father O'Leary, and others. 8vo. 1s. 6d. Stalker. 1788.

The weapon of ſatire is here drawn in defence of Dr. Prieſtley; but we are much miſtaken if the Dr. will feel himſelf overburthened with obligation to an auxiliary, who, though a wit, does not ſeem to have formed a correct idea of the difference between ſmartneſs and abuſe. The latter never does credit to any party.

Art. 49. *The Humours of Brighthelmſtone.* By J. Weſt. 4to. 1s. Scatchard and Co. 1788.

Tolerably deſcriptive, but light and frivolous. The ſtyle of Anſty's Bath Guide is feebly imitated; but, on the whole, the verſes are not ill calculated to invite the young and gay to a ſummer excurſion to a place which, Mr. Weſt aſſures them,

'——excels
'The pleaſures of Margate, and old Tunbridge Wells.'

MISCELLANEOUS.

Art. 50. *A Letter to a Friend,* with a Poem called *The Ghoſt of Werter.* By Lady —— ——. 4to. 1s. 6d. Hookham.

Lady Wallace has here given to the public, in the form of a letter to a female friend, ſome very ſevere ſtrictures on the celebrated novel of *Werter*. Charlotte is juſtly charged with the worſt improprieties of conduct—*indelicacy,* nay downright *indecency,* with reſpect to her LOVER,—and *infidelity* to her huſband,—as far as the *adultery of the mind can go.* This ſubject naturally leads the fair Critic into a variety of excellent obſervations on the defects of female education, with the conſequent proneneſs of the ſex [in the higher ranks] to thoughtleſſneſs and diſſipation.—As to the poem entitled *The Ghoſt,* &c. its deſign is to make the poor ſuicide, Werter, expoſtulate *with,* and *reproach,* his once too much lov'd Charlotte, for having criminally *indulged herſelf*, while ſhe was practiſing on him, with fatal effect, the *arts of ſeduction*.

Many lines, in this plaintive poem, are animated, and impaſſioned; but others are ſo incorrect, and even inelegant, that, on the whole, we cannot highly compliment Lady W. on her poetry. Certainly her beſt talent, if we are to judge from the ſpecimen before us, as a writer, is proſe-compoſition.

Art. 51. *Tales and Fables*, Nabob and Agib, &c. 4to. 2s. 6d. Hookham.

Moſt of theſe *moralities* are imitated from the French of *Dorat*, who has diſtinguiſhed himſelf by ſeveral ingenious performances. The Imitator's poetry is tolerably eaſy, though inferior to that of Gay and Moore. The following fable will ſerve as a ſpecimen of the Author's abilities, as well as of thoſe of his Tranſlator:

'THE OSTRICH.

An oſtrich thus was heard to cry:
"Place, place:—Make room to ſee me fly:"
And many a bird, that backward went,
Impatient waited the event.
"Obſerve my words," he thus went on,
And follow cloſely when I'm gone:
With towering flights I'll quit my place—
The ſky ſhall ſee my rapid race.
Come, have a care!" As thus he ſaid,
Which, by the bye, ſome laughter made,
His heavy wings to raiſe he tries,
But far too ſhort to make him riſe;
His clumſy foot the earth prefers;—
In ſhort, he ſtrains, but never ſtirs.
In many folks his fate we view;
In orators, and poets too;
Who, over-rating much their ſkill,
Exclaim, "we fly," though ſtanding ſtill.'

Art. 52. *The Flowers of Ancient Hiſtory*; comprehending, on a new Plan, the moſt remarkable and intereſting Events, as well as Characters of Antiquity. 12mo. 3s. ſewed. Kearſley. 1787.

Art. 53. *The Flowers of Modern Hiſtory*; comprehending, on a new Plan, the moſt remarkable Revolutions and Events, as well as the moſt eminent and illuſtrious Characters, of modern Times; with a View of the Progreſs of Society and Manners, Arts and Sciences, from the Irruption of the Goths and Vandals, and other Northern Nations, upon the Roman Empire, to the Concluſion of the American War. Deſigned for the Improvement and Entertainment of Youth. By the Rev. John Adams, A. M. 12mo. 3s. ſewed. Kearſley. 1788.

The gardens from which theſe literary noſegays are culled are

"Wilds, where weeds and flowers promiſcuous ſhoot;"

but they are of ſuch great extent and richneſs, that many fine flowers yet remain ungathered—perhaps unobſerved. Were Mr. Adams to take a farther range, and form another bouquet or two, it is to be hoped that the public would not let him go unrewarded for his toil: but we would adviſe him to be careful not to bind up weeds with his flowers; which may eaſily happen, if he does not allow himſelf ample time for ſelection. We think we have obſerved ſome marks of hurry in what has already been done.

Art. 54. *Addreſs on Readings and Muſic,* at Free Maſons' Hall. By Mr. Lacy. 4to. 1s. 6d. Becket. 1788.

Elocution and muſic, brought forward on the ſame evening, formed, moſt probably, ſuch an union, as rendered the entertainments at Free Maſons' Hall a feaſt for Mr. Lacy's audience. We are ſorry to find that he is now ſtopt in his career. When we read his firſt words, 'Such a loſs as he has ſuſtained!' we imagined that he meant an alluſion to the property which he once poſſeſſed. We remember him, not many years ago, owner of half the patent of Drury-lane theatre, and, beſides his beautiful villa on the banks of the Thames, poſſeſſed of an eſtate in Oxfordſhire. That he enjoys this property no longer, we cannot but regret, when we are told, that he ſtill retains a worthy and amiable character. The loſs which Mr. Lacy ſo pathetically laments, is, to a mind like his, of a more tender kind than lands and tenements: his ſorrow upon the occaſion does honour to the affections of a ſincere and generous huſband. Under the preſſure of grief, he is not able to proceed in that courſe of reading, which, we are told, was highly acceptable to a number of audiences. He, therefore, now propoſes to publiſh, in ſucceſſive numbers, the pieces which he ſelected for his lectures, together with the muſic, which gave variety to the entertainment. The preſent publication announces his deſign, and invites thoſe who are inclined to honour him with their patronage, to ſubſcribe five ſhillings for the firſt number. In a country where merit in diſtreſs is ſeldom ſuffered to ſolicit in vain, we have no doubt but Mr. Lacy's propoſal will meet with the warm encouragement of a generous public. Why has he not a benefit on that ſtage, which once was his own?

Art. 55. *An Addreſs to the Public,* by the Hon. Lady Hill; ſetting forth the Conſequences of the late Sir John Hill's Acquaintance with the Earl of Bute. 4to. 2s. 6d. Bell. 1788.

We are truly concerned to find, by this publication, that the late ingenious Dr. Hill died deeply in debt; and, conſequently, left his widow [the ſiſter of Lord Ranelagh] in very embarraſſed circumſtances. She here charges Lord B. with having occaſioned the ruin of her huſband, by *drawing* him out of the pleaſant and *profitable* employments in which he was before engaged (viz. the ſtudy of botany, and the very ſucceſsful compoſition of his famous advertiſed medicines), and prompting him to the immenſe taſk of writing the *Vegetable Syſtem,* in *twenty ſix* volumes folio!

Lady Hill ſays, that Lord B. declared to her huſband, that, as 'the expence of this great work *had been conſidered,* Sir John Hill might reſt aſſured, his circumſtances ſhould not be injured by the undertaking. But mark the event! She declares that the execution of this prodigious plan, was the *deſtruction* of the indefatigable author; for that 'what he received from my Lord, for three books, for the King, the Princeſs of Wales, and himſelf, three times a year, which were the *periods of* its publication, together with all that were ſold, bore no proportion to the expence; ſo that he became overwhelmed in debt.'

Lord B. ſhe adds, after repeated inſtances, and much preſſing, farther engaged Sir John to undertake another volume, after publiſhing the twenty-ſix; for which he actually prepared materials, at the expence of between two and three hundred pounds; but, unfortunately, HE DIED, before this additional volume was completed!

And now comes the worſt part of the charge againſt Lord B. who, it is here affirmed, after having *promiſed* his endeavour to obtain a penſion for the widow, ſoon turned his back upon her, grew deaf to complaints and ſolicitations, and even refuſed to indemnify her for the expences which had been incurred by the accumulation of materials for the intended additional volume, above mentioned, of the Vegetable Syſtem.

Such treatment as Lady H. here complains of, added to the neceſſities and urgency of her ſituation, made her, at length, ſo deſperate, that ſhe was induced to threaten Lord B. with *law*, to compel him to the fulfilment of his honorary engagements: but our readers will readily conclude what muſt be the event of ſuch threats, and what would be the iſſue of ſo unequal a conteſt. In fine, after having, in the warmeſt language, given vent to her chagrin and reſentment, we ſee, with an unfeigned commiſeration, the unfortunate Lady reduced to addreſs the 'generous public—ſure friends of the unhappy.'—We ſincerely pity her diſtreſſes; and are equally mortified to behold, in the inſtance before us, to what lamentable ſituations learning, ability, and even induſtry itſelf, may be reduced!

Art. 56. *A Critique on the Poetical Eſſays of the Rev. William Atkinſon, M. A.* Fellow of Jeſus College, Cambridge. To which is added an Appendix, containing Trim's Letters to Mr. Atkinſon, accompanied with a Narrative, and illuſtrated with Notes and Obſervations. Small Octavo. 2s. 6d. Debrett. 1787.

Trim, who is certainly an arch wag, gives the author of *Poetical Eſſays* a pretty ſevere caſtigation for the inconſiſtency between the freedom of his ſongs and the ſanctity of his preaching, which, it ſeems, is of the methodiſtical caſt. We are no judges of the *perſonal* grounds of theſe ſtrictures; but the ſatire is written with much ingenuity and ſmartneſs, and, at the ſame time, breathes a ſpirit of honeſt indignation againſt inconſiſtency of character. But we muſt ſay, that Trim would, in our opinion, have acted more generouſly, if he had confronted his own real name againſt that of the gentleman whom he has thought proper to bring before the bar of the public. We are however given to underſtand, by a private letter, that the gentleman is not backward to acknowledge his *Critique*; and that we are indebted for it to the Rev. Mr. Edw. Baldwyn, late Fellow of Jeſus College, Oxon. It is dated from Bradford, Yorkſhire.

Art. 57. *An Hiſtorical and Deſcriptive Guide to Scarborough, and its Environs.* 8vo. 3s. ſewed. Richardſon. 1787.

This publication will certainly be acceptable to all who viſit *Scarborough*. It contains much uſeful information, conveyed in a plain and familiar ſtyle. Sometimes, indeed, it partakes too much of the latter quality: The Writer's *witticiſms* are out of place.

Though this work is uſeful, and, on the whole, agreeable, it is yet defective in one particular,—as it does not preſent us with any analyſis of the waters of the place. For this, however, the Author apologizes in the following words:

'Chemical experiments, made on theſe waters, with a view to inveſtigate the proportion of each mineral, or other ſalubrious principle they contain, have proved highly favourable to the reputation of Scarborough ſpaw, in a comparative view with other medicinal ſprings in England. It has, from analyſation, been demonſtrated, that they contain a much larger proportion of the *ſame* principles than the juſtly celebrated waters of Bath. We ſhould have been happy to preſent our readers with an abridged ſketch of theſe demonſtrations, but a profeſſional knowledge, which we have not, is requiſite in order to form a judicious ſelection. Learning alſo that a regular and accurate hiſtory of this place, neighbourhood, and productions, eſpecially including its mineral waters, is in hand, we beg leave to refer the curious, unwilling to ſuſpend their inquiries until that work appears, to the medical gentlemen of this place.'

Our Author's confeſſion * neceſſarily precludes any farther remark which we might make on the work.

THEOLOGY, *&c.*

Art. 58. *Lectures* ſuppoſed to have been delivered by the Author of *A View of the Internal Evidence of the Chriſtian Religion*, to a ſelect Company of Friends. Dedicated to Edward Gibbon Eſq. 12mo. 3 s. ſewed. Robinſons.

We are here preſented with a ſingular phænomenon, the ghoſt of Soame Jenyns turned Methodiſt. The peculiarities of this growing ſect were perhaps never before exhibited in ſo captivating a dreſs. The Writer inſiſts largely upon the neceſſity of ſomething more than a rational conviction of the truth of Chriſtianity, and a correſpondent moral conduct, to conſtitute the character of a Chriſtian——that faith, which the initiated have never yet condeſcended to explain in terms which the unenlightened could underſtand. The following paſſage ſeems to approach nearer to an intelligible explanation of methodiſtical principles, than any thing we have ever before ſeen.

'Aſk a real Chriſtian, how he came to believe in Chriſt: If he have a faculty to expreſs himſelf, he will tell you, that neceſſity preſſed him to it. He knew that he had ſinned againſt the great God, and not merely through the violence of external temptation; but from an evil principle in his nature. He knew that he ought to adore and love that moſt perfect Being, who is the Creator of all things; but he found the perſuaſions of reaſon ineffectual; he could not love God. He ought to acknowledge him in all his ways, and live to him who gave him being; but his heart, will, and affections rebelled againſt the obligation of perfect ſubjection to the divine government and glory. He could not imagine it poſſible for the holy and righteous God to look on him with favour, to accept and bleſs him: He conceived that the God of truth muſt condemn him; that his perfect juſtice would never deal with any creature contrary to the truth of things, or contrary to his merit as a ſinful creature; and, therefore, if there be an eternity for him, he muſt be eternally undone. He could not diſcover, by any principles of reaſon, any foundation for hope, which could give him ſatisfaction. But the goſpel preaches peace; to ſinful man, eternal peace. Neceſſity, and that the greateſt, preſſed him to examine into the nature and evidence of the Chriſtian religion. He was convinced of its divine origin, and embraced the hope of the goſpel, as life from the dead. This faith changed his proſpects; his conſcience was relieved; his heart was cleanſed; his faith did that for him immediately, which the rules of moraliſts, and the mortifications of religioniſts, can never effect at all: He was made at once happy and holy. This is the chriſtian regeneration. The whole need not a phyſician: And they who have never known what a wounded ſpirit means, and, who have never been ſelf-condemned, cannot underſtand the importance of the goſpel, nor feel that attachment to Jeſus, which is implied in believing.'

---

* The Author's name, as ſubſcribed to the *dedications* (for two are *prefixed) is James Schofield*; probably the bookſeller, at Scarborough.

On all this we ſhall only remark, that to our dark apprehenſion, there is ſomething in theſe modern *guides to heaven* much more obſcure and fanciful, than in the good old *Directory*, which ſays ſimply, *If thou wilt enter into life, keep the commandments.*

Art. 59. *A deſultory Tract*; conſiſting of a Project for reforming the diſorderly, and aſſiſting the induſtrious and orderly Poor, &c. 12mo. 4d. Scatchard and Co.

What this Writer obſerves, with reſpect to 'Sunday ſchool teaching, that it will be of little efficacy, till the parents of the children become better,' &c. ſeems to deſerve attention, for the reaſons which he aſſigns: and, therefore, his hints for the reformation of the elder poor may be recommended to the notice of the charitable and the public-ſpirited part of our community.

Art. 60. *A Letter from a Father to his Son at the Univerſity*, relative to a late Addreſs to young Students. 8vo. 6d. Oxford printed, and ſold by Rivington in London. 1788.

This letter is rather intended to reconcile young ſtudents at the univerſities to the idea of ſubſcription, than to enter into the merits of the Unitarian controverſy. The writer ſeems himſelf no great zealot for the doctrine of the Trinity: he confeſſes that, when he was young, he was inclined to think freely on theſe ſubjects; and ſpeaks of the difference in doctrine between the Athanaſians and Arians, as a ſlight diſtinction. The articles of the church of England he recommends to the attention of his ſon, as having been drawn up by ſome of the beſt and wiſeſt men in the chriſtian world; and adviſes him, as the ſenſe of the *principal* is obvious to the meaneſt capacity, to ſubmit, in thoſe points which are leſs clear, to the united judgment of learned men.

'*You are* admitted,' ſays he, 'into a ſociety, where you hope to receive *inſtruction* and improvement. They have embraced the eſtabliſhed religion of their country, which all good and wiſe men, in every age, have thought it their duty to comply with; and the univerſity expects the ſame from the young people placed under their care. Any religious teſt, at their admiſſion, might be thought unneceſſary; but you only ſubſcribe to the articles, as a layman, and as terms of peace and communion. For what confuſion muſt be the conſequence, if ſo many young people of different religious perſuaſions; *Papiſts* and *Preſbyterians*, *Baptiſts* and *Independents*, *Methodiſts* and *Moravians*; if ſo many different ſectaries, who are generally taught to maintain their peculiar opinions with zeal and obſtinacy, were jumbled together in one ſociety, and to have ſeparate places of worſhip; ſuch a diſcordant multitude, in the heat of youth, would probably not long be confined to cool reaſoning, but ſupport their opinions by the ſtrength of their arms, rather than by that of their arguments; and "*ſmite each other with* the fiſt of wickedneſs," as they would reciprocally term the reſiſtance of their adverſaries.'

Perhaps the young man, to whom this letter is addreſſed, may be inclined, upon reading this paragraph, to aſk his father two or three troubleſome queſtions; for example: Why ſhould we young men, who cannot be ſuppoſed to have been converſant with controverſial divinity, be called upon to give our voice in matters of which we have no knowledge? If all wiſe and good men, in every age, have embraced the eſtabliſhed religion of their country, what was Martin Luther? what were the firſt chriſtians and the apoſtles? What is the difference between ſubſcribing as a layman and a prieſt? what between ſubſcribing articles which one underſtands and believes, and articles of peace and communion? What inconvenience has attended the diſuſe of ſuch ſubſcriptions in moſt foreign univerſities? We leave the ſolution of theſe queſtions to the wiſdom of this prudent father.

Art. 61. *A Letter to Joſeph Prieſtley*, LL.D. on the Subject of his late Letters to the R. H. W. Pitt, and to the Dean of Canterbury. To which is added, a Diſcourſe on the natural Connection of Civil and Eccleſiaſtical Eſtabliſhments. By the Rev. John Walters, Maſter of Ruthen School. 12mo. 2s. Rivingtons. 1787.

Mr. W. remonſtrates, with great indignation, againſt Dr. P. for his attacks upon eſtabliſhments, and for attempting to call up the *forgotten ghoſt* of Socinianiſm; and charges him with 'inveterate malice,' in 'endeavouring to effect the worſt of purpoſes by the worſt of means,' by reviving 'an hypotheſis ſo monſtrous and incredible, that it could have no admiſſion but in a mind that had gazed almoſt to blindneſs, and indulged meditation even to inſanity.'—— What rant!

The Diſcourſe annexed to this Letter is written in a ſtyle of general declamation, which leaves little room either for praiſe or cenſure.

SINGLE.

SINGLE SERMONS.

I. *Religious Declenſion*, &c. Preached before the Diſſenting Miniſters of Lancaſhire, at their Annual Meeting at Boſton, June 20, 1787. By W. Tatterſal. 8vo. 6 d. Johnſon.

The ſubject of this diſcourſe has generally been treated by divines in a looſe and declamatory manner; but it is not thus that Mr. Tatterſal treats it. His ſermon is, on the whole, well written; and contains many juſt obſervations on the preſent declining ſtate of religion, which we heartily wiſh were properly attended to. But the misfortune is, the perſons whom theſe obſervations moſt concern, will neither hear nor read ſermons. There is, however, one claſs of men, whom, it is to be hoped, Mr. Tatterſal will not addreſs in vain, —*his brethren in the miniſtry*. In the latter part of his diſcourſe, in which he points out ſome of the means which may contribute to the cure of religious decay, he recommends *a practical ſtrain, and a more familiar ſtyle of preaching*; which would certainly add to the efficacy of pulpit-eloquence. ‘ Seeking (ſays Mr. T.) to become correct and elegant, we become unintelligible; or, if not abſolutely unintelligible, yet our compoſition is weakened, or rendered too faint to make any deep or permanent impreſſion. It is ſurpriſing how little the generality, loſt in the world, and eſtranged from intellectual employment, can comprehend of a well-written diſcourſe. Of many words and ſentences, which we think as plain as poſſible, they have no definite ideas. If they have ſome confuſed gueſs at our meaning, yet a chaſte and literary repreſentation has not much effect. Could we condeſcend to borrow our words from common life, our illuſtrations and arguments from common things, ſhould we not gain much more attention?’

⁂ There is a phraſe in this ſermon which we ſuppoſe is a provincial one: *Wreſting our pulpits into the hands*—of enthuſiaſts.

II. Preached at the Octagon Chapel, Bath, for the Benefit of the General Hoſpital, on Sunday, Dec. 23d, 1787. 8vo *.

This diſcourſe, as appears from an advertiſement prefixed, is the compoſition of Mr. Badcock; who modeſtly apologizes for the publication, by ſaying that it was written in much haſte, and without the moſt diſtant view to the public eye. The apology, however, is unneceſſary; for the ſermon is written in a ſtrain of good ſenſe and manly eloquence, which does great credit to the Author.

III. *The Analogy between the* LIGHT *of* INSPIRATION, *and the* LIGHT *of* LEARNING, *as Qualifications for the Miniſtry*:—Preached in the Cathedral Church of Gloceſter, at a public Ordination of Prieſts and Deacons, September 9, 1787. By the Rev. Samuel Horſley, LL.D. F.R.S. Archdeacon of St. Albans, &c. 4to. 1s. Robſon, &c.

The learned Author, after drawing a picture of the ſchiſmatics whom St. Paul cenſures in his firſt Epiſtle to the Corinthians [in which he appears obliquely to caſt an eye upon modern times], ad-

---

* We believe this diſcourſe has not been publiſhed; only a few copies having been printed, for the Author's friends.

vance

vances* an ingenious conjecture, that there were nine diſtinct extraordinary gifts of the Spirit beſtowed upon the firſt Chriſtian churches, and nine diſtinct eccleſiaſtical offices, correſponding to the former. The firſt gift, the word of wiſdom, annexed to the firſt office, that of the Apoſtles, he ſuppoſes to have conſiſted in an intuitive knowledge of philoſophical truth, and a talent of arguing from the natural principles of reaſon, for the converſion of philoſophical infidels. The ſecond, the word of knowledge, annexed to the office of prophecy, he underſtands to have been, a prompt recollection of all parts of the ſacred writings, and a capacity of holding learned arguments from the ancient prophecies, to ſilence the objections of Jewiſh adverſaries. Theſe gifts he conceives to have been to the firſt preachers inſtead of education: he aſſerts, that the Apoſtles were, by infinite degrees, the beſt informed of all philoſophers, and the prophets of the primitive church were the ſoundeſt of all divines. 'They were not phyſicians or anatomiſts; becauſe they had the power of curing diſeaſes and healing wounds without medicine or art. But they were profound metaphyſians; the beſt of moraliſts; well informed hiſtorians; acute logicians, and excellent in that ſtrain of eloquence, which is calculated for the conveyance of inſtruction, the enforcement of duty, the diſſuaſion of vice, the conviction of error, and the defence of truth.'—'As theſe gifts were to the firſt preachers inſtead of learning, ſo in theſe later ages, learning is inſtead of them.'

What real foundation there is for the ingenious conjecture on which the reaſoning of this diſcourſe is built, we ſhall not ſtay to enquire. We muſt not, however, paſs, without notice, an obſervation, incidentally introduced, which we think is indefenſible:

'It may indeed be made a queſtion, whether any degree of knowledge may juſtify the officious interference of an individual, of his own pure motion, in a buſineſs of ſuch ſerious concern to the community. For if it be allowed in any ſociety, that mere ability conſtitutes a right to act in any particular capacity; the conſequence will be, that every man will be juſtified in the uſurpation of any office in the ſtate, by his own opinion of his own ſufficiency. The extravagance and the danger of this principle, applied in the civil departments, would be readily perceived. A man, who, from a conceit of his own abilities, ſhould take upon him to play the Magiſtrate, the General, or the Privy Counſellor, without a commiſſion regularly obtained from the ſource of civil power, would ſoon be ſhut up in ſome proper place, where he might act his fooleries in ſecret, without harm to his neighbour, or public diſcredit to himſelf. The reaſon that the extravagance and danger of the ſame principle is not equally perceived, when it is applied in the eccleſiaſtical polity; and that diſturbers of the eccleſiaſtical conſtitution are ſuffered to go looſe, while other madmen are confined, is only this: that the intereſts of the church are not ſo ſeriouſly conſidered, as thoſe of the ſtate; becauſe its good government, and its diſorders, come not ſo immediately home to the particular intereſts of each member of the community.'

---

* *From* 1 Cor. xii. 8, 9, 10.

We do not ſee that thoſe who voluntarily take upon themſelves the office of religious teachers, are, of courſe, diſturbers of the eccleſiaſtical conſtitution, and, by violent means, to be ſilenced as madmen. The voluntary aſſumption of a civil office would be illegal, as it would be contrary to the ſurrender which the community has made of its powers into the hands of the magiſtrate, for the ſecurity of the whole: but the interference of an individual in the buſineſs of public inſtruction invades no delegated rights, and can be illegal, in no country, in which religious perſecution is not employed as an inſtrument of tyranny.

CORRESPONDENCE.

⁂ S. P. W. is referred to the undermentioned *errata*. The words, 'unlike every other,' ſhould have been expunged; but in the hurry which ever attends the printing our laſt monthly ſheet, that correction eſcaped. Our readers have frequently been requeſted to excuſe ſuch inaccuracies as muſt unavoidably happen in a publication ſo reſtricted in point of time, as not to allow a reviſal of the proof ſheets. In *many* other countries, however, there are certainly better methods than in this for ſweeping chimnies, Germany in particular [*]; but the Reviewer thinks that ſtill better might be deviſed. The inconſiſtency, therefore, which S. P. W. mentions, is eaſily reconciled. We wiſh, however, that he had reconciled it according to his own fancy, for the ſcarcity of time that does not allow us to correct ſimilar errors, renders the anſwering of ſuch letters troubleſome.—His *other* Letter in our next; the preſent ſheet being full.

[*] See Mr. Andrews's pamphlet, which was the ſubject of the article that occaſioned this letter.

‡||‡ *Candidus* ſays that he has obſerved a conſiderable miſtake in our account of the 19th article in the Medical Memoirs (See Rev. for Nov. laſt, p. 360.); and that the two caſes of hydrophobia there recorded were not under Dr. Johnſtone's direction. The firſt was not: in the ſecond, Dr. Johnſtone was ſent for at an advanced period of the diſeaſe. We are doubtful whether, under ſuch ſymptoms as are here recorded, it was poſſible to have prevented death. Mercurials ought certainly to be adminiſtered at an early period of the hydrophobia.

‡§‡ A long anonymous letter from (as we ſuppoſe) the author of 'Great Doctors differ,' [See Rev. for laſt Month, p. 266.] is received. We doubt not the good intentions of the zealous writer; but, to publiſh his '*remonſtrance*' would be truly inconſiſtent with the nature of our undertaking.

||‡|| *Nauticus* is received. His expoſtulation is taken in good part, as every thing of the kind ought to be, that is dictated by politeneſs. We do not differ much from him in opinion, with regard to the main object of his Letter; but we cannot ſay more.

Errata *in our laſt.*

P. 215, *l.* 1, after 'by Bartolozzi,' inſert, *from a painting by Dance.*
— 261, *l.* 18, dele the words 'unlike every other.'

THE
MONTHLY REVIEW,
For MAY, 1788.

Art. I. *Defence of Uſury*; ſhewing the Impolicy of the preſent legal Reſtraints on the Terms of pecuniary Bargains. In a Series of Letters to a Friend. To which is added a Letter to Adam Smith, Eſq. LL.D. on the Diſcouragement oppoſed by the above Reſtraints to the Progreſs of inventive Induſtry. By Jeremy Bentham, of Lincoln's Inn, Eſq. 8vo. 3s. 6d. Payne. 1787.

THE preſent age is not, we believe, diſtinguiſhed from thoſe that are paſt, by any peculiarity more than by that liberality of ſentiment ariſing from a free diſcuſſion of political queſtions, which our forefathers had thought ſo decided as to admit no ſort of doubt; and which, therefore, it was our duty to admit as infallible truths, without difficulty or heſitation. Among the many valuable works of this nature that have claimed our attention, none demands a higher rank, on account of the perſpicuity of its arguments, and perhaps the national importance of its concluſions, than the little volume which forms the ſubject of the preſent article. We view it as a political gem of the fineſt water, that requires only to be examined with attention, in order to be admired.

Our ingenious Author introduces his obſervations with the following very pertinent remark:

‘Among the various ſpecies or modifications of liberty,’ ſays he, ‘of which, on different occaſions, we have heard ſo much in England, I do not recollect ever ſeeing any thing yet offered in behalf of the *liberty of making one's own terms in money bargains.* From ſo general and univerſal a neglect, it is an old notion of mine, as you well know [this treatiſe is written in the form of letters, dated from Crichoff, in White Ruſſia], that this meek and unaſſuming ſpecies of liberty has been ſuffering much injuſtice.

‘A fancy has taken me, juſt now, to trouble you with my reaſons: which, if you think them capable of anſwering any good purpoſe, you may forward to the preſs: or in the other caſe, what will give you leſs trouble, to the fire.

‘In a word, the propoſition I have been accuſtomed to lay down to myſelf on this ſubject is the following one, viz. That *no man of ripe years and of a ſound mind, acting freely, and with his eyes open, ought to be hindered, with a view to his advantage, from making ſuch* *bargain, in the way of obtaining money, as he thinks fit: nor* (what is a neceſſary conſequence) *any body hindered from ſupplying him, upon any terms he thinks proper to accede to.*'

With a view to inveſtigate the truth or fallacy of this propoſition, Mr. Bentham proceeds to enquire into the validity of the arguments that he conceives might be adduced in ſupport of this particular reſtraint upon liberty, which he thinks might all be included under one or other of the five following heads:

1. For prevention of uſury.
2. — Prevention of prodigality.
3. — Protection of indigence againſt extortion.
4. — Repreſſion of the temerity of projectors.

— Protection of ſimplicity againſt impoſition.

Each of theſe ſubjects he examines in order, and proves, with a force of argument which we think muſt inſure conviction to every unprejudiced mind, that if theſe have been the reaſons for eſtabliſhing the reſtraint in queſtion, the law eſtabliſhing that reſtraint has proved in every caſe either hurtful or nugatory. But we muſt not content ourſelves with barely announcing this general concluſion on this curious topic of diſcuſſion; our Readers will naturally wiſh to be poſſeſſed of ſome of the leading arguments by which the foundations of a doctrine which has been ſo long acquieſced in by a clear-ſighted people, jealous of any infringement of their natural liberties, ſhould be ſo effectually looſened; and it is our duty, not leſs than our inclination, in this caſe, to anticipate their wiſhes.

Under the firſt head, the grand idea that occurs, is to aſcertain, what is *uſury?* Our Author finds that only two definitions of this term can be given; one is, the taking a greater intereſt than the law allows; this may be ſtyled the *political* or *legal* definition. The other is, the taking a greater intereſt than it is uſual for men to give and take; which may be ſtyled the *moral* one: and this, where the law has not interfered, is plainly enough the only one.

'It is plain,' adds he, 'that, in order for uſury to be prohibited by law, a poſitive deſcription muſt have been found for it by law, fixing, or rather ſuperſeding, the moral one. To ſay then that uſury is a thing that ought to be prevented, is ſaying neither more nor leſs, than that the utmoſt rate of intereſt which ſhall be taken ought to be fixed; and that fixation enforced by penalties, or ſuch other means, if any, as may anſwer the purpoſe of preventing the breach of it. A law puniſhing uſury ſuppoſes, therefore, a law fixing the allowed legal rate of intereſt: and the propriety of the penal law muſt depend upon the propriety of the ſimply prohibitive, or, if you pleaſe, declaratory one.

'One thing then is plain, that, antecedently to cuſtom growing from convention, there can be no ſuch thing as uſury; for what rate of intereſt is there that can naturally be more proper than another? What natural fixed price can there be for the uſe of money more than for the uſe of any other thing? Were it not then for cuſtom, *uſury*, conſidered in a moral view, would not then ſo much as admit of a definition: ſo far from having exiſtence, it would not ſo much as be conceivable: nor therefore could the law, in the definition it took upon itſelf to give of ſuch offence, have ſo much as a guide to ſteer by. Cuſtom therefore is the ſole baſis which either the moraliſt in his rules and precepts, or the legiſlator in his injunctions, can have to build upon. But what baſis can be more weak or unwarrantable, as a ground for *coercive* meaſures, than cuſtom reſulting from free choice?'

Mr. B. then proceeds to ſhew, that cuſtom has varied in this reſpect, exceedingly, in different countries at the ſame time, and in the ſame country at different times; nor can he find any reaſon for one rate in preference to another, unleſs it be the conveniency of the parties at the time; and that conveniency at all times muſt be greatly diverſified among individuals. Neither does he find a reaſon for fixing the price of this kind of property more than others. But if there muſt be a limitation of intereſt in the one way, why not in the other alſo? Why not prevent men from taking *leſs* than the legal rate, as well as from taking *more*? We believe it will not be eaſy to give ſatisfactory anſwers to theſe, and other queſtions, which our ingenious Author propoſes.

He now goes on to enquire into the efficacy of the laws againſt uſury for the *prevention of prodigality.* Here it would be firſt neceſſary to aſcertain whether in a free ſtate it would be *proper*, and in the next place whether it would be *practicable*, for the legiſlature to prevent prodigality among individuals. On this laſt head, our Author has many pertinent arguments, to ſhew the abſurdity of ſuch an attempt; and he proves, in particular, that the laws againſt uſury cannot be efficacious in this point of view. They ſeem rather to increaſe the evil than to diminiſh it:—but the reaſoning on this head does not admit of ſuch abridgment as our limits allow, ſo that we muſt here refer the curious reader to the work.

In the ſucceeding letter, Mr. B. enquires whether the laws againſt uſury tend toward the *protection of indigence.* Under this head is proved, with great energy of argument, not only the futility, but the abſurdity and *cruelty* of the law in this caſe. One man may be ſo circumſtanced, as that it would be for his advantage to give a great deal more for the uſe of money than another could afford to give. By this means he might be freed from indigence. But let our Author ſpeak for himſelf.

'A man is in one of theſe ſituations, ſuppoſe, in which it would be for his advantage to borrow. But his circumſtances are ſuch, that it would not be worth any body's while to lend him, at the higheſt *rate which it is* propoſed the law ſhould allow; in ſhort *he cannot get it at that* rate. If he thought he could get it at that rate, moſt ſurely he would not give a higher—But the fact is, he cannot get it at that lower rate. At a higher rate, however, he could get it; and at that rate, though higher, it would be worth his while to get it: ſo he judges, who has nothing to hinder him from judging right; who has every motive and every means for forming a right judgment; who has every motive and every means for informing himſelf of the circumſtances, upon which rectitude of judgment, in the caſe in queſtion, depends. The legiſlator, who knows nothing, nor can know any thing of any of all theſe circumſtances, who knows nothing at all about the matter, comes and ſays to him—"It ſignifies nothing; you ſhall not have the money: for it would be a miſchief to you to borrow it upon ſuch terms."—And this out of prudence and loving kindneſs. There may be worſe cruelty; but can there be greater folly?—What private can equal ſuch public folly?'

In regard to the *protection of ſimplicity*—Here it is pertinently obſerved, 'that no ſimplicity ſhort of abſolute idiotiſm can cauſe the individual to make a more groundleſs judgment, than the legiſlator, who, in the circumſtances above ſtated, ſhould pretend to confine him to any given rate of intereſt, would have made for him.' But if the legiſlator could judge better than him in this caſe, why may he not judge better in others alſo? Why then reſtrain him from borrowing money at a certain rate, which is a ſimple tranſaction that can ſeldom occur; any error with regard to which admits of being eaſily rectified; while he is left at entire liberty with regard to all other bargains, where he is infinitely more liable to be duped, and can have leſs chance of correcting an error without great loſs to himſelf than here? This queſtion admits no anſwer; and the bare ſtating the caſe, ſhews the abſurdity of that argument.

Mr. Bentham (reſerving the queſtions concerning Projectors to a ſeparate diſcuſſion) having thus clearly proved that none of theſe pretexts could afford a rational argument for the reſtraint in queſtion, proceeds, in the ſixth letter, to conſider *the miſchievous tendency of the anti-uſurious laws.* The firſt evil he mentions, 'is that of precluding ſo many people, altogether, from obtaining the money they *ſtand in* need *of*, to anſwer their reſpective exigencies.' In this point of view, the ſole tendency of the law is to heap diſtreſs upon diſtreſs.

A ſecond miſchief is, that of rendering the terms ſo much the worſe to many perſons, for obtaining money, than they might have been, while they have any thing to ſell.

'Every body,' our Author obſerves, 'knows, that forced ſales are attended with a loſs; and to this loſs, what would be deemed a moſt extravagant intereſt bears in general no proportion. When a man's moveables are taken in execution, they are, I believe, pretty well ſold, if, after all expences paid, the produce amounts to two *thirds of* what it would coſt to replace them. In this way the providence *and loving*-kindneſs of the law coſts him 33 per cent. and no *more,* ſuppoſing, what is ſeldom the caſe, that no more of the effects are taken than what is barely neceſſary to make up the money due. If, in her negligence and weakneſs, ſhe were to ſuffer him to offer 11 *per cent. per annum* for forbearance, it would be three years before he paid what he is charged with in the firſt inſtance, by her wiſdom.'

But with regard to the ſale of lands, our Author juſtly remarks, the caſe is ſtill worſe; for, on many occaſions, a man, in particular circumſtances, is forced to part with his property for leſs than half the price he might have obtained for it, could the ſale have been delayed a ſhort time. We could not help, on this occaſion, thinking of the diſaſtrous ſituation of Mr. Valentine Morris, who was forced to ſell his beautiful eſtate of Piercefield for the paltry ſum of 26,000 *l.* for which he had formerly been offered 52,000 *l.* (See Rev. for Feb. laſt, p. 132.); nor could the caſe be recollected without the moſt poignant indignation againſt thoſe who were the cauſes of this diſaſtrous tranſaction.

Our Author, after ſtating many other miſchievous effects of theſe laws, thus concludes this letter:

'The laſt article I have to mention in the account of miſchief, is, the corruptive influence, exerciſed by theſe laws, on the morals of the people; by the pains they take, and cannot but take, to give birth to treachery and ingratitude. To purchaſe a poſſibility of being inforced, the law neither has found, nor, what is very material, muſt it ever hope to find, in this caſe, any other expedient, than that of hiring a man to break his engagement, and to cruſh the hand that has been reached out to help him. In the caſe of informers, in general, there has been no troth plighted, nor benefit received. In the caſe of real criminals, invited by rewards to inform againſt accomplices, it is by ſuch *breach* of faith that ſociety is held together, as in other caſes by the *obſervance* of it. In the caſe of real crimes, in proportion as their miſchievouſneſs is apparent, what cannot but be manifeſt even to the criminal, is, that it is by the adherence to his engagement that he would do an injury to ſociety; and that, by the breach of ſuch engagement, inſtead of doing miſchief, he is doing good: in the caſe of uſury, this is what no man can know, and what one can ſcarcely think it poſſible for any man, who in the character of the borrower has been concerned in ſuch a tranſaction, to imagine. He knew, that even in his own judgment, the engagement was a beneficial one to himſelf, or he would not have entered into it: and nobody elſe but the lender is affected by it.'

Mr. Bentham, however, does not content himſelf with ſhewing that the laws againſt uſury cannot prove beneficial to any deſcription of perſons above-named; and that they have, in many caſes, a pernicious tendency. He alſo ſhews, that it is not poſſible to prevent theſe laws from being evaded by the very perſons in whoſe favour they ſhould ſeem to have been made; and that *virtual uſury*, under various forms, is not only permitted, but even protected by our laws. Various modes of *obtaining money, which* are permitted by law, and every day put *in practice in this* country, by indigent men, at an expence greatly beyond any rate of intereſt that ever could be demanded, are here pointed out. Among theſe he enumerates particularly, as protected by the law, *pawn-broking*, *bottomry*, and *reſpondentia*; *inſurances of all ſorts*; the purchaſe and ſale of annuities and of *poſt obits*; in a word, all caſes where a man is permitted to take upon himſelf an unlimited degree of riſk, receiving for ſo doing an unlimited compenſation. We ſeem to reaſon in a moſt inconſequential manner indeed, when we admit that inſurances of all ſorts are highly beneficial, and that the moſt unbounded latitude ſhould be given to every individual to calculate the riſk he thinks he runs, and to proportion the premium he will accept, voluntarily to take on himſelf that riſk; while, with regard to the lending of money, if the effects of the borrower be on land, whatever be the riſk incurred, we refuſe to allow him to take more than a limited premium: though had theſe goods been upon water, ſuch limitation is held to be unneceſſary. Such abſurdities require only to be held up to view, to be finally exploded; and we think the Public are much obliged to our Author for doing this. Nor does he, in this purſuit, reſpect the names of higheſt authority: Blackſtone and Smith are both ſhewn to have reaſoned very inconſequentially on this ſubject, and this he does in a vein of good-natured pleaſantry, that ſerves to render not a little entertaining a diſquiſition that promiſes to be dry and diſguſting.

If there be no natural diſtinction between a caſe in which a man chooſes to take on himſelf a certain riſk, on his receiving a premium proportioned, according to his own judgment, to the riſk he is to run, and another caſe in which one man lends to another a ſum of money on condition that he ſhall receive a premium at a future day, under the name of *intereſt*, that ſhall be proportioned to the riſk he thinks he incurs by ſuch a tranſaction (and this appears to be a ſelf-evident truth); what reaſon can there be aſſigned for our having all along conſidered the one claſs of tranſactions, under the name of *inſurance*, as highly laudable and beneficial to ſociety; while thoſe of the other claſs, which would be called *uſury*, are univerſally proſcribed, and conſidered as criminal, and deſtructive to the community? Mr. Bentham gives a very ludicrous, though not an unſatisfactory ſolution of this queſtion:

'In the conceptions,' ſays he, 'of the more conſiderable part of thoſe through whom our religion has been handed down to us, virtue, or rather godlineſs, which was an improved ſubſtitute for virtue, conſiſted in ſelf-denial: not in ſelf-denial for the ſake of ſociety, but in ſelf-denial for its own ſake. One pretty general rule ſerved for moſt occaſions: not to do what you had a mind to do; or, in other words, not to do what would be for your advantage. By this of courſe was meant temporal advantage; to which ſpiritual advantage was underſtood to be in conſtant and diametrical oppoſition.—Now,

ſo

to get money is what moſt men have a mind to do; becauſe he who has money gets, as far as it goes, moſt other things that he has a mind for. Of courſe nobody was to get money: indeed why ſhould he, when he was not ſo much as to keep what he had got already? To lend money at intereſt, is to get money, or at leaſt to try to get it; of courſe it was a bad thing to lend money upon ſuch terms. The better the terms, the worſe it was to lend upon them; but it was bad to lend upon any terms, by which any thing could be got. What made it much the worſe was, that it was acting like a Jew; though all Chriſtians at firſt were Jews, and continued to do as Jews did, after they had become Chriſtians, yet, in proceſs of time, it came to be diſcovered, that the diſtance between the mother and the daughter church could not be too wide.

'By degrees, as old conceits gave place to new, nature ſo far prevailed, that the objections to getting money in general, were pretty well over-ruled; but ſtill this Jewiſh way of getting it was too odious to be endured. Chriſtians were too intent upon plaguing Jews, to liſten to the ſuggeſtion of doing as Jews did, even though money were to be got by it. Indeed the eaſier method, and a method pretty much in vogue, was, to let the Jews get the money any how they could, and then ſqueeze it out of them as it was wanted.

'In proceſs of time, as queſtions of all ſorts came under diſcuſſion, and this, not the leaſt intereſting, among the reſt, the anti-jewiſh ſide of it found no un-opportune ſupport in a paſſage of Ariſtotle, that celebrated heathen, who, in all matters wherein Heatheniſm did not deſtroy his competence, had eſtabliſhed a deſpotic empire over the Chriſtian world. As fate would have it, that great philoſopher, with all his induſtry, and all his penetration, notwithſtanding the great number of pieces of money that had paſſed through his hands (more perhaps than ever paſſed through the hands of a philoſopher before or ſince), and notwithſtanding the uncommon pains he had beſtowed on the ſubject of generation, had never been able to diſcover, in any one piece of money, any organs for generating any other ſuch piece. Emboldened by ſo ſtrong a body of negative proof, he ventured at laſt to uſher into the world the reſult of his obſervations, in the form of an univerſal propoſition, that *all money is in its nature barren.* You, my friend, to whoſe caſt of mind ſound reaſon is much more congenial than ancient philoſophy, you have, I dare to ſay, gone before me in remarking, that the practical inference from this ſhrewd obſervation, if it afforded any, ſhould have been, that it would be to no purpoſe for a man to try to get five *per cent.* out of money—not, that if he could contrive to get ſo much, there would be any harm in it. But the ſages of thoſe days did not view the matter in that light.

'A conſideration that did not happen to preſent itſelf to that great philoſopher, but which had it happened to preſent itſelf, might not have been altogether unworthy of his notice, is, that though a *daric* would not beget another daric, any more than it would a ram, or an ewe; yet, for a daric which a man borrowed, he might get a ram and a couple of ewes, and that the ewes, were the ram left with them a *certain time,* would probably not be barren. That then, at *the end of the year,* he would find himſelf maſter of his three ſheep, together with two, if not three, lambs; and that, if he ſold his ſheep again to pay back his daric, and gave one of his lambs for the uſe of it in the mean time, he would be two lambs, or at leaſt one lamb, richer, than if he had made no ſuch bargain.'

The Reader will probably ſmile at theſe theological and philoſophical conceits, which, in their day, were conſidered as of very ſerious importance. But if theſe arguments do not ſatisfy him as to the origin of the general prejudice entertained in Europe againſt the word *uſury*, let him try, if he can, to diſcover any other that is leſs liable to objection. Our Author, indeed, takes notice of another circumſtance, which would naturally ſerve to continue the prejudice againſt the man who wiſhed to lend money at intereſt, and which ſtill continues, and ever will continue, to operate as long as this buſineſs ſhall ſubſiſt. It is the general favour that the liberal and the profuſe get from the world at large, who often profit by their profuſion and prodigality; and the comparative coldneſs they entertain for the man of cautious œconomy, who does not ſcatter his effects heedleſsly among the giddy multitude; and who, in guarding himſelf from loſs, is under the neceſſity of ſometimes uſing harſh meaſures to recover his own from their heedleſs and unthinking favourite. Should a ſet of men, who from the prejudices of mankind muſt ever have this powerful difficulty to ſurmount, be unjuſtly precluded by the law from demanding what ſtrict equity and juſtice requires?

Mr. Bentham next conſiders *compound intereſt*, which is diſcountenanced by the law, in the ſame manner as uſury, and ſeemingly with as little reaſon, as it would be in moſt caſes equally beneficial to the borrower and the lender to permit it.

'It may, however, be impoſſible, ſay you, it often is impoſſible, for the borrower to pay the intereſt at the day; and you ſay truly. What is the inference? That the creditor ſhould *not* have it in his power to ruin the debtor for not paying at the day, and that he *ſhould* receive a compenſation for the loſs occaſioned by ſuch failure. He has it in his power to ruin him, and he has it *not* in his power to obtain ſuch compenſation. The judge, were it poſſible for an arreſted debtor to find his way into a judge's chamber, inſtead of a ſpunging-houſe, might award a proper reſpite, ſuited to the circumſtances of the parties. It is not poſſible: but a reſpite is purchaſed, proper or not proper, perhaps at ten times, perhaps at a hundred times the expence of compound intereſt, by putting in bail, and fighting the creditor through all the windings of miſchievous and unneceſſary delay.—Such is the reſult of this tenderneſs of the law.'

Our undaunted champion purſues this miſchievous principle through all its mazes, and vigorouſly attacks it under all its various forms. To this claſs belong the two crimes now ſeldom heard of, and little known, which have obtained the names of *maintenance* and *champerty*. Theſe he thus defines:

'To the head of maintenance, I think you refer, beſides other offences which are to the preſent purpoſe, that of purchaſing, upon any terms, any claim, which it requires a ſuit at law, or in equity, to enforce.

'*Champerty*, which is but a particular modification of this ſin of maintenance, is, I think, the furniſhing a man who has ſuch a claim, with regard to a real eſtate, ſuch money as he may have occaſion for, to carry on ſuch claim, upon the terms of receiving a part of the eſtate in caſe of ſucceſs.'

Againſt theſe two ſuppoſed crimes, the law, it ſeems, has provided very high penalties; and to what do theſe tend, but to ruin entirely, in many caſes, the unfortunate individuals whoſe circumſtances might have been retrieved by the aſſiſtance they might have obtained, but for theſe cruel and injudicious ſtatutes? Our Author produces ſome caſes that fell within his own knowledge, which indiſputably prove the juſtneſs of our remark; and we ourſelves, were it neceſſary, could adduce many others that come within our own recollection, which would effectually corroborate it. But we muſt no longer detain our Readers than barely to inform them, that in the following part of the work he defends, with great force and propriety, that uſeful claſs of men called *projectors*, to whom Britain owes ſo much for the improvement of her arts and manufactures, from ſome ſevere animadverſions againſt them, thrown out, we preſume inadvertently, by Dr. Adam Smith, in his celebrated work on The Wealth of Nations. But for this, and many other particulars, we muſt refer the inquiſitive reader to the work itſelf.

Did we eſtimate books by their ſize and price, an apology might be neceſſary for dwelling ſo long on this ſmall volume; but that is far from being our mode of computation. We ſometimes meet with as great a quantity of important matter in a few pages, as in many bulky volumes in other caſes; and we endeavour to proportion our remarks to the weight of that matter, and not to the bulk of the book. If we miſtake not, this tract will furniſh ground for many ample diſcuſſions, that will, we hope, terminate in the emancipating the human mind from many great errors, that capitally influence the buſineſs of human life. The ingenious Author has only ſketched out a bold outline, and has not intended to take in every particular. We foreſee, that little minds, which cannot graſp the whole, will lay hold of theſe particulars to raiſe ſome outcry, and give themſelves a temporary importance in their own eyes. This is juſt as it ſhould be. It will bring the ſubject again and again under review, which can only tend to diſcover truth the more clearly. We ſincerely thank the Author for the pleaſure his work has afforded us. In journeying through the dreary fields of criticiſm, ſuch performances as this *yield a grateful refreſhment, like the diſcovery of a ſpring to an exhauſted caravan in the parched deſarts of Arabia.*

bia. Is it ſurpriſing if on ſuch occaſions we loiter a little by the way?

The pleaſure we received from the peruſal of this performance was not, however, entirely free from alloy. The language does not ſeem to poſſeſs, at all times, the elegance we could wiſh for. It may be, indeed, grammatically correct; and an attentive reader can never miſtake the true meaning of any paſſage he wiſhes to examine; but, on a haſty peruſal, that meaning does not always preſent itſelf at the *firſt glance*. The ſentences are long, and frequently embarraſſed by parenthetical clauſes, inſerted, we ſhould ſuppoſe, from an exceſſive attention to accuracy. We likewiſe think we perceive an attempt at humour which does not ſeem to be altogether natural, and which, in our apprehenſion, gives to the ſtyle a certain quaintneſs of appearance, unlike to that unadorned ſimplicity and eaſe, which conſtitute the perfection of ſtyle in works of this nature:—a beauty, however, that, from its rarity, it muſt be very difficult to attain; nor do we imagine that an Author who aims at preſent celebrity, would find this the ſureſt road to accompliſh his aim; though we have not a doubt but it is the only ſure road to that reputation, as a good writer, which will laſt for ages.

ART. II. *Notices and Deſcriptions of Antiquities of the Provincia Romana of Gaul*, with Diſſertations on the Subjects, of which thoſe are Exemplars, and an Appendix deſcribing the Roman Baths and Thermæ diſcovered in 1784, at *Badenweiler*. By Governor Pownall, F.R.S. and F.S.A. 4to. 10s. 6d. ſewed. Nichols. 1788.

'THERE is not a region in Europe' (ſays the Writer of theſe *Notices*) 'which can have a better claim to the attention of a curious and enlightened traveller, than the old *Romana Provincia*, now Provence, Dauphiné, and Languedoc.' This holds equally true with reference to its preſent, as well as ancient ſtate. The ſcope of the preſent tract is confined to amuſe ſuch travellers and readers as look only to that literary information in the Roman antiquities, which may become an aſſiſtant commentary in reading the hiſtorians and orators, the philoſophers and poets of the ancients.

'The ſources of wealth are found equally in the preſent as in the ancient ſtate of the province; yet in reſpect to private or public magnificence of inhabitancy, the preſent ſtate of the country is but the *debris* of what the ancient province was, one or two great cities of the preſent ſtate excepted.

'Seeing this, the traveller will, with a degree of curioſity, look up to thoſe *exemplars* which he will repeatedly meet with, ſuch as mark the cuſtom and manners, the modes of living and dwelling, the ſtate of the arts, the culture, commerce, and police of that extraordinary people the Romans, poſſeſſing ſo fine a region.

'*Moſt* of theſe remains of antiquity are known, and have been *deſcribed*, yet deſcribed in ſuch a manner, that the curious obſerver on the ſpot will find, that many deſcriptions are vague, imperfect, and ſome actually wrong, many unſcientific and *irrelevant*. Of the deſcriptions made on the ſpot, many of them have been made by people unacquainted with the ſubject of which the object was an *exemplar*; many deſcriptions made by learned men in their cabinets have been made from incorrect drawings; many objects have been neglected, from not being underſtood.

'At length a ſpirit of literary curioſity hath ariſen in the country itſelf.'

So far the Author, in the firſt part of what he is pleaſed to call an Analyſis of this work. That this analyſis, like the ſyllabus of a celebrated oculiſt, ſome time ſince deceaſed, is nearly as inſtructive as the work itſelf; or that like the advertiſements of the late Orator Henley, of blaſpheming memory, it is even better than the diſcourſes that follow, it would be invidious to ſay. Some little allowance alſo is certainly due to the Author, who very modeſtly ſtyles his obſervations, 'Short notices and deſcriptions of things, either non-deſcript, or imperfectly and wrongly deſcribed.' But when the reader is to travel for theſe 'notices' through 197 quarto pages, with very little to entertain him, and that little delivered in language not the moſt inviting, we fear he may think that he has juſt cauſe to complain. Indeed, conſidering the ſphere of life in which the Governor has always moved, that he has for many years been a leading member in the Houſe of Commons, and on every occaſion a man of buſineſs, it is ſtrange that he ſhould have expreſſed himſelf in ſuch an affected ſtyle. Eaſe and perſpicuity generally diſtinguiſh the gentleman, at leaſt the lettered part of thoſe who have to boaſt that title; but the words *relevant*, *irrelevant*, *fond*, *fabrique*, *debris*, *exemplars*, *cloaque*, *barcadere*, *ſouterain*, *train*, *portici* (for porticoes), *apporté*, *appliqué*, *amas*, *ſanglier*, *applicant*, *lare*, *recolt*, *habile*, *couvercle*, &c. &c. are words that rather beſpeak the travelled pretender to *connoiſſeurſhip*, than the ſcholar and gentleman, ſuch as the Governor undoubtedly is. With reſpect to one word, however, we will ſtand up in Mr. Pownall's vindication. A good critic, in a reſpectable Magazine, has blamed him for uſing the word *puddling*. But had this cenſurer been acquainted with the late Mr. Brindley, or with the wonders performed by that great engineer, in his aſtoniſhing *navigations*, he would have known that *puddling* is a very common phraſe, and that we have no other term in the Engliſh language to expreſs the idea conveyed by it.

To return to the Governor and his work; excepting the above phraſes, and a few grammatical inaccuracies, ſuch as *is* for *are*, page 3; *began* for *begun*, page 7; *is* for *are*, line 16, page 114; with a few errors of the preſs, ſuch as *Clariſeau*, for *Cleriſſeau*; *Segeuir*, for *Seguier*; Anona, for Annona; Pailliaſe, for Palliaſſe; *Munatius* Plancus, for *Manutius* Plancus; Planeo, for Planco;

Patulus, for *Petaſus*; Coutome, for Cout*ume*; Dou*cure*, for Dou*ceur*; *Calathes*, for *Calathus*; Cimitery, for Cim*etery*; *Jara*, for *Jura*; *Paphlagonius*, for *Phaphlagonians*, &c. &c. there will be found ſome degree of connoiſſeurſhip in the work. In general, alſo, it is well and handſomely printed; and where ſo many *outlandiſh* words occur, it is rather to be wondered at, that the errors of the preſs are not more numerous.

In the plates, too, ſome little negligences are to be remarked. In Figure 1, Plate III. the referring letters, *a* and *b*, are omitted; and for want of ſome little diſtinction of that ſort, it is not ſo very eaſy to make out, in the delineation, the two ſeparate parts of Figure 4. The referential Figures 109, Plate V. we apprehend alſo ſhould be 139. Excepting theſe few errors, the plates are finely drawn, and well engraved. It is here, indeed, and in the mathematical parts, that the Governor ſhines.

On the ſubject likewiſe of the famous medal of Niſmes, long ſince known to every antiquary, we apprehend our Author to be miſtaken. The two heads on it are not thoſe of Lucius and Druſus, as from a modern writer he has been taught to believe, but thoſe of Auguſtus and Agrippa; nor need we be at any loſs to aſcertain the cauſe of ſtriking this medal. It was undoubtedly occaſioned by the famous ſea-fight of Actium.

The other more noticeable matters in this work, are the coin of the Elder Cato, which, as well as the Cleopatra, is probably *unique*; the very elegant vaſes in Plate I. and II. all the figures in Plate III. the tower and arch in Plate IV. and the ſection of the Roman bath in Plate VII. The diſſertation on the ſtatue of Serapis, page 190, contains a great diſplay of learning, though from its length, perhaps, it is rather dull and tedious. The reflections in page 53, on the death of Lucius Cæſar, the adopted ſon of Auguſtus, are pertinent and pathetic. The explanation of the Meduſa's head, page 153, is certainly right. The enquiry into the nature and conſtruction of the aqueducts of the Romans, from M. Delorme, with the diſpoſition and form of the baths at Badenweiler, are extremely curious and inſtructive. Of this laſt article but one, we ſhall give our Readers a ſhort extract, and wiſh the room allotted to theſe obſervations would permit us to lay before them the whole.

'Where they could carry the waters over a bridge by a rectilinear canal, they always built up bridges to that level; but where that would become too high, and yet where a bridge was neceſſary (as I ſhall explain preſently), they built bridges of a height ſufficient to carry the water over in ſiphons of an eaſy curvature.

'"The ſources which ſupply the Aqueduct of the Mont de Pile are from the waters of the river Gierre, from the rivulet of Sanon, and probably from the river Janon, to which are joined thoſe of the rivu*let Langonan*. After theſe various waters were united in one ſtream *at the* Aqueduct-bridge of the little Varizelle, they make a long de-tour on the ſides of the mountains and hills, till they arrive at vallies which they muſt paſs, yet here they are trained along the ſides of theſe vallies until they come to thoſe parts which are not ſo deep or ſo wide; it is then that the engineers built bridges acroſs theſe vallies, over which to conduct the waters either in rectilinear canals or in ſiphons. If the engineers had not taken this precaution, the conſtruction of ſuch bridges as would become neceſſary would have been of neceſſity ſo high as to become enormous both in work and expence; yet, notwithſtanding all theſe precautions, there were in the Aqueduct, which takes its ſources in mountain Pile, and *determines* at the gate St. Irenee, nine bridges carrying canals, and three calculated to carry ſiphons."

"The ninth is in a very deep and wide bottom, on the heights of Soncier. The Aqueduct, when it arrives at the ſouth of this bottom, is terminated with a reſervoir at the ſouth edge of the valley of the river Garon. The mode by which the waters paſſed this profound valley was as follows: they flowed from this reſervoir in leaden pipes, bedded in the ſides of the valley along a part of the deſcent. They then paſſed in continued pipes of the ſame ſort, bedded on a bridge whoſe top courſe was built in a deſcending or reverſed curve. Having thus paſſed over this bridge, when they came at a certain height on the oppoſite ſide of the valley, they were protruded up in pipes, bedded as before, on the ſides of the valley, and delivered their waters into another reſervoir on the top of the oppoſite hill, the reſervoir of Chaponoſt. From this reſervoir the waters entered into the Aqueduct of Chaponoſt, which runs under ground along the weſt ſide of the village. It emerges on the north, and flows over a bridge which was compoſed of ninety arches, of which there are at preſent (1759) more than ſixty. This was terminated by a reſervoir, whence the water, in like manner as before, deſcended by pipes into the valley in part, and in part paſſed it and the river Baunan, over a bridge of a reverſed curvature, and mounted again on the oppoſite ſide, there entering a ſecond reſervoir at St. Foi. The waters flowed hence in a canal carried by a bridge ſome way, and then became ſubterraneous, and continued thus along the heights of St. Foi to the bridge which one ſees juſt on the outſide of the gate of St. Irenee at Lyon. Here was another reſervoir. Hence the waters flowed in leaden pipes, which deſcended into the foſſe of St. Irenee, and paſſing along the bottom of it, roſe again and emptied themſelves into a reſervoir built upon an impoſt which one ſees in the walls of the city, at the Mall of Fourvier above the gate of Trion, on the ſide of the tower. Theſe pipes were not carried acroſs this ditch and valley upon a bridge; there are not the leaſt veſtiges of ſuch; they were bedded on a maſſive courſe of maſonry.

"This Aqueduct has a courſe of more than thirteen leagues, on account of the circuits and detours it makes. Its diſtance in a right line is about eight leagues.

"Its deſcent from the bridge of the little Varizelle, juſt to the Fourviere, is three hundred and ſixty feet."——

"The emitting reſervoir of the Garon is placed upon a quadrangular *tower, fourteen feet long*, and four and a half broad. The *wall of the ſide next the* valley is pierced at nine feet above the *bottom of the reſervoir*, with nine *overtures*, nearly oval, of twelve inches in height and ten in width. The piers of the wall between theſe openings were of ſeven inches. It was through theſe *overtures* that the waters paſſed out of the reſervoir by as many leaden pipes, which deſcended into the valley in part along the ſides, and in part over arches *rompant*, that is, arches whoſe ſucceſſive tops formed an inclined plane, which was ſo regulated as not to have too ſudden a deſcent; hence they paſſed to and over the bridge, and roſe again on the oppoſite ſide in the ſame manner, and were inſerted in the wall of another and receiving reſervoir. This receiving reſervoir differed from the emitting one in this, that the receiving one received the waters towards the bottom of its baſon; and that the emitting one poured them out from the upper part, about three feet or thereabout from the bottom, ſo that while the water roſe in the emitting reſervoir to three or four feet, the receiving would not riſe to more than two feet."

"Theſe nine leaden pipes, through which the waters flowed, had each eight inches diameter in the clear; the body of the lead one inch thick."

ART. III. *A Collection of Original Royal Letters*, written by King Charles I. and II. King James II. and the King and Queen of Bohemia; together with Original Letters written by Prince Rupert, Charles Louis Count Palatine, the Ducheſs of Hanover, and other diſtinguiſhed Perſons, from 1619 to 1665. Dedicated with Permiſſion to his Majeſty, by Sir George Bromley, Bart. 8vo. 10s. 6d. Boards. Stockdale. 1787.

THE letters contained in this collection came into the poſſeſſion of Sir George Bromley, in conſequence of his being deſcended from RUPERTA, a natural daughter of Prince Rupert. Their authenticity cannot therefore be doubted; for, by Prince Rupert's will, all his effects were left to Margaret Hewes, the mother of Ruperta, after making ſome proviſion for his natural ſon, Dudley Bart, and a few other legacies.

In order to render theſe letters the more intelligible, the Editor has given, in the introduction, a ſhort account of the Palatine family, by and to whom the greateſt part of the letters were written.

Publications of this kind have ever been eſteemed the beſt ground for the foundation of a true hiſtory of the times; and letters written by perſons, who themſelves had a ſhare in public affairs, tend to elucidate facts and characters with which the *general hiſtorian* cannot otherwiſe be ſuppoſed to be acquainted. There is, however, nothing material to be found in the preſent collection with reſpect to public tranſactions; but the letters abound with ſeveral particulars which tend to diſcloſe the private characters of individuals, and to ſhew the motives and cauſes of the principal actions which were then paſſing. Many of the *letters* are written in French, others in Engliſh, a ſew in *Italian*, and ſome in German. From thoſe of the King of *Bohemia* to his Queen, which are in French, we ſhall lay one

befo

before our Readers, in the original, in order to ſhew the ſtyle of the royal writer. The diſtreſs of that unfortunate King (who was driven from his throne, in conſequence of his adherence to the Proteſtant cauſe) is ſufficiently apparent, and the tender affection which he bore to his Queen is no leſs obſervable; and will increaſe the humane reader's veneration for his character:

'MADAME,

'J'ai reçu hier par la voie de Liege votre lettre du $\frac{5}{15}$ de ce mois: par la voie de Paris je n'ai rien reçu; auſſi n'avons nous depuis quelque tems rien de-là, tant les chemins ſont mal-ſurs. Je m'étonne que n'avez encore reçu toutes mes lettres: je vous ai écrit, devant celle que vous a apporté le meſſager du P. d'Orange trois, dont deux ſont allées par Bruxelles, et une par un meſſager qui a ramené la fille du Col. Henderſum, et depuis quatre autres. Je vous euſſe volontiers écrit plus ſouvent, mais je n'en ai pu trouver de commodité; la derniere a été par Dolbier, qui vous dira l'état où il m'a laiſſé. Je vous ſuis bien obligé du ſoin qu'avez de moi. J'ai fort bien reçu les 3000 florins; mais il fait ſi cher vivre ici, et me viennent tant d'extraordinaires a déſſécher, les gens qui m'ont ſuivi en l'armée, dont je me défais autant que je puis: après je ſuis tourmenté des gens qui me viennent trouver, comme le Landchaupman de Moravie, à qui on a pris tout ſon argent à Mouſon. Il m'a fallu encore payer pour lui ce qu'il avoit dépendu là & je n'en ſerai quitte à 500 fl. Si vous me pouviez encore envoyer 4 ou 5 mille florins, j'en aurai grand beſoin: j'ai déja dépendu ici preſque autant 5000. Si je puis une fois me défaire de mes chevaux, dont j'en ai encore beaucoup, j'eſpere d'être meilleur ménager. Je crains tant de vous incommoder. Je crois que le meilleur ſeroit de faire le change vers Paris; car j'aurois de l'avantage à la monnoie, et le pourrois bien retirer de-là ici avec avantage. Croyez, mon cher cœur, que je me ſouhaite bien auprès de vous. Je vous ai déjà mandé ce qui m'en retient: plut à Dieu qu'euſſions un petit coin au monde pour y vivre contents enſemble, c'eſt tout le bonheur que je me ſouhaite. Mais la demeure de la Haye ne m'agrée guére. Puiſque 131 [l'infante] témoigne tant d'affection à 122 [la Reine de Bohême] que de la deſirer auprès d'elle, je ne ſais s'il ſeroit hors de propos qu'elle lui écrivît touchant la converſation de ſon douaire, et principalement de 161 [Frankendal] qu'on dit être aſſiégé. Le traité de Bruxelles a le même effet que celui de Mr. Rigby à Vienne: l'un nous a fait perdre le Haut, et l'autre le Bas Palatinat. Dieu veuille que le Roi prenne

w a

une fois de bonne réſolutions! Je crois fort bien ce qui écrit 35, 64,

e k

17, 24. Le Duc de Deux-Ponts eſt encore ſain et ſauf à Deux-Ponts: Dieu ſait combien cela durera. La Ducheſſe de Lanſperg eſt accouchée d'un fils. Si j'euſſe plutôt ſu le partement du coche de Liege, je vous aurois fait cette-ci plus longue: ce ſera pour la premiere commodité. Cependant je vous ſupplie de croire, que je vous aimerai juſqu'au tombeau parfaitement, comme étant,

MADAME,

Votre très-fidele Ami, & très-affectionné Serviteur,

FRIDERIC.

Je vous prie de faire mes excuſes à Mr. l'Ambaſſadeur, que je ne lui écris pour ce coup; c'eſt le ſubit partement du coche, & le diné ſur la table, qui m'en empêche; ce ſera par la premiere commodité. Je n'ai point reçu les autres lettres dont il fait mention.
De Sedance, $\frac{20}{30}$ Aouſt, 1622.'

The wants of the King muſt have been great indeed, when he ſolicits the Queen to ſend him the ſmall ſum of four or five thouſand florins [*i. e* between 300 and 375 *l.*]; and his diſtreſs, and at the ſame time his affection for the Queen, are evident from the expreſſion, 'Would to God that we could have a ſmall corner in the world where we might live together contentedly! It is the greateſt happineſs I wiſh for.' In another letter the King ſays, 'It ſeems to me to be many years ſince I had the happineſs of ſeeing the object which of all others in the world I love the moſt dearly; I ſhould doubtleſs, but for that object of affection, more willingly withdraw myſelf from the world than live in it; I could better devote myſelf to the ſervices of my God, and could be much happier in ſome obſcure corner, than in being the greateſt monarch in the grandeſt palace.'

The diſtreſſes of the Palatine family did not terminate with the death of the King of Bohemia; they ſeem to have been very conſiderable even after Prince Charles Lewis was reſtored to the Lower Palatinate, as appears by the following letter of the Queen his mother:

'SON,

'I thought to have written to you by Floer. I thought * was but gone to Amſterdam; becauſe he did not tell me of his going, I ſtaid till now, believing he would have come to me before he went; but now I ſee he is at Heidelburg, I ſend this by the poſt, to let you know that the States have given me for my kitchen 1000 guilders † a month, till I ſhall be able to go from hence, which God knows how and when that will be for my debts: wherefore I moſt earneſtly entreat you to do ſo much for me as to augment that money which you give me, and then I ſhall make a ſhift to live a little ſomething reaſonable; and you did always promiſe me that as your country bettered, you would increaſe my means, till you were able to give me my jointure. I do not aſk you much. If you would add but what you did hint, you would do me a great kindneſs by it, and make me ſee you have ſtill an affection for me, and put me in confidence of it; ſince you cannot yet pay me all that is my due, that will ſhew to the world you deſire it if you could. I pray do this for me, you will much comfort me by it, who am in ſo ill a condition as it takes all my contentment from me. I am making my houſe as little as I can, that I may ſubſiſt by the little I have, till I ſhall be able to come to you; which ſince I cannot do becauſe of my debts, which I am not able to pay, neither the new nor the old, if you do not as I deſire you, I am ſure I ſhall not increaſe. As you love me, I do conjure you to give an anſwer, and by the time commonly; and you will tie me to continue, as I am moſt truly,

---

* *This is* obſcure; the word *he* ſeems to be wanting.

† *About* 87 *l.* ſterling.

Hague, $\frac{13}{23}$ Auguſt, 1655. Yours, &c.'

When the civil war broke out in Charles I.'s time, it is ſomewhat remarkable, that, of the King of Bohemia's three ſons, Charles Lewis ſided with the Parliament, and Rupert and Maurice entered into the ſervice of their uncle the King. In conſequence of theſe connections, we expected to have here met with ſome letters concerning the ſituation of affairs at that time; but, in this reſpect, we were diſappointed, finding nothing of conſequence.

As to the letters from Charles the Firſt and Second, and from James the Second, they are now of little importance, being chiefly orders to Prince Rupert; the greateſt part of them are from Charles II. concerning the fleet of which Rupert had the command after the Reſtoration.

The moſt material part of the preſent publication is, the ſhort account of the Bohemian family, which is given in the Introduction.

The four accompanying portraits * are executed in a very maſterly manner, by Sherwin; and may be conſidered as a valuable addition to the volume.

---

* Prince Rupert, the Queen of Bohemia, Ruperta, and Emanuel Scrope Howe.

ART. IV. *Notes on the State of Virginia.* Written by Thomas Jefferſon. Illuſtrated with a Map, including the States of Virginia, Maryland, Delaware, and Pennſylvania. 8vo. 7s. Boards. Stockdale. 1787.

THE ingenious Author of this performance, which comprehends a natural and political hiſtory of the State of Virginia, informs us, that his notes were anſwers to queries propoſed to him in 1781, by a foreigner of diſtinction, then reſiding in that country. In this detached form they now appear, with the queries prefixed; which gives the whole a more eaſy and familiar appearance, than if the work had been offered as a ſyſtematical deſcription of the country, though the reſult is the ſame.

Virginia is a territory now too generally known to attract much attention, except with regard to ſuch circumſtances as reſult from, or refer to, the late revolution which it has undergone, in common with its neighbouring ſtates: and in this view, the repreſentations of the preſent very intelligent writer afford us much to applaud, as well as ſome things to which we cannot afford a ready aſſent.

The queries relating to the natural hiſtory of Virginia, are anſwered by deſcriptions of ſome curious peculiarities in the ſoil and climate of the country, that we do not remember to have ſeen remarked before; and it may well be ſuppoſed that circumſtances will now be attended to and ſtudied, that were overlooked while theſe ſtates continued dependent provinces: it behoves the inhabitants to diſcover and improve all advantages. Among other particulars our Author ſtrongly controverts Buffon's poſition, that the animals common to the Old and to the New world, are ſmaller in the latter.

After vindicating the animals, and aboriginal natives of North America, againſt the depreciations of Buffon, Mr. Jefferſon cannot be ſuppoſed to overlook the white inhabitants, or Engliſh Americans;—of whom he is a warm panegyriſt, even to enthuſiaſm.

It is but a very few years ſince the Americans ſet up for themſelves as an independent people, and theſe *children of yeſterday*, with the uſual preſumption of youth, affect to conſider themſelves as the moſt enlightened race exiſting; and hold the contemporary deſcendants of their anceſtors very cheap!

As to the articles of genius and learning, the Americans do not require our antiquity before they produce a '*Shakeſpeare or a Milton*;' they had not to undergo the progreſſive drudgery of emerging from barbariſm, for they carried over with them all the knowlege of the age which produced thoſe poets, and have enjoyed regular importations from thence down to the preſent day. Rural ſcenery is favourable to poetic inſpiration; ſo that amid the wild novelty which the Americans have for near two centuries enjoyed, '*ſhould this reproach be ſtill true*,' ſome other cauſe muſt be aſſigned, for the Muſes not having accompanied Britiſh freedom, when they croſſed the Atlantic.

Becauſe Britain and other European ſtates are limited in extent, and becauſe the Americans behold an immenſe expanſe of continent to colonize; they flatter themſelves with mighty expectations in the dizzy proſpect of centuries to come! But the happy limits of European ſtates keep them full of inhabitants, compact and vigorous, though the Americans amuſe themſelves with pronouncing us old, and corrupted to debility. The great continents in the Old world have never yet been the favourite ſeats of freedom; and the very extent of American territory, ſhould the inhabitants ſpread as faſt as they propagate, indicates nothing but weakneſs, and the viciſſitudes incident to diſperſion: and with all the advantages of hiſtory and experience, from which they promiſe themſelves to produce a model of government correcting all the errors found in thoſe of Europe, let this writer inform us how far they have proceeded in the grand undertaking. They have ſufficiently arraigned monarchical government, they *have tried* the democratic form, and are now drawing their executive powers to a centre, with qualifications and reſtraints that

ambition

ambition and other human paſſions will act under in the *New*, juſt as they ever have done in the *Old* world.

It is obſervable, that though the Virginians, ſoon after the aſſertion of independency, appointed a committee to reviſe their code of laws, and though the emancipation of Negroe ſlaves entered into the plan of reformation; yet the idea of their being an inferior ſpecies of the human genus, governed the regulations of men, whoſe actual knowlege of the Blacks corroborates the opinion of Hume and other philoſophers. One object of the bill was,

'To emancipate all ſlaves born after paſſing the act. The bill reported by the reviſors does not itſelf contain this propoſition; but an amendment containing it was prepared, to be offered to the legiſlature whenever the bill ſhould be taken up, and further directing, that they ſhould continue with their parents to a certain age, then be brought up, at the public expence, to tillage, arts or ſciences, according to their geniuſſes, till the females ſhould be eighteen, and the males twenty-one years of age, when they ſhould be colonized to ſuch place as the circumſtances of the time ſhould render moſt proper, ſending them out with arms, implements of houſehold and of the handicraft arts, ſeeds, pairs of the uſeful domeſtic animals, &c. to declare them a free and independent people, and to extend to them our alliance and protection, till they ſhall have acquired ſtrength; and to ſend veſſels at the ſame time to other parts of the world for an equal number of white inhabitants; to induce whom to migrate hither, proper encouragements were to be propoſed. It will probably be aſked, Why not retain and incorporate the Blacks into the ſtate, and thus ſave the expence of ſupplying, by importation of white ſettlers, the vacancies they will leave? Deep-rooted prejudices entertained by the Whites; ten thouſand recollections, by the Blacks, of the injuries they have ſuſtained; new provocations; the real diſtinctions which nature has made; and many other circumſtances, will divide us into parties, and produce convulſions which will probably never end but in the extermination of the one or the other race.—To theſe objections, which are political, may be added others, which are phyſical and moral. The firſt difference which ſtrikes us is that of colour. Whether the black of the Negro reſides in the reticular membrane between the ſkin and ſcarf-ſkin, or in the ſcarf-ſkin itſelf; whether it proceeds from the colour of the blood, the colour of the bile, or from that of ſome other ſecretion, the difference is fixed in nature, and is as real as if its ſeat and cauſe were better known to us. And is this difference of no importance? Is it not the foundation of a greater or leſs ſhare of beauty in the two races? Are not the fine mixtures of red and white, the expreſſions of every paſſion by greater or leſs ſuffuſions of colour in the one, preferable to that eternal monotony, which reigns in the countenances, that immovable veil of black which covers all the emotions of the other race? Add to theſe, flowing hair, a more elegant ſymmetry of form, their own judgment in favour of the Whites, declared by their preference of them, as uniformly as is the preference of the Oran-ootan for the Black women over *thoſe of his own ſpecies.*—The circumſtance of ſuperior beauty is thought worthy attention in the propagation of our horſes, dogs, and other domeſtic animals; why not in that of man? Beſides thoſe of colour, figure, and hair, there are other phyſical diſtinctions proving a difference of race. They have leſs hair on the face and body. They ſecrete leſs by the kidnies, and more by the glands of the ſkin, which gives them a very ſtrong and diſagreeable odour. This greater degree of tranſpiration renders them more tolerant of heat, and leſs ſo of cold, than the Whites. Perhaps too a difference of ſtructure in the pulmonary apparatus, which a late ingenious experimentaliſt * has diſcovered to be the principal regulator of animal heat, may have diſabled them from extricating, in the act of inſpiration, ſo much of that fluid from the outer air, or obliged them, in expiration, to part with more of it. They ſeem to require leſs ſleep. A Black, after hard labour through the day, will be induced by the ſlighteſt amuſements to ſit up till midnight, or later, though knowing he muſt be out with the firſt dawn of the morning. They are at leaſt as brave, and more adventureſome. But this may perhaps proceed from a want of forethought, which prevents their ſeeing a danger till it be preſent. When preſent, they do not go through it with more coolneſs or ſteadineſs than the Whites. They are more ardent after their female: but love ſeems with them to be more an eager deſire, than a tender delicate mixture of ſentiment and ſenſation. Their griefs are tranſient. Thoſe numberleſs afflictions, which render it doubtful whether heaven has given life to us in mercy or in wrath, are leſs felt, and ſooner forgotten with them. In general, their exiſtence appears to participate more of ſenſation than reflection. To this muſt be aſcribed their diſpoſition to ſleep when abſtracted from their diverſions, and unemployed in labour. An animal whoſe body is at reſt, and who does not reflect, muſt be diſpoſed to ſleep of courſe. Comparing them by their faculties of memory, reaſon, and imagination, it appears to me, that in memory they are equal to the Whites; in reaſon much inferior, as I think one could ſcarcely be found capable of tracing and comprehending the inveſtigations of Euclid; and that in imagination they are dull, taſteleſs, and anomalous. It would be unfair to follow them to Africa for this inveſtigation. We will conſider them here, on the ſame ſtage with the Whites, and where the facts are not apocryphal on which a judgment is to be formed. It will be right to make great allowances for the difference of condition, of education, of converſation, of the ſphere in which they move. Many millions of them have been brought to, and born in America. Moſt of them indeed have been confined to tillage, to their own homes, and their own ſociety: yet many have been ſo ſituated, that they might have availed themſelves of the converſation of their maſters; many have been brought up to the handicraft arts, and from that circumſtance have always been aſſociated with the Whites. Some have been liberally educated, and all have lived in countries where the arts and ſciences are cultivated to a conſiderable degree, and have had before their eyes ſamples of the beſt works from abroad. The Indians, with no advantages of this kind, will

---

* Crawford.

often carve figures on their pipes not deſtitute of deſign and merit. They will crayon out an animal, a plant, or a country, ſo as to prove the exiſtence of a germ in their minds which only wants cultivation. They aſtoniſh you with ſtrokes of the moſt ſublime oratory; ſuch as prove their reaſon and ſentiment ſtrong, their imagination glowing and elevated. But never yet could I find that a Black had uttered a thought above the level of plain narration; never ſee even an elementary trait of painting or ſculpture. In muſic they are more generally gifted than the Whites with accurate ears for tune and time, and they have been found capable of imagining a ſmall catch *. Whether they will be equal to the compoſition of a more extenſive run of melody, or of complicated harmony, is yet to be proved. Miſery is often the parent of the moſt affecting touches in poetry.—Among the Blacks is miſery enough, God knows, but no poetry. Love is the peculiar œſtrum of the poet. Their love is ardent, but it kindles the ſenſes only, not the imagination. Religion indeed has produced a Phyllis Whately; but it could not produce a poet. The compoſitions publiſhed under her name are below the dignity of criticiſm. The heroes of the Dunciad are to her, as Hercules to the author of that poem. Ignatius Sancho has approached nearer to merit in compoſition; yet his letters do more honour to the heart than the head. They breathe the pureſt effuſions of friendſhip and general philanthropy, and ſhew how great a degree of the latter may be compounded with ſtrong religious zeal. He is often happy in the turn of his compliments, and his ſtyle is eaſy and familiar, except when he affects a Shandean fabrication of words. But his imagination is wild and extravagant, eſcapes inceſſantly from every reſtraint of reaſon and taſte, and, in the courſe of its vagaries, leaves a tract of thought as incoherent and eccentric as is the courſe of a meteor through the ſky. His ſubjects ſhould often have led him to a proceſs of ſober reaſoning: yet we find him always ſubſtituting ſentiment for demonſtration. Upon the whole, though we admit him to the firſt place among thoſe of his own colour who have preſented themſelves to the public judgment, yet when we compare him with the writers of the race among whom he lived, and particularly with the epiſtolary claſs, in which he has taken his own ſtand, we are compelled to enroll him at the bottom of the column. This criticiſm ſuppoſes the letters publiſhed under his name to be genuine, and to have received amendment from no other hand; points which would not be of eaſy inveſtigation. The improvement of the Blacks in body and mind, in the firſt inſtance of their mixture with the Whites, has been obſerved by every one, and proves that their inferiority is not the effect merely of their condition of life.'——

'We find among them numerous inſtances of the moſt rigid integrity, and as many as among their better inſtructed maſters, of benevolence, gratitude, and unſhaken fidelity.—The opinion, that they are inferior in the faculties of reaſon and imagination, muſt be hazarded

---

* 'The inſtrument proper to them is the Banjar, which they brought hither from *Africa,* and which is the original of the guitar, its chords *being preciſely the four lower* chords of the guitar.'

zarded with great diffidence. To juſtify a general concluſion, requires many obſervations, even where the ſubject may be ſubmitted to the anatomical knife, to optical glaſſes, to analyſis by fire or by ſolvents. How much more then where it is a faculty, not a *ſubſtance*, we are examining; where it eludes the reſearch of all the ſenſes; where the conditions of its exiſtence are various and variouſly combined; where the effects of thoſe which are preſent or abſent bid defiance to calculation; let me add too, as a circumſtance of great tenderneſs, where our concluſion would degrade a whole race of men from the rank in the ſcale of beings which their Creator may perhaps have given them.

To our reproach it muſt be ſaid, that though for a century and a half we have had under our eyes the races of Black and of Red men, they have never yet been viewed by us as ſubjects of natural hiſtory. I advance it therefore as a ſuſpicion only, that the Blacks, whether originally a diſtinct race, or made diſtinct by time and circumſtances, are inferior to the Whites in the endowments both of body and mind. It is not againſt experience to ſuppoſe, that different ſpecies of the ſame genus, or varieties of the ſame ſpecies, may poſſeſs different qualifications. Will not a lover of natural hiſtory then, one who views the gradations in all the races of animals with the eye of philoſophy, excuſe an effort to keep thoſe in the department of man as diſtinct as nature has formed them? This unfortunate difference of colour, and perhaps of faculty, is a powerful obſtacle to the emancipation of theſe people. Many of their advocates, while they wiſh to vindicate the liberty of human nature, are anxious alſo to preſerve its dignity and beauty. Some of theſe, embarraſſed by the queſtion, 'What further is to be done with them?' join themſelves in oppoſition with thoſe who are actuated by ſordid avarice only. Among the Romans emancipation required but one effort. The ſlave, when made free, might mix with, without ſtaining the blood of his maſter. But with us a ſecond is neceſſary, unknown to hiſtory. When freed, he is to be removed beyond the reach of mixture.'

This is a very intereſting branch of natural hiſtory; and we recollect a tract relating to the ſugar trade, written in the name of John Gardner Kemys, Eſq. a Jamaica planter, in which the ſame argument was extended, by an appeal to facts, to connecting the Negroes with the Ourang Outang*; of which we gave a ſlight intimation in our Review, vol. lxxii. p. 28. Mr. Jefferſon has alſo given a curious account of that anomaly in nature, the White Negroe, of which inſtances now and then appear, chiefly of the female ſex.

[*To be concluded in our next.*]

---

* Or *Oran-ootan*, according to Mr. Jefferſon.

Art. V. *Letters to a Philoſophical Unbeliever.* Part II [*]. Containing a State of the Evidence of Revealed Religion, with Animadverſions on the two laſt Chapters of the firſt Volume of *Mr. Gibbon's Hiſtory of the Decline and Fall of the Roman Empire.* By Joſeph Prieſtley, LL.D. F.R.S. &c. 8vo. 3s. 6d. Johnſon. 1787.

WITH whatever degree of concern, or apprehenſion, ſome may obſerve the boldneſs, or the raſhneſs, with which our polemical hero beats down, or deſerts, many of the ancient out-works of Chriſtianity, it muſt afford great ſatisfaction to its friends, to obſerve him defending, with ſo much firmneſs and ability, the main fortreſs. Beſide the judicious ſummary of the evidences both of natural and revealed religion, which Dr. Prieſtley has given in his *Inſtitutes*, he has, on many occaſions, appeared as a zealous advocate for Chriſtianity; but never with greater credit and ſucceſs, than in theſe Letters.

After the numerous defences of Revelation which have been written, it is ſcarcely to be expected that any material ſources of argument ſhould now be diſcovered, which had hitherto remained unnoticed; but it is very poſſible, that an intelligent writer, who takes a large and philoſophical view of the ſubject, may caſt new light on old topics, and ſuggeſt conſiderations which may be of great uſe to recal the attention, and obviate the prejudices of thoſe who may have formed a precipitate judgment on this important ſubject: and this is the ſervice which, in our opinion, Dr. Prieſtley has now rendered to the cauſe of Chriſtianity.

The Author's principal aim is, to give a juſt view of the circumſtances under which Judaiſm and Chriſtianity were promulgated, and thence to deduce a deciſive proof of this point, that the acknowledged fact of the belief of the great events on which depends the truth of the divine miſſion of Moſes and Jeſus Chriſt, cannot be accounted for, without admitting the truth of theſe events.

After ſome obvious but very juſt remarks on the nature of human teſtimony, and on the poſſibility, and probability, of the ſupernatural interpoſition of the Supreme Being, for the purpoſe of communicating to mankind the certain expectation of a future ſtate, the Doctor proceeds to inquire into the cauſes of infidelity, in perſons of a ſpeculative turn of mind. From this Letter, we ſhall extract the following obſervations on vulgar opinions:

'There is no claſs or deſcription of men but what is ſubject to peculiar prejudices; and every *prejudice* muſt operate as an obſtacle to the reception of ſome truth. It is in vain for unbelievers to pretend to be free from prejudice. They may, indeed, be free from

---

[*] For our account of the *firſt* Part, ſee Rev. vol. lxxiv. p. 409.

thoſe of the vulgar, but they have others peculiar to themſelves; and the very affectation of being free from vulgar prejudice, and of being wiſer than the reſt of mankind, muſt indiſpoſe them to the admiſſion even of truth, if it ſhould happen to be with the common people.

'The ſuſpicion that the faith of the vulgar is ſuperſtitious and falſe is, no doubt, often well founded; becauſe they, of courſe, maintain the *oldeſt opinions*, while the ſpeculative part of mankind are making new diſcoveries in ſcience. Yet we often find that they who pride themſelves on their being the fartheſt removed from ſuperſtition in ſome things, are the greateſt dupes to it in others, and it is not univerſally true, that all old opinions are falſe, and all new ones well founded. An averſion to the creed of the vulgar may therefore miſlead a man, and from a fondneſs for ſingularity, he may be ſingularly in the wrong.

'Beſides, the creed of the vulgar of the preſent day is to be conſidered not ſo much as *their* creed, for they were not the inventors of it, as that of the thinking and inquiſitive in ſome former period. For thoſe whom we diſtinguiſh by the appellation of *the vulgar*, are not thoſe who introduce any new opinions, but who receive them from others, of whoſe judgment they have been led to think highly. And where *ſcience* is not concerned, but merely *hiſtorical events*, an old opinion is certainly not improbable on account of its being old; and all that Chriſtianity reſts upon is the reality of certain hiſtorical events.

'They who are now Chriſtians without enquiry, received their faith from thoſe who did enquire, who diſtinguiſhed themſelves from the vulgar of their day by the novelty and ſingularity of their opinions, and who had the courage to defy danger and death in the cauſe of what they apprehended to be new and important truths. Unbelievers of the preſent age, therefore, ought not to conſider Chriſtianity as the belief of the vulgar of this period, but enquire whether their faith, as held by thoſe who firſt embraced and propagated it, be well founded.

'But if we exclude all conſideration of the illiterate, and confine our views to men of letters, it may be expected, from the very great numbers of unbelievers in the preſent age, that this ſource of prejudice againſt Chriſtianity muſt diminiſh. Among thoſe who are called *philoſophers*, the unbelievers are *the crowd*, and the believers are thoſe who have the courage to diſſent from them. If we take into our view men of rank and fortune, as well as men of letters, it muſt be acknowledged that there are among unbelievers great numbers from whoſe underſtanding and knowledge, in other reſpects, the cauſe of infidelity can derive but little honour. From theſe circumſtances I begin to flatter myſelf, that the evidences of Chriſtianity will meet with a more impartial examination at this day than they have done in the courſe of the laſt fifty years.'

The diſtinct characters of the Jewiſh and the Chriſtian revelation, and the peculiar circumſtances under which each was promulgated, are next conſidered. Speaking of Jews, he very ingeniouſly, and at the ſame time fairly (as we think) turns the ridicule commonly thrown on the Jewiſh nation, into an argument in defence of revelation:

'It has been much the cuſtom with unbelievers, ſuch as Voltaire, &c. to divert themſelves and their readers with the hiſtory of the Jews, with ſome of the peculiarities of their religion, and eſpecially with their ſtupidity, obſtinacy, and ignorance, compared with the more poliſhed nations of antiquity. But it has been without conſidering that all theſe latter charges are highly unfavourable to their own object in advancing them, if it be admitted (which ſurely cannot be denied) that Jews, ſtupid and ignorant as they have been, were nevertheleſs *men*, and not a ſpecies of beings totally different from that of other men.

'For it is obvious to remark, that ſo obſtinate and intractable as unbelievers deſcribe them to have been (as indeed their own hiſtory ſhews that they were), it muſt have been peculiarly difficult to impoſe upon them, with reſpect to any thing to which they were exceedingly averſe.

'Alſo, from a people ſo unpoliſhed and ignorant, ſo far behind other nations in the arts of peace and war, we ſhould not naturally expect *doctrines* and *ſentiments* ſuperior to any thing of the kind that we find in the moſt improved nations. And yet the bare inſpection of their writings proves that, with reſpect to religion, and the doctrines concerning God, and providence, the Jews were in a high degree *knowing*, and all other nations ignorant and barbarous. In theſe reſpects, therefore, the Jews muſt have been poſſeſſed of advantages ſuperior to thoſe of other nations; and if theſe advantages were not *natural*, they muſt have been of the ſupernatural kind.'

Concerning the nature of the Jewiſh religion, our Author remarks, that it poſſeſſed a ſuperiority over all other religions in the ancient world, both with reſpect to its object, and its moral tendency, which is only to be accounted for, by ſuppoſing the reality of thoſe divine interpoſitions which are recorded in the Jewiſh Scriptures. Without this ſuppoſition, he maintains it to be impoſſible to explain the conduct of Abraham in abandoning the religion of his country, and of the Iſraelites in relinquiſhing the rites of Egypt, and adopting a religion and ceremonies of ſo very different a nature. The miracles related in the Jewiſh hiſtory were, he remarks, wonderfully calculated to lead the Iſraelites to the knowledge and worſhip of the one true God, and to preſerve them from idolatry; and the truth of the miraculous facts introduced into this hiſtory, ſupply the only poſſible hypotheſis to account for the reſt.

The ſame method of reaſoning is applied, ſtill more at large, to eſtabliſh the truth of the miraculous facts related in the New Teſtament:

'According to the tenor of theſe writings, there were thouſands of Jews in Jeruſalem itſelf, as well as great numbers in other places, who became Chriſtians, in conſequence of entertaining no doubt concerning the truth of the miracles, the death, and reſurrection of Chriſt, and alſo the miracles wrought by the apoſtles afterwards. The facts were ſuch as no perſon then living expected, ſo as to be *previouſly prepared to receive*; and the converts were ſo far *from gaining any thing by their* belief, that they were thereby expoſed to every poſſible inconvenience, loſs of property, diſgrace, every mode of torture, and death. Paul himſelf was at the firſt a zealous perſecutor of the Chriſtians, and had the greateſt proſpect of preferment and advantage from perſiſting in his oppoſition to them. Yet even *he* was ſo fully convinced of the truth of Chriſtianity, and was ſo ſenſible of the importance of it, that he became one of its moſt zealous preachers, and for a period of about thirty years, he actually went through the greateſt labours and hardſhips in the propagation of the goſpel, uniformly declaring that he had no expectation of any thing better in this life; and at length he, together with innumerable others, who had the ſame perſuaſion, cheerfully laid down his life, rather than abandon his profeſſion.

'Now what kind of beings muſt the writers of the Goſpels and of the Book of Acts have been, and what kind of beings muſt have been the thouſands of that generation who received their accounts as true, and eſpecially at ſuch a riſk (which abundantly implies that they had every motive for making enquiry, and ſatisfying themſelves concerning the facts), if, after all, there was no truth in the accounts?

'What ſhould we think of a ſet of writers, who ſhould uniformly relate, that in the war of 1755, the French completely conquered all North America, the whole of Ireland, and a great part of England, which at length was reduced to be a province of France? Would it be poſſible for a thouſand ſuch writers to gain the leaſt credit? or, if they did, would not the tens of thouſands, who well knew that the ſtory was very far from being true, and that the preſent ſtate of things proves it to be ſo, ſay, that they were under ſome ſtrange infatuation; and if, in a courſe of time, ſuch hiſtories ſhould gain any credit, would there not be many more writers to confute the account, and would not the truth ſoon prevail over all the arts of falſehood?

'We may therefore ſafely conclude, that ſince the hiſtory of the miracles, the death, and the reſurrection of Chriſt, and alſo that of the miracles wrought by the Apoſtles, was received as true by ſuch numbers of perſons in the age in which they were publiſhed, and the account was never confuted, but Chriſtianity kept gaining ground from that time to the preſent, the great *facts* on which its credit ſtands were unqueſtionably true. A falſehood of this nature could never have been propagated as this was. They who firſt received thoſe books muſt have been previouſly acquainted with the hiſtory which they contained. The hiſtories were, in fact, an appeal to the evidence of thoſe into whoſe hands they were put, and their reception of them is the moſt expreſs ſanction that could be given to them.

'That the hiſtory of Chriſt and the Apoſtles could not have eſtabliſhed itſelf without the moſt rigid enquiry into its truth, is evident from the perſecution of Chriſtians, which began immediately after its firſt promulgation, and in Jeruſalem itſelf, the very ſcene of the tranſactions. In theſe circumſtances men had every motive, and every opportunity, for enquiring whether they ſacrificed their reputation, their properties, and their lives, for an idle tale, or for a truth of the greateſt certainty and importance. All theſe things being *conſidered*, it appears to me that no facts, in the whole compaſs of *hiſtory*, are ſo well authenticated as thoſe of the miracles, the death, and the reſurrection of Chriſt, and alſo what is related of the Apoſtles in the Book of Acts.'

Dr. Prieſtley continues the argument, with great perſpicuity and force, with reſpect to the narrative of the reſurrection of Chriſt, the converſion of St. Paul, and the miracles wrought by the Apoſtles.

He next undertakes to aſſign ſatisfactory reaſons, why theſe great events did not produce a more general conviction of the divine authority of Chriſt. This he imputes to the want of attention, or the bias of prejudice. Many perſons, he obſerves, admitted the facts, without deducing the concluſion, ſuppoſing that the miracles were wrought by the power of demons or by magic.—The progreſs of Chriſtianity, he maintains, was as rapid, as, conſidering the circumſtances of thoſe to whom it was propoſed, and the hardſhips to which its profeſſors were expoſed, could reaſonably be expected.

The eſſential points of difference between the evidence of the truth of Judaiſm and Chriſtianity, and that of other religions, are in the next place diſtinctly marked; and a particular ſtreſs is very reaſonably laid on the circumſtance, that other religions have been built upon mere tradition, but theſe upon hiſtorical records, written at the time when theſe religions were firſt eſtabliſhed, and liable to a ſtrict examination both by friends and foes.

Still farther to obviate the objection to the divine origin of Chriſtianity, drawn from the difficulty with which it was received by the Heathens, it is ſhewn, from the cleareſt hiſtorical proofs, that Chriſtianity found them ſtrongly attached to their own religion, and that this attachment remained long after the introduction of the Chriſtian ſyſtem.

A particular detail of the objections urged againſt Chriſtianity in early times, and a detection of the unfair means which the Author thinks Mr. Gibbon uſes to invalidate the teſtimony of the firſt Chriſtians, concludes this work.

However hoſtile Dr. Prieſtley may be toward the Monthly Review,—regardleſs of the little bickerings which have happened between us, we do not heſitate to recommend theſe Letters to the ſerious attention of all, who wiſh to form a rational judgment on the ſubject, and particularly of thoſe who come under the deſcription of *philoſophical unbelievers.*

Art. VI. *Poems,* chiefly on Slavery and Oppreſſion. With Notes and Illuſtrations. By Hugh Mulligan. 4to. 5s. ſewed. Lowndes. 1788.

MR. Mulligan is to be eſteemed as *the Poet of Humanity*; nor *are his literary* pretenſions confined to the benevolence *of his ſpirit, and* the choice of his themes. He has a fruitful and fervid imagination; and his numbers are, for the moſt part, harmonious. Sometimes he gives us a faulty line, and a bad rhyme; but we can eaſily forgive little defects, for the ſake of his good ſentiments, and the general merit of his compoſitions. His firſt four pieces are Eclogues, formed on a very extenſive plan. No. 1. is ſtyled *American:* in this piece, a Negroe ſlave bewails his hard fate, from the loſs of his liberty, and his being ſubjected to a cruel taſk-maſter. In the 2d, which is an *Aſiatic* Eclogue, two young ladies of rank lament the deſolation of their country, by the rapacity of thoſe ruthleſs robbers, the *Chriſtians.* The 3d is *European*, ſcene Ireland: the ſubject is, the poverty and wretchedneſs of the oppreſſed natives, in conſequence of which they are driven to emigration. The 4th deſcribes two *African* lovers, deploring the miſery and horrors brought on their country by the ſlave trade. After theſe Eclogues, we have a variety of poetical pieces, among which, are ' Six tinted Sketches' of the months of February, April, June, Auguſt, October, and December. In theſe deſcriptive pieces, we meet with agreeable ſketches [juſtly ſo entitled] of the natural productions, rural amuſements, and various employments, by which the different ſeaſons are diſtinguiſhed. We are next preſented with ſeveral lyric compoſitions, the laſt of which is *An Ode to Fancy*; and this we have ſelected as a ſpecimen:

' Deluſive Fancy! whither, ſay,
Haſt thou thine artleſs vot'ry led,
What romantic pleaſures ſpread,
To force a feeling heart aſtray?
Deaf to wiſdom's ſacred lore,
Leagu'd with thee, we leave the ſhore,
Among poetic iſles we ſweep,
Then plow the rude Atlantic deep;
Beneath the Equinox we glow,
Or freeze 'midſt frigid Zembla's ſnow;
Thou canſt waft the willing ſoul
Quick from Indus to the Pole;
Well we mark thy mazy round,
Now we tread enchanted ground.
High hold'ſt thou up thy glow-worm torch to folly,
Or giv'ſt a pleaſing gloom to melancholy.

Heard'ſt thou not the voice of anguiſh
Echo from yon brazen tow'r?
There, what captive damſels languiſh
In a ruthleſs tyrant's power;
And noble dames, whoſe radiant eyes
Might challenge love-ſick Petrarch's ſighs;
And hapleſs knights, in dreary cells
Confin'd by necromantic ſpells;
Till within helm and hauberk bright,
Virtue's champion braves the fight.

Mark each bold, each manly deed——
Monſter, thou unmourn'd ſhalt bleed!
Solemn ſounds aſſail the ear;
Now lighter airs float on the gale,
Such as bards were wont to hear
Near each haunted hill and dale.
Fairy gambols now are ſeen
On the dew-beſpangled green,
Quaintly there with ſports and pleaſures,
Tripping to fantaſtic meaſures;
While the regent of the night
Pours full-orb'd her borrow'd light:
Rob'd in gay clouds, behold thy courtly train
Majeſtic move, and brighten all the plain.

Big with feats in days of yore,
Thou unfold'ſt thy fabled ſtore;
Whilſt upon thine ample ſtage
Chiefs and demigods engage.
Soft as Philomela's ſtrain,
Hark! thy love-born nymphs complain;
Near yon ſtreamlet's ſedgy ſide,
Shepherd ſwains increaſe the tide;
Or by falls of waters meeting,
Sweeteſt madrigals repeating.

Now ſee Gothic domes ariſe,
Puiſſant knights in armour ſhine!
Glitt'ring turrets meet the ſkies,
Surry boaſts his Geraldine.——
Hark! the ſilver trumpets ſound,
Each beſtrides his foaming ſteed;
Shouts of victory aſtound!
Beauty now is valour's meed.
Thou giv'ſt the charge, and Arthur cries to arms,
Or great Godfredo half the world alarms.

Borne on thy gilded plumes, the muſes ſing
Of youthful graces, join'd with ſmiling love;
For thee the ſwains their blooming chaplets bring,
With fatal lures thou deck'ſt each ſhady grove.
Let thy ſprightly troop advance;
Now they join in feſtive dance,
Beating briſk the daiſey'd ground
To the flute's and hautboy's ſound.
Lo! they wander thro' the glade,
Bleſt each with his bright-ey'd maid,
Or in aramanthine bow'rs
Reſt on beds of new-blown flow'rs.
Laughing Love with roſy wings,
And Friendſhip glowing by his ſide,
Ply the oars and ſilken ſtrings,
As down life's ſtream we gently glide:

Still before the raviſh'd ſight
Skim ſtrange proſpects of delight;
But ſoon we find thine airy form deceive;
And wretched they who in thy wiles believe.
What then avails the Poet's lay?
Say, can it happineſs beſtow?
Or can imaginary woe
A moment's poignant grief betray?
When o'er thy panſy'd paths I've ſtray'd,
Or ſigh'd beneath the woodbine ſhade,
Whoſe branches wantonly entwine
The bluſhing roſe and eglantine;
When all around, and all above,
Seem'd like my Fair to whiſper love:
Thy flatt'ring pencil drew each grace,
Her temper heav'nly as her face;
Pure as the fountain's limpid ſtream,
Gentle as Cynthia's ſilver beam.
When rous'd by Friendſhip's gen'rous name,
I at thy magic call appear'd,
My ſoul, unſpotted, felt the flame,
And ev'ry wiſh with Friendſhip ſhar'd.
No more thy tranſports, or thy charms, I'll prove,
Fickle alike in Friendſhip, and in Love!

In days of ſunſhine, days of eaſe,
'Tis then thou'rt dreſt in all thy pride,
'Tis then thy gaudy phantoms pleaſe,
And ev'ry fear and care deride:
But when tempeſts rend the breaſt,
And the mind with madneſs boils,
Or deſp'rate love the reaſon foils,
Thou leav'ſt us lonely and oppreſt.
From ſorrow's thorny couch thy pleaſures fly,
As the gay viſion ſhuns approaching day;
Nor Love nor Friendſhip's lenient hand apply,
At laſt too ſure thy vot'ries to betray.
No more, no more, thou faſcinating pow'r!
Deluſive meteor of an idle hour!'

To the poems are added many notes, collected from various authors, and chiefly tending to illuſtrate the local and circumſtantial alluſions in the *Eclogues:* theſe illuſtrations will add conſiderably to the reader's entertainment.

ART. VII. *The Abbey of Ambreſbury.* A Poem. Part I. By Samuel Birch. 4to. 2s. Cadell. 1788.

CONDEMNED to wade through a quantity of wretched rhime, with which many, vainly ſtyling themſelves *Poets,* are inceſſantly peſtering us, we receive a pleaſure (not unlike that experienced by a traveller, who, after paſſing over a long, diſmal, barren track of country, comes on a ſudden to ſome rich and beautiful proſpect,) when a work which diſplays any of the charms of true poetry claims our attention. We then feel no diſpoſition to be niggards of our praiſe, but are rather in ſome danger of laviſhing more than is conſiſtent with the character of cautious critics to beſtow. Were we to expreſs the ſatiſfaction we have, on the whole, received from the peruſal of the poem before us, it might probably be deemed exceſſive encomium. To avoid this, we will let it ſpeak for itſelf, perſuaded that its own voice, unſupported by the pleadings of any counſellor in the court of Apollo, will gain it a verdict of approbation. Our quotation ſhall be what the poet has advanced on *the fatal effects of monaſtic ſecluſion:*

> 'O! were theſe walls permitted to rehearſe,
> Or might our retroſpective viſion pierce
> Time's ſacred volume, thro' each crowded page
> Dark with the annals of thine iron[*] age,
> What monuments of blind, miſtaken zeal,
> The faithful record would at once reveal!
> Myriads of youth by thy deſtructive ſpell
> Sent living fun'rals to the cloiſter'd cell;
> Condemn'd the wretched penance to abide
> Of foul hypocriſy and monkiſh pride;
> Each warm affection *and* paternal care
> Left unrequited for the pomp of pray'r;
> Each ſocial duty, each endearing tye,
> The ſoul's beſt bond, its native ſympathy,
> And thoſe few virtues which our natures own
> Alike forgotten or alike unknown.
> 'There the pale veſtal to thy ſhrine betray'd,
> Her ſpirits waſted, and her bloom decay'd,
> All melancholy mourns the ling'ring day,
> Forbid to feel and tutor'd how to pray;
> Taught to confeſs thro' the unbluſhing[†] grate
> Thoſe ſins (if ſins) the darkſome walls create,
> While ſoft confeſſion and reluctant pray'r
> Follow the bead leſs frequent than the tear:
> And from the lonely midnight couch ariſe
> The lovely captive's ineffectual ſighs.'

The reader will perceive that Mr. *Pope* is a favourite author with Mr. Birch, and that he has imitated, with conſiderable ſucceſs, the harmonious verſification of that delightful poet. Were we to object to any parts of this poem, it would be to the faulty rhimes we here and there obſerve, and to the obſcure manner in which the mode of Clifford's death is related, and to the following couplet:

---

[*] The epithet *iron*, applied to the *age of ſuperſtition*, is a very happy one; but the repetition of it, a few lines after, might have been avoided. We could have wiſhed, for the ſake of variety, that the author had found ſome other for the *band of Papal power*.

[†] *Unbluſhing* does not altogether ſatisfy us.

> ' Firm was the prop, and hewn from heart of oak,
> And on its top the Saviour's image ſpoke *.'

But its merits far outweigh its defects, and we have no doubt but the author will meet with encouragement ſufficient to induce him to continue his poetic labours on thoſe manuſcripts that, as he informs us, are in his poſſeſſion, which may probably ſupply more incidents of the ſame affecting nature with thoſe that are related in this firſt part of the *Abbey of Ambreſbury.*

---

[*] There is a vulgarity in the phraſe *heart of oak*, which ſhould exclude it from an elegant poem; and its converſion into our *Saviour's ſpeaking image* is too much for a ſtroke of the imagination, though not for a miracle.

ART. VIII. *The Life of Scipio Africanus, and of Epaminondas*; intended as a *Supplement* to Plutarch's Lives. Now firſt tranſlated into Engliſh, from the original French of the Abbé Seran de la Tour. By the Rev. R. Parry, Rector of Kemerton, Glouceſterſhire. 8vo. 2 Vols. 10s. Boards. Richardſon. 1787.

THE original publication of theſe Lives was in the year 1739; and the reaſons for now tranſlating them are given in an Advertiſement, *viz.*

' The book was put into my hands ſome years ago, and recommended to me by a friend whoſe judgment I reſpected, as a well written, entertaining, and inſtructing performance. I gave it an attentive reading, which afforded me much pleaſure and ſatisfaction; and induced me to amuſe myſelf and beguile many heavy hours in tranſlating it.

' The æra of hiſtory it takes in, is perhaps the moſt intereſting of any in the annals of Greece and Rome; from which we derive almoſt our whole knowledge of antiquity: the perſons who are the leading ſubjects of it, perhaps the two moſt extraordinary great men of the vaſt number thoſe countries, ſo fertile in heroes, have produced.

' The one by the force of immenſe talents and the inexhauſtible reſources of his own mind, without practice, without experience, became, even when advanced in years, the moſt able ſtateſman, the moſt expert general. He did not barely redeem his country from the moſt abject ſtate of dependance; but by the moſt glorious victories raiſed her to be not only the admiration, but the arbitreſs of Greece. And this he effected with men who were become a proverb for dulneſs and ſtupidity.

' The other, when he had hardly arrived at the ſtate of manhood, rouſed the ſpirits of his fellow-citizens, chaſed deſpair away, and ſaved Rome from being abandoned after the dreadful defeat at *Cannæ*; and by the moſt patriotic exertion of the moſt extenſive abilities, and the moſt brilliant talents, in the ſpace of fourteen years, attended with an uninterrupted ſeries of ſucceſſes, by conquering Hannibal at Zama, and by obliging the Carthaginians to ſurrender to the flames 500 ſhips of war, and acknowledge the ſuperiority of the Romans, by becoming their tributaries, laid the foundation of that univerſal empire they ſoon after ſo gloriouſly attained to.

‘ I will detain you no longer than only juſt to obſerve of what uſe this publication may poſſibly be to us.

‘ If ever this country was in a ſituation which required the aſſiſtance of all the abilities in the nation, ſhe is acknowledged by every party and deſcription of men to be ſo at this preſent; permit me then to flatter myſelf that it is poſſible the example of Epaminondas may excite modeſt philoſophic men to look into themſelves, and exert talents to preſerve her, which may have been hitherto unprofitable, only from having been unemployed; and charge me not with vanity and preſumption, if I dare to hope that the young gentleman whom our patriot King has placed at the head of affairs may be even ſtill farther encouraged by peruſing the Life of Scipio, to bring forward all the power of thoſe amazingly extenſive abilities, acknowledged and admired by his moſt inveterate rivals, which heaven has endowed him with, ſucceſsfully to reſtore his drooping country to that high rank among the nations to which the happy genius of his immortal father once raiſed her.’

The Abbé Seran de la Tour is an agreeable biographer, and his preſent tranſlator has, in general, done him juſtice; but ſeveral fine paſſages are debaſed by colloquial barbariſms; and Mr. Parry, in tranſlating from the French, has not always been ſufficiently attentive to the idiom of his own tongue. Speaking of Hannibal, he ſtyles him, ‘ That illuſtrious unfortunate;’ and Scipio Africanus is ‘ a conſulary.’ The uſe of adjectives inſtead of ſubſtantives is allowable in French, but intolerable in Engliſh. Notwithſtanding, however, ſuch ſlight defects, this tranſlation may be read with pleaſure; eſpecially as the work contains many circumſtances that are little known, though relative to the moſt illuſtrious characters of antiquity. As an example, we ſhall inſert the following paſſage:

‘ A party of Scipio's men brought to him a young Spaniſh lady of quality, of ſuch ſtriking beauty, that ſhe charmed all beholders. Scipio was of an age in which the paſſions exert their empire with almoſt irreſiſtible force, he was ſeven and twenty, his perſon noble and amiable; his ſoldiers doubted not but he would be ſenſible to the charms of this young beauty; they thought they preſented him with an ineſtimable treaſure. “ You are not miſtaken, ſoldiers,” ſays he to them, fondly viewing the young Spaniard, “ behold a preſent the moſt acceptable you could have made me at any other time; but taken up with the cares of my command, I have not a moment to give to pleaſures.”

‘ “ Having afterwards received ſome account of this young captive, who with her mother was bathed in tears, he learnt that ſhe was promiſed in marriage to a young prince of Spain named Allucio, whom ſhe loved, and who ſighed for her alone. He ſent to enquire for Allucio, together with the young lady's relations. "Young prince," ſays he, "I know the regard this lovely girl has for you, I alſo am acquainted with your paſſion for her; ſhe has been in ſafe hands ever ſince ſhe has been in my power, and I now reſtore her to you as fond, as faithful, and as worthy of you as ſhe was before ſhe came under my protection; I am delighted in having it in my power to contribute to ſo ſweet an union, upon which the happineſs of both depends; I truſt I do each of you ſuch a ſervice as gives me a right to expect ſome return, and I expect that henceforwards you will become friends to the Roman people. If what I now do for you raiſes in your minds any favourable idea of me, believe that Rome is wholly peopled with citizens who would all do the ſame in the ſame circumſtances."

'Allucio, aſtoniſhed with admiration, graſped Scipio's hands, beſeeching the gods to aſſiſt his weak voice, in expreſſing the feelings and deſires of his heart to repay the immenſe obligations he owed him. He had judged of the Romans by the Carthaginians, he thought them as rapacious; and in this perſuaſion had brought all his treaſures with him, to redeem his greateſt treaſure, his love. Scipio long perſiſted to refuſe them, but as Allucio ſtill preſſed his acceptance, he conſented they ſhould lay them down; "but it is only," added he, "that I may be permitted to preſent them to your bride, and that they may be looked upon as part of her fortune, as much as if ſhe had received them from her own family."

'After much friendly diſpute the Spaniſh prince's generoſity was obliged to ſubmit to Scipio's; he therefore acquieſced and returned home with the young princeſs, publiſhing together the praiſes of their benefactor. "He is not a mere man," ſaid they, to all they met, "or if he is, he equals the gods in grandeur and elevation of ſentiment; he triumphs over his enemies by his arms, and when he has ſubdued them he engages their affections by his kindneſſes." He returned ſoon after to rejoin Scipio at the head of a corps of cavalry of fourteen hundred men, and never left him during the continuance of the war in Spain.

'Allucio, not ſatisfied with theſe proofs of his zeal, wiſhed to record his own gratitude and Scipio's generoſity, by a teſtimony which might convey both the one and the other to poſterity; with this view he cauſed a votive ſhield to be made, on which he was repreſented receiving from Scipio's hands the young princeſs to whom he was engaged. I have ſeen this memorial, as remarkable as it is valuable, in the king's cabinet of medals, where it is at this day, after having lain almoſt nineteen hundred years in the river Rhone, where it is certain Scipio's baggage was loſt on his return from Spain to Italy. This ſhield was found by a very extraordinary accident in the year 1659; it contains forty-ſix marks of pure ſilver, which is worth about thirteen hundred livres of our (French) money; it is twenty-ſix inches in diameter. The plain uniform taſte which reigns through the whole deſign, in the attitudes and the contours, ſhews the ſimplicity of the arts in thoſe days, when they avoided all foreign ornaments, to be the more attentive to natural beauties.'

As a farther ſpecimen of this work, we had ſelected the account here given of the battle of Zama; which is extremely well deſcribed; but on reconſidering the extract, we judge it too long for our narrow ſpace, and muſt therefore content ourſelves with referring the curious reader to the firſt volume, p. 207—216.

We would requeſt the tranſlator to correct, in his next edition, a miſtake in p. 239, and to print (inſtead of 'Scipio himſelf') only the pronoun 'himſelf.' This error ſpoils one of the fineſt ſtories in the whole work. As it is not of much length, we will tranſcribe it.

'Livy aſſures us from ſeveral authors, that Scipio was in this embaſſy, and that he met Hannibal at Epheſus; he alſo relates a converſation theſe great men had together. Scipio aſking Hannibal whom he eſteemed the greateſt captain of all that had hitherto appeared, it is ſaid he anſwered, doubtleſs Alexander, becauſe he had defeated, with what we may call an handful of men, immenſe armies, and had ſubdued by his arms ſo many and ſuch diſtant countries, as it hardly ſeems poſſible for one man in his whole life to travel through. Scipio aſking who was the ſecond, he anſwered that he knew no greater than Pyrrhus; that it was he who firſt invented the method of encamping; that no one knew better how to avail himſelf of the advantages of poſts, of circumſtances, and ſituations; that this prince excelled as much in managing tempers as in the art of war; ſo much indeed that the people of Italy preferred the government of this foreign prince to that of the Romans, who had been ſo long their natural maſters. They add, that Scipio again demanding who was the third, Hannibal did not heſitate to name himſelf*. "Ah!" ſays Scipio, ſmiling at this rodomontade, "but what rank would you have placed yourſelf in, had you vanquiſhed me?" "I ſhould have put myſelf," replied Hannibal, "before Pyrrhus, before Alexander, and before all the greateſt captains that ever exiſted †."

'Scipio felt all the delicacy of Hannibal's flattering judgment, who by avoiding to draw a parallel between him and the moſt celebrated commanders, inſinuated that he knew none worthy to be compared with him.'

The life of Epaminondas is not written in the ſame ſpirit which animates that of Scipio. The author, as commonly happens with French men of letters, is leſs converſant with the Greek than with the Roman hiſtorians. The *latter*, M. Seran de la Tour has often read, and ſtudied; the *former* he ſeems to have peruſed, only with a view to write. Several miſtakes eſcape him, which are not corrected by his tranſlator; and he is too much attached to thoſe opinions of M. de Folard, reſpecting ancient tactics, which are proved to be altogether erroneous: Vide Hiſtory of ancient Greece, &c. *paſſim.*

---

* In the book it ſtands thus—'Hannibal did not heſitate to name Scipio himſelf.'

† An. R. 559. Ante C. 193.

Art. IX. *A View of the Engliſh Intereſts in India*; and an Account of the Military Operations in the Southern Parts of the Peninſula, during the Campaigns of 1782, 1783, and 1784. In two Letters, addreſſed to the Right Honourable the Earl * of *********, and to Lord Macartney, and the Select Committee of Fort St. George. By William Fullarton of Fullarton, M. P. F. R. SS. of London and Edinburgh, and late Commander of the Southern Army on the Coaſt of Coromandel. 8vo. 5 s. Boards. Cadell. 1787.

WERE it not altogether matter of courſe in politics, for declaimers and writers, in different intereſts, to diſtinguiſh the ſame things by the moſt oppoſite names and epithets, we ſhould long ago have been confounded amid ſuch perverſity. The youngeſt politician muſt remember that the American war, and the ſeparation of the colonies, were to bring inevitable deſtruction upon this devoted land; yet we are not deſtroyed, nor like to be on this account; for the prophets and the authors of that war have accommodated the matter together. As big with national ruin was it to attempt a friendly commercial intercourſe with our next neighbour: but as clamour could not prevent the meaſure, the ſubject is reſigned, and the prophecy forgotten, in the ſucceſſion of riſing events, none of which upbraid our political infidelity.

Thus has it fared with our Eaſt Indian concerns, ever ſince India became a capital object of public attention. Employment *there* has been ſo deſirable, that the ſtruggle to elbow each other out, and to keep friends and patrons in, has operated to involve every thing that paſſes, in that remote ſcene of action, in an almoſt inexplicable confuſion. If one writer exults in the flouriſhing ſtate of our Oriental poſſeſſions, while another deplores the rapid decline of agriculture, trade, and population there; a ſlight hint of ſecret hiſtory is often a ſufficient key to the difference in their repreſentations, and will admoniſh us, *how far either* of them may be intitled to confidence.

Even the reſpectable Author of the preſent performance, which generally exhibits the dark ſide of its propoſed ſubject, makes an acknowledgment which is in ſtrict uniſon with the preceding general obſervations:

‘ You have heard much, my Lord, and read more, of the miſgovernment in India. There have been declamations without end on the peculations of the Company's ſervants,—and acts without number to retrieve, if poſſible, the Company's affairs: but theſe declamations have only tended to aſcertain the rhetorical eſtimation due to the perſons who delivered them,—and thoſe acts have too frequently confirmed the evils they were meant to remedy.’

---

* Suppoſed to be Lord Mansfield.

Though Colonel Fullarton has provided no reſervation in his own favour, for joining the language of cenſure and diſcontent, it muſt be allowed that there are no rules without exceptions; yet with the moſt favourable diſpoſition toward our Author, we find it impoſſible to yield an unqualified credit to the following repreſentation:

'In former times the Bengal countries were the granary of nations, and the repoſitory of commerce, wealth, and manufacture, in the Eaſt. Veſſels from all quarters poured out their treaſures on the banks of the Ganges, and the numberleſs nations that people the northern regions of Indoſtan, as far as Caſhmire, Lahore, and Thibet, including a range of ſeveral thouſand miles, uſed to depoſit their riches there, as the great mart and centre of their traffic. But ſuch has been the reſtleſs energy of our miſgovernment, that within the ſhort ſpace of twenty years many parts of thoſe countries have been reduced to the appearance of a deſert. The fields are no longer cultivated,—extenſive tracts are already overgrown with thickets,—the huſbandman is plundered,—the manufacturer oppreſſed,—famine has been repeatedly endured,—and depopulation has enſued. The diſtricts are farmed out to Renters, or Zemindars,—and the collections, as well as all other buſineſs relating to finance, are committed to a Provincial Chief, who reports to the Committee of Revenue. The Renter holds by a precarious tenure, while it coſts him ſo much to procure and maintain his ſituation, that if his exactions bear proportion to his riſk and advance of money, they muſt be extremely ſevere indeed. *Neither* would it ſuit the views of a Chief to be leſs induſtrious in the buſineſs of extortion. They muſt therefore be unuſually inexpert, if they do not between them contrive to diſtreſs the inhabitants, to ruin agriculture, and to defraud the Government of at leaſt thirty or forty *per cent.* of the ſtipulated payments. This they manage by ſtatements of approaching want, which they themſelves have occaſioned; by accounts of provincial works, which are never performed; by unjuſtifiable deductions, and by connivance at the defalcations of the managers.

'The huſbandmen and Ryots dependent on theſe depredators (compared with whom the feudal Serfs were in a ſtate of freedom) are in their turn happy mortals, when contraſted with the weavers and manufacturers. If the former be plundered of their grain, the chaff at leaſt is left for their ſubſiſtence; but ſuch is the ſyſtem of commercial regulation, that the wretched manufacturers have hardly a reſource. The Commercial Chief, to whom they are ſubject, and who, under the Committee of Trade and Manufacture, is charged with the buſineſs of inveſtment, aſſigns to all the portion of their labour,—by a ſmall advance pretends to an appropriation of their induſtry,—denies their right to uſe their ingenuity for their own advantage,—eſtabliſhes a ruinous monopoly, by the abuſe of power, and treats them as bondſmen toiling for his benefit. The conſequence is, deſertion among the weavers, a decreaſing inveſtment for the Company, enormous acquiſition for himſelf, and a fatal ſtagnation of all *trade and manufacture* throughout his diſtrict.

'In Oude, Rohilcund, and all the upper countries within our influence, the natives are, if poſſible, ſtill more diſtreſſed. Various hordes have been driven to deſpair by hardſhip and exaction. They have aſſembled in formidable force, and menaced the whole country:—the huſbandman goes to the plough with a firelock over his ſhoulder, while the Government is too feeble to reſtrain theſe outrages, and too much depreſſed to afford relief.'

Thus, according to Colonel Fullarton *, every thing in India is ruſhing headlong to perdition; yet if we turn to other writers, whoſe opportunities of information, and whoſe reputation, may not be inferior to his own, every thing there is not only in full ſecurity, but in a high ſtate of improvement! Such contradictions may therefore be left to correct each other.

Sometimes, indeed, we find in the relations or ſentiments of a writer, a degree of internal evidence, that does not require our going to India for farther ſatisfaction; and of this kind we deem the following account of the diſtracted ſtate of government there:

'The errors of the Company's management having attracted the attention of adminiſtration at home, an act of the legiſlature was paſſed in 1773, by which the powers of ſovereignty were continued in the Company; but the authority of Parliament aſſumed an executive interference in thoſe very powers of ſovereignty, by the appointment, recommendation, or confirmation of certain officers of juſtice, and others to be eſtabliſhed in India. The power and dignity of the Crown had, at an earlier period, been brought into direct competition, though not on equal terms, with the power and ſovereign authority of the Company. An embaſſy had been ſent immediately from the Crown to the Nabob of Arcot, unavoidably in oppoſition to the power of the Company. Vehement diſputes aroſe between the Ambaſſador and the Preſidency of Fort St. George. The Governor and Council conſtituted the regular authority of the ſettlement, and poſſeſſed the powers of adminiſtration; while the other claimed ſuperiority as repreſentative of the Sovereign. The Nabob and all the other native princes were perplexed. They had been taught, that in the Company was veſted the ſupreme authority of England, as far as reſpected India—that no other power had any right of interference there. Now they are told, the Company is nothing more than a private body of merchants, without conſequence or conſideration in their own country, and who are ſoon to loſe all power and conſequence in India.

---

* Or, rather, perhaps, to ſome confidential friend, or correſpondent, of the Colonel's; for our Author tells us, in a note, that the 'Remarks on the condition of Bengal, and its adjacent territories, are not the reſult of perſonal obſervation, and therefore may be conſidered as leſs deſerving attention than thoſe which he has offered on the affairs of Coromandel. There is little doubt, however, conſidering the natural fertility of thoſe countries, that a mild and permanent adminiſtration might ſoon reſtore them to proſperity.'

‘ In this ſituation of affairs, what ſhall the unfortunate Nabob believe?—how ſhall he act?—A hoſt of needy adventurers poſſeſs themſelves of his confidence, impoſe upon his credulity, and taint his mind with opinions that have ſince proved his deſtruction. “ Your Highneſs (ſay theſe adventurers) muſt ſhake off your connections with thoſe traders;—you muſt now adhere to the ſovereign power and majeſty of England:——You, Sir, are an independent prince; —you are guaranteed in your territory of the Carnatic by the treaty of Paris;—the Kings of France and Spain have ratified that treaty, and the King of England is your protector.—Throw off, therefore, all dependence on the mercantile aſſociation.”

‘ You will not be ſurpriſed, my Lord, that an Aſiatic Prince, who cannot reconcile the contradiction of a body of merchants poſſeſſing ſovereignty, ſhould have been deceived by language ſo congenial to his natural propenſities; eſpecially when confirmed by the ſolemnity of public letters, and an embaſſy from the Sovereign.

‘ From that moment, his attachment to the Company was ſhaken: —he ſpoke lightly of their power, diſregarded their ſervants, and counteracted their intentions.

‘ The Government of Madras reſented this defection, and forced him to confeſs that his new allies were either negligent of their promiſes, or unequal to reſiſt the Company, in whoſe hands the executive control ſtill remained.

‘ Since that time, the Preſidency of Madras has been a continued ſcene of counteraction. The Senior Officer of the ſquadron has uſually repreſented his Majeſty at the Durbar, and that ſituation tends to render him, *ex officio*, an object of jealouſy to the Company's Government. The Commander in Chief on ſhore, has likewiſe held an authority from the Crown, ſo indefinitely expreſſed, that he could neither ſubmit to the government without incurring profeſſional unpopularity, nor reſiſt without exciting ruinous commotions.’

Notwithſtanding the ſcepticiſm with which we peruſe almoſt every publication relative to our affairs in the Eaſt Indies, we muſt acknowledge, that the well-written details and obſervations of this Author have contributed not a little to the enlargement of our ideas, and the correction of ſome opinions which we had formed, concerning the real circumſtances of the *Engliſh intereſts in India*. His remarks frequently take a wide range, and place his political ſagacity, as well as his military talents, in a very advantageous point of view. His work comprehends a conſiderable variety of unqueſtionable information, and will, therefore, no doubt, prove materially uſeful to future compilers of *the Hiſtory of Britiſh Tranſactions in the Eaſt*, when the important events of the preſent century ſhall paſs in review before the deſcendants of thoſe who have been actors in both the *great* and the *intricate* ſcenes here delineated. His chief object is, profeſſedly, to exhibit ‘ an unbiaſſed ſtatement of recent occurrences in India, and of our actual ſituation there;’ and if, in doing this, he fails, in any inſtance, of giving perfect ſatisfaction to ſome readers, who are in different ſentiments [perhaps different attachments]

tachments] in regard to Oriental politics, the ferment of the times may be more to blame than the writer. With reſpect, in particular, to the Government of Fort St. George, and the diſtreſsful ſtate in which our Author found the ſouthern countries, when he commanded the army in thoſe parts, we have not the ſhadow of a doubt, but that every thing is faithfully related: and we muſt here obſerve, that the actual ſervice which he rendered to the Company, by the ſpirit and vigilance of his conduct, in the execution of that important truſt, proved of ſo much conſequence, and wore ſo promiſing an appearance of ſtill greater ſucceſs, that we could not, without regret, read his account of the interruption of his career, by an unexpected, though perhaps not unneceſſary, pacification with Tippoo Sultaun.

The mention of Tippoo, in this place, reminds us of the advantageous character here given of his father, the renowned Hyder Ally Khan.—The following particulars concerning this extraordinary man, will be new to many of our Readers:

It is generally known, that Hyder Ally raiſed himſelf, by his genius, and military ſervices, to be the chief General, and prime Miniſter, of the Rajah of Myſore, whom he ſoon found means to depoſe, and impriſon with his family: after which, he transferred the ſceptre to his own hand.

Hyder began his acts of ſovereignty ‘by training his peaceful ſubjects to the uſe of arms, by new-modelling the military ſyſtem; by inviting all ranks of Moormen, Rajapoots, and other warlike caſts, to join his ſtandard; by encouraging, or rather alluring, French and other Europeans to enter into his ſervice; and above all, by a courſe of ſevere and unremitting duty in the field. He attacked, and ſucceſſively ſubdued the numerous Polygars, Chiefs, and petty Rajahs, whoſe poſſeſſions lay within his reach. He extended his views againſt the countries ſouth of the Ghauts, as far as the confines of Tritchinopoly and Madura, on the Malabar coaſt. He reduced the Zamorin or Sovereign of Calicut, the Rajah of Paligat, the other Malabar Rajahs, and rendered the Rajah of Cochin tributary to his Circar. He conquered Beddanore, Goutty, and Chitelldroog; the countries of Cudapah, Kanoul, and Savanore; thus extending his dominions as far north as Goa on the Malabar ſea, and acroſs the peninſula to the country of Palnaud and Ganjam, on the coaſt of Coromandel.

‘With theſe, and other inferior acquiſitions, the Rajahſhip of Myſore grew into a powerful State, 400 miles in length from north to ſouth, and near 300 miles in breadth from eaſt to weſt, with a population of many millions; an army of 300,000 men, and 5,000,000 l. of annual revenue. Theſe atchievements were the reſult of intrepid perſeverance. He next ventured to try his ſtrength with the Marattas and with the Engliſh,—though he could not vanquiſh them, yet he increaſed in ſelf-confidence and public eſtimation. His very failures he turned to account, and, like the Czar Peter, ſubmitted to *be worſted*, that he might learn to be ſuperior.

'During the long interval of peace with the Engliſh, from 1769 to 1780, the improvement of his country, and the ſtricteſt executive adminiſtration, formed the conſtant objects of his care. Under his maſterly control, they attained a perfection never heard of under any other Indian Sovereign; the huſbandman, the manufacturer, and the merchant proſpered in every part of his dominions; cultivation increaſed, new manufactures were eſtabliſhed, and wealth flowed into the kingdom. But againſt negligence or malverſation he was inexorable. The Renters, the Tax-gatherers, and other officers of revenue, fulfilled their duty with fear and trembling; for the ſlighteſt defalcation was puniſhed with the chaubuck *, or with death. He employed ſpies and intelligencers in every corner of his own dominions, and in every court of India; and he had other perſons in pay, who ſerved as checks upon them, and watched all their operations.

'The minuteſt circumſtance of detail, the produce of a crop, the cultivation of a diſtrict, the portion paid to the Circar, and that reſerved to the inhabitants, were accurately known to him:—Not a movement in the remoteſt corner could eſcape him,—not a murmur or intention of his neighbours, but flew to him.—It will hardly appear exaggeration to ſay, that he was acquainted with every ſpot, and almoſt with every perſon in his empire, when we conſider that he was in a continued round of inſpection.—In his Durbar, during the hours of buſineſs, reports from all corners were received:—his ſecretaries ſucceſſively read to him the whole correſpondence of the day:—to each he dictated in few words the ſubſtance of the anſwer to be given; which was immediately written, read to him, and diſpatched.

'On his right and left hand, during theſe hours, were placed bags of gold and ſilver; out of which, thoſe who brought him intelligence were rewarded by one or more handfuls of coin, proportioned to their deſerts; he was acceſſible to all: every horſeman or ſepoy, that wanted to enter his ſervice, was inſpected by himſelf; every Jemidar, or officer of any note, was intimately known to him. His troops were amply paid, but not a fraction was loſt. Thoſe who ſupplied his camps, garriſons, and cantonments, were all under ſuch contribution, that almoſt the whole military diſburſements reverted to his treaſury. There was no contractor bold enough to hazard a public impoſition. There was no commander ingenious enough to ſcreen inability or diſobedience, nor a defaulter that could elude detection. He poſſeſſed the happy ſecret of uniting minuteneſs of detail with the utmoſt latitude of thought and enterpriſe. As his perſeverance and diſpatch in buſineſs were only equalled by his pointedneſs of information, ſo his conciſeneſs and deciſion in the executive departments of a great government, are probably unprecedented in the annals of men. Conſcious from experience of his own ability, and of the weakneſs and diſtraction of the Engliſh, he planned their extirpation from India. He ſummoned all the native powers to join his cauſe:—they heſitated. He determined to act alone—and conquered the Carnatic.

---

* *The chaubuck is* an inſtrument for ſcourging criminals.

'His death, in December 1782, left the accompliſhment of his farther deſigns to his ſon and ſucceſſor, Tippoo Sultaun, to whom he bequeathed an overflowing treaſury, which he had filled,—a powerful empire, which he had created,—and an army of 300,000 men, whom he had formed, diſciplined, and enured to conqueſt.'

Among other parts of our Author's work, we have eſpecially noted his remarks on our political ſituation in the Carnatic, &c. in which he points out the errors of our paſt conduct, and ſuggeſts what appears to him to be the leaſt objectionable mode of a permanent reform.

In treating of the provinces of Bengal, Bahar, and Oriſſa, &c. he gives a particular, and very ſtriking view of the extent, and local circumſtances, of our poſſeſſions in that extenſive quarter, which will at once inſtruct and aſtoniſh thoſe Readers who are not already well informed on the ſubject. His geographical diviſion of what is commonly underſtood by the 'Mogul empire,' is likewiſe curious, and, we believe, very accurate.

The political ſuggeſtions of the Author, relative to the idea of our giving permanent ſupport to the *Gentoo* intereſt, throughout the peninſula, in oppoſition to their invaders and oppreſſors, ſeem to merit the utmoſt attention. This, he obſerves, would unavoidably attach the great maſs of the natives to our cauſe; and leaving their native Rajahs in the full interior direction of their diſtrict, would afford us a voluntary contribution, more than ſufficient to defray the whole ordinary and contingent charges of our Indian eſtabliſhments.

In the ſecond letter, to Lord Macartney and the Select Committee at Fort St. George, the Colonel gives a narrative of the operations of the army under his command, explains the defects, and ſuggeſts hints for the improvement, of the military ſyſtem and diſcipline; in all which his profeſſional character appears to great advantage.

ART. X. *Remarks upon Colonel Fullarton's "View of the Engliſh Intereſts in India."* By an Officer late in the Company's Service in Bengal. 8vo. 1s. 6d. Stockdale.

THIS nameleſs officer, who ſteps forth to oppoſe Col. Fullarton, aſſures his reader, that, with reſpect to Bengal,—'*we* can from *our* own knowledge, and, from perſonal obſervation, refute every ſyllable that he has uttered, both as to the country, the army, and the civil ſervice.' But without diſputing the ability that is to atchieve all this, there would be ſome ſatisfaction in knowing where it reſides; and who WE are, whoſe knowledge and obſervation are to ſuperſede thoſe of Colonel Fullarton? When a gentleman addreſſes the Public, in his proper character, and ſtands reſponſible for the veracity of what he publiſhes, his name gives a ſanction, not eaſily ſtaggered by anonymous oppoſition, which, *as ſuch*, is deſtitute of all authority and credit.

Yet, under the conſiderations mentioned in our account of Colonel Fullarton's production, it may be doubted whether a name is of any great importance to publications on Eaſt Indian affairs; and this writer might be ſtrongly impelled to controvert the Colonel's repreſentations, and yet have cogent reaſons againſt avowing his oppoſition. Be this as it may, Col. Fullarton's account of the calamitous ſtate of Bengal, already quoted, is thus adverted to:

'We are warranted in affirming, that this paſſage, as far as it relates to Bengal, is groſsly erroneous throughout. It is a fact of univerſal notoriety, that under the Engliſh government large tracts of land have been brought into cultivation, which never were cultivated prior to our government;—that frontier Rajahs and Zemindars, heretofore independent of Bengal, but who lived by plundering the induſtrious and inoffenſive natives of Bengal, have, under our adminiſtration, been brought into complete ſubjection, and are now as profitable, as induſtrious, and as contented ſubjects, as any under our dominion. Famine was once, and but once, endured, ſince the Engliſh have had an influence; and that at a time when Mahomed Reza Cawn was at the head of the revenues. It was a viſitation from God, and not to be imputed to the error of man. To the honour of Engliſhmen, the writer of theſe ſheets can affirm, that, individually and collectively, his countrymen did their utmoſt to alleviate thoſe miſeries, which neither rapacity nor peculation had occaſioned; and to the honour of Mr. Haſtings (though an impeached man) be it mentioned, that the firſt object of his attention, after he ſucceeded to the government of Bengal, was, to adopt meaſures for the effectual prevention of ſo dreadful a calamity in future.'

Again, 'It is a ſubject of curioſity to gentlemen who are well acquainted with Bengal, to peruſe the deſcriptions given of that country by thoſe who have never ſeen it. An ingenious Member of the Houſe of Commons* has deſcribed the natives to be, as they undoubtedly are, a well-informed, numerous, and induſtrious people, 'famed for all the arts of poliſhed life, while we were yet in the woods.' Is it poſſible for a moment to ſuppoſe, that the Britiſh government could exiſt for a year in ſuch a country, containing ten millions of people, if it were of ſo oppreſſive a nature as this gentleman and Mr. Fullarton have deſcribed it to be, eſpecially if it be alſo true, that our army is neither regularly paid nor well diſciplined; and that entire corps never had any exiſtence but upon paper? The truth is, that neither the one deſcription nor the other is founded in fact. Our government is not oppreſſive, our army is well paid, ably commanded, and the ſtricteſt attention is paid to its diſcipline; or how could we have reſiſted ſo ſucceſsfully the efforts of an hoſt of enemies in India, when we failed in every other part of the globe?'

Col. Fullarton's diſadvantageous account of the military eſtabliſhment in Bengal, which is alluded to in the above extract, ſeems to be conſidered by the Remarker, as the moſt material paſſage in his book; accordingly many facts are appealed to, in order to invalidate it.

---

* *Mr.* Edmund Burke.

In other points, the Remarker agrees with the Colonel, and pays him ſeveral compliments on the truth and juſtice of his obſervations: particularly on his hints for the improvement of the army.

Since our peruſal of theſe Remarks, we have ſeen a ſecond edition of Col. Fullarton's book; to which the Author has given a Preface, containing ſome general notices of the moſt material objections which had been made to his work, ſince the appearance of the firſt edition. We have attended to this Preface with ſatisfaction, as it has ſerved to confirm the good opinion that we had conceived of the Author's candour,—let party ſay what it pleaſes. For *us*, we are of *no* party, with reſpect to *any* 'intereſts in India.' We are too poor to have much property at riſk in the Company's affairs, and too proud to receive the dictates of any man, as to what we may *think*, or *ſay*, concerning them, or their conductors, at home or abroad.

ART. XI. *The Fate of Sparta, or the Rival Kings:* A Tragedy. By Mrs. Cowley. 8vo. 1s. 6d. Robinſons. 1788.

FROM the title of this Tragedy, we were led to expect a diſplay of Spartan virtue; a band of patriots, and legiſlators, with ſentiments towering above the ſons of modern Europe, and riſing almoſt to the incredible. But, being the work of a Lady, the ſubject is beſpangled with flowers and beauties of a very different kind. We ſhall ſtate the action here repreſented, and then make a few obſervations on the fable, the ſtyle, and compoſition.

Leonidas and Cleombrotus were joint kings of Sparta, but the latter, by the ſtratagems of his brother king, was depoſed, and driven into exile. Chelonicè (the daughter of Leonidas) was married to Cleombrotus, and had to ſtruggle with oppoſite and contending paſſions: ſhe loved her huſband, and was tenderly attached to her father. Filial duty prevailed, and ſhe remained with her child at Sparta. Meanwhile, Cleombrotus aſſembled an army, and at the time when the play opens, had actually laid ſiege to Sparta. The aſſault was to be made in the night. To prevent the ſlaughter, in which her father might fall, Chelonicè, in the diſguiſe of a prieſteſs, ventures to her huſband's camp, and by her powers of perſuaſion ſuſpends the intended attack. She returns to the city, where her ſecret viſit to the enemy is charged againſt her as treaſon to the ſtate. For this ſhe is tried before her father, and acquitted; but refuſing to invite Cleombrotus into the town, that he might there be treacherouſly cut off, ſhe and her child are ordered to be confined in priſon. In this moment Amphares, who aſpires at once to the bed of Chelonicè and the throne, goes, while night ſtill continues, to the tent of Cleombrotus, and by a feigned tale endeavours to fire the mind of the depoſed king with jealouſy. He talks of her intrigues, and of an aſſignation with a gay young lover in a grove within the walls of the city. Cleombrotus liſtens to this ſtrange ſtory, and reſolves to enter the town, and detect his wife and her paramour. Chelonicè, in the interim, remains confined with her child. We ſee her in her priſon-moments. The deſign of Amphares is to murder the huſband in the grove, but by miſtake, inſtead of Cleombrotus, who is actually on the ſpot, he kills his own brother Nicrates. Cleombrotus having eſcaped the ſnare, wanders about the town, and being ſoon purſued by his enemies, takes ſanctuary in the temple of Minerva. Leonidas burſts in, and in violation of religious rites, orders Cleombrotus to be dragged away, and ſent into exile. He crowns his daughter, and declares her the partner of his throne. Connubial love now prevails. Since her father is ſafe, ſhe is determined to ſhare her huſband's fate; but Leonidas, who had gone forth from the temple, returns mortally wounded. He has the ſatiſfaction, however, before he dies, to ſee Amphares put to death by Cleombrotus, who now regains his ſceptre, and finds that his wife was wrongfully accuſed. The play ends with the following moral:

> The invelop'd will,
> Who thus thro' darkneſs works our brighteſt days,
> And darts his glory o'er our thorny ways.

Such is the ſtory of the piece. The firſt obſervation that occurs is, that the whole is a chain of improbabilities. Would a general officer, at the head of an army impatient for the aſſault, ſuffer the wife, whom he loves, to return again to his enemies, and into a city devoted to ſlaughter? When his wife has left him, would he, in a moment of ſuch importance, liſten to an idle ſtory of an intrigue between Chelonicè and a young gallant? Would he quit his army, and venture alone into the town to be a ſpy upon the conduct of his wife? This is all a puny love buſineſs amidſt the horrors of war. The fate of Sparta ſeems to be forgotten, and to give way to that which looks too like a modern intrigue. When Chelonicè refuſes the crown, the child ſays, '*What, won't you be a Queen?*' We do not know whether that raiſed a laugh in the theatre, but to us it ſeems to border upon the ridiculous.

The ſtyle and language of the play, by no means ſuit the nature of dramatic dialogue. We have ſimilies ill adapted to the occaſion, altogether unneceſſary, and ſeldom tending to illuſtrate, or *embelliſh*. Natural diction gives place to metaphor, and little prettineſſes, that pall the taſte of the reader, and are therefore blemiſhes. Of this we ſhall give a few inſtances: '*Grand horrors hailing the devoted night:*' what does that mean?—'*Balmy night's ſtill ſabbath:*' The hour of repoſe is intended; why not more obviouſly expreſſed?—Two kings are called 'a biarchy.'—Tears are *cloiſtered in the heart.*—Apollo is *beamy-hair'd.*—The moon is the *car of the nocturnal goddeſs.*—We are to underſtand that there are two Suns in the hemiſphere, for '*this day's ſun reſigns the race to him who gilds to-morrow.*'—The eagerneſs of the ſoldier *pants for crimſon labour.* A warrior ſays, *what fragrant meſſage from my love?* To expreſs ſix years, *ſix ſuns have belted round the world.* In the grove, where lovers meet, *lawleſs Cupids reign; and ſing pæans to diſhonour. Filiacide* is a new word in the criminal law. The commander of an army, amidſt the impending horrors of war, goes to the object of his love, '*as eager zephirs fly to kiſs the roſe.*' We do not imagine that a play, written in this anti-natural ſtyle, could have much effect in the theatre: in the cloſet all this quaintneſs is diſguſting. The general character of Mrs. Cowley's ſtyle may be given in her own language:

> Words, whoſe ſounds vibrate on the ear,
> But cannot raiſe ideas in the mind.

ART. XII. *The Regent*; a Tragedy. As it is acted at the Theatre Royal in Drury Lane. Written by Bertie Greatheed Eſq. 8vo. 1s. 6d. Robſon and Co. 1788.

AS this Play is the work of a gentleman and a ſcholar, the Author ſhould be received as a welcome member of the republic of letters. It is not often that we have plays from writers ſo eminently qualified for this ſpecies of literary compoſition. Conſidered as a firſt performance, the piece before us promiſes well for the lovers of the Drama. The outline of the ſubject here preſented to us may be compendiouſly ſtated. Anſaldo, Duke of Catalonia, went with his ſon, Carlos, then of tender years, to viſit Alphonſo, King of Arragon, leaving Manuel Regent during his abſence. Alphonſo, as ſoon as his viſitor had put himſelf in the power of a foreign Court, demanded that Manuel ſhould be delivered up to him. This was refuſed; but to enforce compliance, the enraged monarch threw Anſaldo and his infant ſon into priſon. After a year's confinement Anſaldo was releaſed. Manuel, in the mean time, was fired with two paſſions, which in all ages have diſturbed the peace of man: he aſpired at once to the throne and the bed of Dianora, the conſort of Anſaldo. In order to attain his purpoſes, he employed his brother Gomez, with a band of ruffians, to way-lay Anſaldo on his return home, and put him to immediate death.

Gomez undertakes the horrid buſineſs; but by miſtake kills another, and lets Anſaldo eſcape. The murder, however, is ſuppoſed by him and the Regent to be actually committed. Dianora, to ſoften her affliction, deſired that her ſon, Carlos, who ſtill remained at the Court of Arragon, might be ſent home to his mother. For this purpoſe, Manuel agrees to ſend his brother Gomez to conduct the young prince.

In this ſituation of things the play opens. In the progreſs of it, Carlos is reſtored. But the mother's troubles are not at an end. Manuel declares his paſſion; but in vain. Dianora is reſolved to be true to the memory of her deceaſed huſband. Meanwhile Anſaldo returns, and takes refuge with old Gerbin, an humble cottager. There he learns the ſtate of affairs; and while he is concerting his meaſures, Carlos, the young prince, is taken from the arms of Dianora, in order to force her into compliance with the paſſions of the Regent. The prince is to be put to death in the ſight of his mother, if ſhe will not yield conſent. She is determined to periſh rather than ſubmit. Anſaldo, in that moment, breaks into the palace with a band of friends. It then appears that Gomez, ſtung with remorſe, became the friend of Anſaldo's cauſe, and ſaved the life of Carlos. Manuel is killed in a combat with Anſaldo. Dianora embraces her lord and her child, and ends the piece with theſe lines:

> So boiſterous the attacks of bliſs and woe,
> That reſt muſt pacify our *daſhing* ſpirits,
> And drop his ſhady *curtain on the ſcene.*

Conſtructed with theſe materials, the fable is managed with art. The ſcenes are well arranged, and exhibit, in ſucceſſion, great variety of paſſions. The horrors of a guilty mind are ſtrongly ſeen in the character of Manuel, inferior to nothing but Macbeth. The tender affections of Dianora are well contraſted to her fortitude. Old GERBIN has a fine effect, inſomuch that one regrets that his part is ſo ſhort. The Author has dared, in imitation of our early dramatic authors, to write the dialogue of his under-characters in proſe, and thoſe ſcenes are highly pleaſing. In that ſtyle of compoſition the language is ſimple and affecting. In verſe our Author is not ſo chaſte. Falſe thoughts and glittering expreſſions occur too often. We ſhall ſelect a few of theſe, not for the malignant pleaſure of finding blemiſhes, but with a view to put an author, who promiſes ſo well as Mr. Greatheed, on his guard againſt little embelliſhments in his future compoſitions. We have in this play the *many-manſioned bliſs:* the phraſe is not happy; but we ſuppoſe it is an alluſion to Scripture—"*In my father's houſe are many manſions.*" What are, *blaſts hurtling through peaked vaults?* Imitations of Shakeſpeare do not always ſucceed: it is their misfortune to put us in *mind of ſomething better.* The *Phœnix immortality* is very quaint. *Your phraſe is as the meteor of the fen, indefinite and vague:* leave out the meteor of the fen, *meo periculo.* A *bird ſtringing its waving vans* ſeems to be a mere affectation of old language. The ſimile of a nightingale ſinging to the ſun, and breaking the *code of nature*, is ill-timed and ill expreſſed. The ſame may be ſaid of the *hauberk of high Providence:* the ſhield would be better underſtood, and why not ſay ſo? The *ſmoke of conſcience ſmouldering* is by no means a happy alluſion. If a man wants to aſk another what his words aim at, why ſhould he expreſs a plain thought unnaturally? why ſay, *Whitherward tends the travel of thy words?* And if a man hears the ſounds of furious menace, why ſay, "*the chords of menace tang'd upon my ear?*" There are many ſuch blemiſhes in this play; but they are pimples on a beautiful face. Mr. Greatheed writes from the heart upon moſt occaſions, and it is painful to ſee him catching at finery, when a plainer expreſſion would better anſwer his purpoſe. Theſe little affectations are what Dr. Garth called the *boyiſms* of Ovid, and Dryden the *Delilahs* of the ſtage. When Mr. Greatheed, at a period of maturer judgment, bids adieu to his *boyiſms* and *Delilahs*, he will moſt probably be an excellent dramatic writer.

ART. XIII. *Quatrième Suite*, &c. Fourth Continuation of Conſiderations on ſome Parts of the Mechaniſm of Societies. By the Marquis de Caſaux. 8vo. 2s. 6d. Elmſley. 1788.

BLESSINGS on him, ſays Sancho Pança, who firſt invented ſleep: it covereth a man all over as with a cloak. Bleſſed, ſay we, is that man who enjoys a ſpirit of cheerful hilarity, with a ſufficiency of the *milk of human kindneſs.* Wherever he walks, through this dreary vale of tears, as the churliſh cynic affects to call this world, freſh flowers ſpring up under his feet; nature, in his preſence, puts on her gayeſt robes; the barren wilderneſs itſelf rejoices at his approach; every varying ſcene affords new ſources of delight, and the whole globe, like enchanted ground, becomes peopled with ſportive fairies and benignant genii. Bleſſed is he who thus can pluck the roſe without its thorn, and who knoweth alſo how to make others participate in his enjoyment. Such were the ſentiments inſpired by the peruſal of this little work. Happy would it be for mankind if every one could ſurvey the objects around him with the ſame cheerful complacency as doth our amiable author.

It ſeems, however, that ſome critics have not viewed this ſprightly Frenchman in the ſame favourable light that we do. One of them, in the abundance of his zeal, hath even gone ſo far as to deem the *mechaniſm* of ſocieties worthy to be burnt by the hands of the common executioner. Luckily, however, perhaps, for the cauſe of literature in general, and certainly for the repoſe of our author in particular, the decrees of *Reviewers* are, to our no ſmall mortification, regarded by the executive powers of this realm merely as a dead letter; ſo that however dreadful our anathemas may appear, like thoſe of another venerable tribunal, they often fall to the ground, without effect, in this land of *free* thinkers. Nay, when our deciſions are peculiarly ſevere, they even, on ſome occaſions, produce a *retort*, and not always the *retort courteous*, ſuch as our author, with great good-humour, gives on the preſent occaſion.

'Is it,' he aſks, 'becauſe I have unveiled the abſurdity, the injuſtice, the barbarity, of ſome maxims which our anceſtors have tranſmitted to us as truths, ſacred as the Bible, that I am to be puniſhed by the common executioner?

'Is it becauſe I have ſaid, that if a great man dies, in a country where his value is known, it is only neceſſary to ſtamp on the earth, and there will ſtart up *ten* others?

'Is it becauſe I have ſaid that it is dangerous, abſurd, ridiculous, to deſpiſe and inſult another nation:—that the bounty on the exportation of grain in England, is the only reaſonable premium, and that even *that* was reaſonable only, becauſe it was neceſſary to free agriculture from the damage it ſuſtains by the numerous abſurd regulations extorted from the legiſlature by all kinds of mercantile monopolies:—that England in loſing America, has only loſt the means, but too ſeductive, of purſuing a hurtful project, of which the preſent degree of knowledge in Europe atteſted the impoſſibility and demonſtrated the folly, &c. &c. &c.—Is it for ſuch crimes as theſe [the greateſt part of which we muſt omit] that I am to be puniſhed by the common executioner?'—But let not our good friend (for we always wiſh to make *friends* of thoſe we eſteem) think it wonderful that ſuch a ſevere ſentence ſhould have been pronounced againſt him.—We know a *certain philoſopher* who has with great truth aſſerted that it is extremely dangerous for a miniſter to promulgate laws, 'qui ne s'élevoient pas au point du baromètre general [le degré général de lumière exiſtant dans la nation ſur l'objet du loi, au moment òu elle eſt promulgée] *ou qui l'excédoient un peu trop.*' Nor is it dangerous for a miniſter or *legiſlator* only to go beyond the general degree of knowledge in the nation at the time. An *author* alſo runs no ſmall riſk of being taught feelingly that it is a raſh and hazardous undertaking. Even *we*, *Reviewers* ourſelves, frequently are made to know how ill judged ſuch an attempt would be, and therefore muſt often content ourſelves with obſcure hints, where more direct and open obſervations would ſubject us to the ſevere laſh of public reprehenſion.—But if the intrepid Marquis will, in ſpite of dame Prudence, mount upon his tripod, and thunder forth his oracles—let him ſtand to the conſequences—who can help him?—Can he be ſurpriſed however, if ſome *men* ſhould ſtare, when he announces ſuch propoſitions as the following: ‘ Le ſiécle prochaine ſera certainment plus éclairé que le notre; il faut nous conſoler: mais je doute qu'avec toutes ſes lumieres, il puiſſe concevoir comment un homme plein d'eſprit, dévoré d'ambition, & maître de s'immortaliſer en reunniſſant une centaine de perſonnes pour l'aider à perfectionner ſes idées, a réparer dans ſix mois tout le mal qui s'etoit fait depuis un ſiécle, les aſſembla uniquement pour leur ordonner de croire qu'il avoit tout vu, & leur conter en termes bien pompeux, *qu'il ne leur reſtoit plus qu'à fermer les yeux & ouvrir les mains pour que tout le royaume profitât de ſes découvertes.*’

The good Marquis is too well acquainted with the mode of thinking that has prevailed among us, on ſubjects of this nature, for ſeveral centuries paſt, not to be ſenſible that ſuch opinions as the above will appear to *many*, not a little heterodox and paradoxical: and he is alſo too well acquainted with the nature of the human frame, not to know, that in every thing, unleſs perhaps on religious ſubjects, whoever goes beyond the degree of knowledge of his reader, is ſure to fall, in the opinion of that reader, far below it, and to draw from him a ſneer of contempt, which will be expreſſed with all the inſolence that an undiſcerning ſelf-love can dictate.

Notwithſtanding the general liberty that prevails in this country, and which in time will correct many errors of opinion, yet theſe, when they have taken deep root, cannot be eaſily eradicated. It muſt be by ſlow degrees, and repeated efforts, and not by one bold ſtroke, that they can be deſtroyed. Though we cordially agree with our reſpectable author in admitting, ‘ that many of thoſe ſacred maxims which govern every thing in ſociety, never have been inveſtigated, and that of *ten* which are aſſerted with confidence, and liſtened to without a ſurmiſe that they can be in any reſpect doubtful, perhaps *nine* are repeated on no better authority than the word of another, who had himſelf no higher authority for his own aſſertion;’ yet we likewiſe know, that for *one* man who will reſolve to undertake this troubleſome inveſtigation, millions will be content to admit the aſſertion as it comes; that for one perſon who will examine the inveſtigation after it has been made, thouſands will be better pleaſed to reject it *in toto*, as abſurd and ridiculous; and, that their opinion may ſeem to have the greater weight, they will often be deſirous of repreſenting it as dangerous alſo. Every one therefore who reſolves to think deeply muſt expect to meet with obloquy and inſult; for it is thus that little minds pleaſe themſelves with the idea of becoming greater than the greateſt.

There are two national prejudices that have taken deep poſſeſſion of our minds, and have been long cheriſhed in Great Britain,—our enmity to France,—and a deſire to encourage commerce and manufactures by particular political regulations. Our author, inſtead of reſpecting theſe prejudices, attacks them in the moſt open and undiſguiſed manner. The favourable view which he has been pleaſed to give of the diſpoſitions of the king, and the reſources of the kingdom, of France, will prove far from agreeable to honeſt John Bull; who is never ſo well pleaſed as when he hears the one deſpiſed, and the other repreſented as extremely inſignificant. From this circumſtance alone he will be no favourite with the many, or with thoſe who write for the entertainment or approbation of the many. And the following paſſage will be as little acceptable to another very numerous and important, and, in ſome ſenſes, reſpectable part of the community.

After ſhewing how to raiſe a nation to the moſt flouriſhing ſtate, he conſiders how it may be brought back to its former depreſſion. 'Nothing,' ſays he, 'is more eaſy, with the aſſiſtance of twenty *corporations*, of which I have ſpoken; and corporations, as they ſtand, can be good for nothing elſe. It only remains that I ſhould further ſuppoſe that they have ſucceeded in the attempt which they have *infallibly made*; to extort or obtain by fraud or importunity from government:

'A primary regulation which recompenſes, and conſequently aſſures the greateſt poſſible exportation of national merchandiſe:

'A ſecond regulation, which puts the greateſt poſſible obſtruction to the introduction of foreign merchandiſe:

'A third regulation, which forbids the exportation of grain, from the moſt humane motive in the world—*that bread may be furniſhed to the labourer as cheap as poſſible:*

'In fine—a fourth regulation, which condemns to the gibbet, the gallies, or the priſon, thoſe ungrateful and mutinous wretches who refuſe to be contented with the price that the manufacturer ſhall fix upon their labour, after theſe *generous* manufacturers ſhall have taken from the revenue of the landed gentlemen, BY DIMINISHING THE PRICE OF GRAIN (and he might have added of flocks with their produce), all the money that is neceſſary for giving theſe mutinous, ungrateful wretches their bread at a low price.'—How many thouſands of men in this iſland, who think themſelves perfectly well qualified to govern the nation with the moſt conſummate wiſdom, will look *upon theſe remarks* with a kind of horror, as tending to turn into ridicule, what they will call the wiſeſt political regulations that could ever be adopted!

Our author, however, though not the only one who has conſidered regulations of the kind juſt mentioned, as hurtful in certain caſes, has extended his views further; he has made his obſervations more general, and has uttered them with leſs reſerve than moſt others have done. ‘ This univerſal rage,’ ſays he, ‘ to regulate—this deſire to direct, to place, to limit—talents, taſtes, paſſions, riches, &c. has no other effect than to derange every thing, and put it out of its place. Every thing inſenſibly aſſumes its natural place in ſociety when *adminiſtration* confines itſelf merely to the care of protecting one man againſt another,—*Philoſophy* to the ſearch of truth—and *Morality* to the preaching of peace, to the recommending the love of all men, even of Turks, for Turks *are alſo our brethren*, according to a French biſhop, as quoted by M. Mirabeau—to publiſh, to inſpire, to augment the horror, and to unveil the folly of advancing, of affirming, *that one nation can be the natural enemy of another*, a ſentiment which cannot exiſt in the heart of any man, and which, if it did exiſt, would demonſtrate nothing clearly, but the fear of an infant, or the ferocity of a brute.’

Such opinions, however favourable they may be to the general rights of mankind, are by no means conſonant to the prejudices of the bulk of the people in this iſland. For our own part, the more we know of this author, the more we admire his talents, and reſpect his diſpoſition. His works abound with deep reflections, and extenſive views of things,—but we muſt ſtill regret that the peculiarities of his manner prevent them from being ſo obvious as we could wiſh. For farther ſatisfaction we muſt refer the reader to the book itſelf, where he will find abundance of matter to excite his curioſity; and if he has a turn for deep ſpeculation in matters that affect the general intereſts of mankind, he will not probably think his time miſ-ſpent. But it is to thoſe only who have been accuſtomed to reaſon deeply on political ſubjects that this work can prove in any reſpect intereſting.

To the author himſelf, whoſe benevolent intentions we reſpect, if poſſible ſtill more than we admire the reach of his talents, we beg leave to return our beſt thanks for the pleaſure and information his works have afforded us. May he proceed in his laudable purſuit to inſtruct and improve mankind! Let him never forget that this is the land of freedom,—that critics are not here infallible dictators,—and that truth muſt finally prevail. The time, we hope, approaches, when legiſlators will be aſhamed of being made the dupes of monopoliſts; when they will diſdain, in the language of Hamlet, to be played upon by others as a paſſive pipe; when miniſters will be compelled to ſtudy and promote the general welfare of the people in order to ſecure their places, rather than to purchaſe the favour of overgrown individuals, or powerful companies, at the general expence; and when men, from *policy* as well as from a religious principle, ſhall look on all mankind as their brethren, and ſtudy to promote univerſal felicity as the ſureſt means of augmenting individual proſperity:—But the time is not yet come.—Prejudices muſt gradually abate,—and the foundations of many of them are already ſhaken—'*Le ſiécle prochain ſera certainement plus éclairé que le notre; il faut nous conſoler.*'

FOREIGN LITERATURE.

ART. XIV. ***Mémoires d'Agriculture***, &c. Vols. IV. and V. See our laſt month's Review.

Vol. IV. TRIMESTRE *de Printemps. Spring quarter*, for the months of April, May, and June, 1786.

In the extracts from papers communicated in this number, we find an account of a kind of bread uſed by the inhabitants of the iſle of Palma (one of the Canaries), from the root of a ſpecies of fern common in that iſland as well as in moſt parts of Europe. The root is cleaned, dried, and reduced to a powder, which is extremely light; [qu. is it white, and fit for hair powder?] this is afterward made into a paſte with water, and baked like bread. We have not a doubt but the large roots of ſeveral ſpecies of this common plant may be applied to various economical uſes. The root of the royal fern, *oſmunda regalis*, in particular, affords, when ſteeped in water, a viſcous, glutinous ſubſtance, in great quantities, very much reſembling the unbeaten white of an egg.—This, in certain circumſtances, aſſumes a bright red colour.—But we have not heard that either as a dye, as a medicine, or as an eſculent, this plant has hitherto been applied to any valuable uſe.

From ſeveral experiments communicated by the *Marquis de Léry*, it appears that the fruit of the horſe-cheſnut affords a wholeſome nouriſhment for cattle, and may even be employed with ſucceſs for fattening them. It is ſaid to render the tallow of thoſe fattened with it particularly firm.—The milk yielded by cows fed upon it, is alſo ſaid to be thicker and richer than that produced from any other kind of food.

The culture of maize, or Indian corn, ſeems to be gaining ground in France, eſpecially in the ſouthern provinces. M. *Amoreux*, of Montpellier, recommends this plant as remarkably proper for being reared on the borders of rivers, and in places apt to be overflowed. He even thinks it tends to dry up the humidity,

dity, and render the ground firmer than it otherwiſe would have been.—However this may be, there is no doubt that this plant proſpers abundantly on ſwampy grounds.

M. Dombey, from Peru, preſented to the ſociety a ſpecimen of a kind of flour, or ſtarch, prepared from a root of a lileaceous plant called *chuno—couno*, *Alſtrœmeria ligta*, *Linn.* which is accounted a wholeſome and nouriſhing food. M. *Thouin* thinks a ſimilar ſubſtance might be obtained from the root of the branching aſphodel—*aſphodelus ramoſus*, *Linn.* But *M. M. Fourcroy* and *Parmentier* tried in vain to obtain a ſimilar ſubſtance from the roots of that plant.

M. *Brouſſonet* gives, in the laſt article of this part, a receipt for making ſpruce beer.—We were ſurpriſed this philoſophic enquirer did not inveſtigate the nature of this popular compoſition, and try to deſtroy that myſticiſm which has hitherto accompanied all accounts of it.

The firſt eſſay at large in this *Trimeſtre* is by *M. Bret*, Counſellor of State, Auditor of Accounts, and ancient Lieutenant General of the Bailliage of the city of Beauvais, on the means of reducing the meaſures of grain of the diſtrict of Beauvais to the ſetier of Paris. This is an accurate performance; and its uſe is obvious.—The work reflects honour on the worthy magiſtrate for his attention to a matter of ſuch public utility.

In the ſecond paper, *M. le Marquis de Bullion* communicates ſome obſervations on the culture of aſparagus. We preſume the directions are very good.

Memoir 4th. *On the Culture and Uſes of Maize.* By M. *Parmentier*. This worthy academician, ever attentive to matters of utility, here endeavours to furniſh his countrymen with a ſet of plain directions for the culture of this valuable kind of wheat, which ſeems to be well adapted to the climate of ſome of the provinces of France.

Memoir 5th. On the Organization of the different Kinds of Tumours and Excreſcences upon the Body and Branches of Trees. By *M. Daubenton*. An accurate phyſical inveſtigation concerning the particulars here announced, to which we muſt refer the curious reader.

Memoir 6th. On the different Species of Poplars, and the Advantages that may be derived from their Culture. By M. *Fougeroux de Bondaroy*.

This is a continuation of the account of the experiments begun by *M. M. Duhamel*, with a view to aſcertain the value and uſes of different kinds of trees. The poplar is a beautiful and quick-growing tree, though the value of the wood of many of the ſorts is very little known in the northern parts of Europe. This ſet of experiments, therefore, which tends to direct the planter to make choice of the moſt uſeful ſorts, muſt be highly eſteemed by the Public.

M. *Fougeroux de Bondaroy* finds that the wood of the black poplar is good, and uſeful for many purpoſes; that the Lombardy poplar, *populus faſtigata*, is of very little value; that the Virginia poplar, *populus Virginiana*, affords a wood of excellent quality, that may be applied to many uſes. The Carolina poplar, *populus Carolinenſis*,—*heterophilla*, *Linn.* is a very quick grower,; beautiful when ſound, but liable to be hurt by cold. Its wood appeared to M. de B. to be of little value; but M. *Maleſherbes*, who cut down a large tree of this ſort, was aſſured by his carpenter, that the wood was very good.—That the Tacamahaca, *populus Tacamahaca balſamifera*, is a dwarfiſh plant[*], of little value.—That the Liard, *populus Canadenſis*, is a large tree, the wood light, not eaſy to be ſplit, and fit for ſeveral uſes.—That the white poplar, *populus alba*, is a large growing tree, affording a wood of excellent quality, and is among the moſt valuable of this ſpecies.—That the trembling poplar, *populus tremula*, *Linn.* is neither ſo large a tree nor affords ſuch wood as the former.—Theſe are in few words the principal reſult of the experiments of this Gentleman, on this claſs of plants.—A few other ſorts are mentioned, but nothing deciſive with regard to them is determined.

The Writer reports, that from ſome experiments made by M. *Dambourney*, it appears that the poplar may be uſefully employed in dyeing. The Italian poplar gives a dye of as fine a luſtre, and equally durable, as that of the fineſt yellow wood, and its colour is more eaſily extracted. It is likewiſe very apt to unite with other colours in compoſition. Beſide the *populus faſtigata*, M. *Dambourney* tried alſo the black poplar, the Virginian do. the balſam do. *or Liard*, the white do. and the trembling poplar; and found that all theſe dyed wool of a nut-colour, fawn-colour *(vigogne)*, Nankin, muſk, and other grave ſhades, according to the quantity of wood employed, and the length of time it was boiled.

M. M. le Duc de Liancourt, Saint Jean de Crèvecœur, & Cadet de Vaux, give a report to the ſociety, in the ſucceeding article, concerning the uſes of a kind of kitchen utenſil employed in America for the purpoſe chiefly of boiling potatoes. The peculiarity of this contrivance conſiſts in putting the potatoes, or other roots, in a veſſel pierced with holes, within a larger pot, having a very cloſe cover, ſo as that the roots are not immerſed in the water, which covers only the bottom of the pot, but are detained in the ſteam riſing from that water when it boils. We are told that the roots boiled in as ſhort a time this way, as if they had been immerſed in the water, and are much drier, and have more flavour.—That in the ſame manner cabbages, greens, carrots, turnips, and moſt other vegetables thus cooked, have much more flavour than when boiled in plain water;—but that aſparagus and artichokes in particular eat much more delicately when thus managed, than when boiled in the ordinary way, as it is found that the juice extracted from the harder parts of theſe plants, which is of a harſher taſte than that of the more ſucculent parts, tends to contaminate the whole. This utenſil is however particularly recommended for thoſe places where the water has a mineral taint or a ſaline impregnation.—By adapting a tin veſſel with holes in it to the ſhape of any cloſe boiler, the purpoſe may be effected.—Fiſh and fowl, and other meat, may be done in the ſame manner. We have learnt, however, from ſome trials that have been made of this utenſil in our own country, that there is reaſon to doubt if it be a great improvement in the furniture of the kitchen.

---

[*] *We* have ſeen it above *thirty feet high*.

Vol. V. *Trimeſtre d'Eté.* *Summer Quarter*, for the Months of July, Auguſt, and September, 1786.

In the extracts from papers in this volume is an account of ſome experiments by the *Abbé Breluque de Beſançon* of feeding horſes and cattle on dried vine twigs, which he found to anſwer very well, and in particular that they were better for horſes than very dry hay. The twigs were cut ſmall, moiſtened with water, and bruiſed under a ſtone like a tanner's mill. The great ſcarcity of forage for ſome years paſt in France has turned the attention of the people very much to enquiries of this ſort. Leaves of various kinds of trees have been found to anſwer well. But they do not yet ſeem to have adverted to many other ſubſtances that can be much more eaſily obtained. Furze, we have been aſſured, on the beſt authority, has been found to afford an abundant and wholeſome food for cattle, when bruiſed. The ſmall branches and leaves of the Scotch pine, without any preparation, is a wholeſome food for cattle and ſheep, and is not attended with any of thoſe deleterious effects that accompany the uſe of the common broom as food for ſheep. Even heath has been employed for the ſame purpoſe, on ſome occaſions, with good effect.

M. l'Abbé Dicquemare recommends the uſe of different marine ſubſtances as manure. Sea-weeds of all kinds have been long uſed for that purpoſe on the coaſts of Great Britain. In addition to theſe, *M. Fougeroux de Bondaroy* wiſhes that all kinds of fiſhes that are not uſed as food for mankind, ſhould be carefully ſearched for as manure. We wiſh, however, to ſee ſome experiments made on this ſubject before entire confidence be put in the efficacy of theſe manures. Every ſoluble part of land animals, we believe, without exception, operates as a rich manure; but we have reaſon to think there are exceptions to this rule in regard to fiſh. Some facts, in particular, have occurred to ourſelves, that ſtrongly tend to ſhow that fiſh of the *ſhark* tribe, ſome of which are very large, do not produce any conſiderable effect as manure. Theſe and other kinds ſhould be examined.

M. Parmentier has made ſome experiments with a view to obtain a fermented liquor, of the nature of beer, from maize. His ſucceſs has been ſufficient to induce him to undertake another ſet of experiments, more at large, for the ſame purpoſe.

M. Tillet's experiments on ſmutty wheat have induced many others to engage in the ſame purſuit. M. *Taſſart*, at *Veze* in *Valois*, communicates ſeveral experiments on the ſame ſubject, which entirely accord with the theory of M. *Tillet.*

As there ſeems to be a probability that the culture of ſilk may ſoon be introduced into this country, we are glad to inform our readers, that it appears, from ſome trials made by a Mr. Villars, that the ſilk produced by worms fed upon the leaves of the *black* mulberry was better than that produced by thoſe fed on the *white.* This laſt it is well known is more difficult to be reared than the former.

M. *Collignon* gives an account of his having ſucceſsfully carried ſeveral *growing trees* from Breſt to the Iſle of St. Catharine on the coaſt of Braſil. He attributes his ſucceſs in a great meaſure to the covering them with a wax-cloth, from the dews and the firſt rains that fell after a continuance of dry weather, both of which he had found highly prejudicial to the growing plants.

M. M. *Tillet and Deſmarets* give an account of a machine invented by the *Sieur Perrin* for cleanſing wheat from ſmut, for the purpoſe of making it fit for bread; but neither this, nor ſome other contrivances here mentioned, were ſo efficacious as waſhing in water.

M. *le Breton* communicates ſome experiments on the effects of cutting growing wheat in certain circumſtances, which contain no information of importance.

M *de Serval* mentions a caſe of his having cured a perſon bitten by a viper, by application of the volatile alkali, externally and internally.

M. *Parmentier* gives an account of a diſeaſe to which maize is ſubjected; it is called ſmut *(charbon)*; but it differs eſſentially from the diſeaſe of our wheat known by the ſame name. This diſeaſe does not appear to be infectious, or in other reſpects of much conſequence.

M. *de Ribacourt* communicates to the ſociety ſome obſervations on peat as manure. From *theory* he concludes that peat *in ſubſtance* would be equally efficacious as manure with dung. How miſerably would this gentleman be diſappointed were he in *practice to be directed by* this theory! We have known ſeveral fields

only be a matter of me
France or in England.

In the ſecond Memoir, M
geroux de Bondaroy, Thouin,
port of experiments made b
Theſe academicians complai
factory experiments of M.
30 years, there are ſtill ſome
by illuſive theories, refuſe t
medy which he has found t
M. Tillet, in the preceding y
was a good deal infected wi
parts, one of which he waſhe
ſtic ley, the other was not
but was even mixed with more
nate it with the diſeaſe as mu
of ſeed were ſown in two patc
only by a narrow walk of thr
examined theſe patches on the
was then obſerved, at the firſt
different from the other; the
the ears of a diſagreeable bluiſh
haling the nauſeous odour pec
plants in the other patch were
every ſymptom of high health a
commend the waſhing to be p
the grain is much infected, an
greater ſecurity.

M. *le Blond*, in the ſixth article, deſcribes the method of ſowing and preſerving maize in North America. It contains uſeful information to the inhabitants of France, who are beginning to cultivate that ſpecies of grain. In England, we fear, it would ſeldom ripen.

Mem. 7. On the Cypreſs tree, and the advantages that may be derived from its culture in France. By M. *Fougeroux de Bondaroy*. As this tree is rather tender, we are afraid it could not be very uſefully cultivated in any part of our iſland.

Mem. 9. *On the Culture and Uſe of an American plant called* Quinoa. By M. *Le Blond*. This plant produces a farinacious ſeed, ſomewhat reſembling millet. It was uſed as food by the natives of the colder parts of South America before the arrival of the Europeans. What peculiar benefits might accrue from its introduction into Europe it is impoſſible to ſay, as no ſeeds have yet been brought hither that retained their germinating virtues.

M. *Le Baron de Courſet* continues his meteorological obſervations and excellent remarks, which we cannot too warmly recommend to the notice of our readers.

The volume is cloſed as uſual with obſervations made *in the generality of Paris*, by M. M. *Thouin and Brouſſonet*. To give our readers ſome idea of the nature of theſe obſervations, which we have ſo often occaſion to mention with applauſe, we ſhall, for once, venture to tranſcribe the remarks that here occur, as it will give a tolerable idea of the nature of the climate of France.

'During this quarter the weather has been very variable, and the changes of temperature have been both ſudden and frequent. In July, the dry weather was pretty conſtant; but we experienced ſudden alternatives of heat and cold *. Even in the time of the greateſt heat, the mornings and evenings were always cool, and the nights cold. The quantity of water evaporated exceeded that which fell in rain. The prevailing wind was from the ſouth-weſt.

'In Auguſt the weather was leſs cool, but more humid than in July; the ſouth-weſt wind prevailed—the mornings and evenings continued cool, and more water fell in rain than was evaporated †.

'In the beginning of September the weather was tempeſtuous. The temperature of this month cold and rainy, but a good deal leſs ſo towards the end of the month than the beginning ‡. The quantity of water fallen in rain exceeded that which was evaporated. The prevailing wind came from the ſouth-weſt. Some froſt this month.

---

* *Baron Courſet* remarks that the cold was unuſual.

† Baron C. marks in this month 3 days foggy weather, 11 days rainy, and 14 days fair weather.

‡ Baron C. marks during this month 4 days foggy, 20 days rainy, and 9 days fair weather.

‘ The rivers were not very low during this ſummer, and the ſprings have always furniſhed abundance of water.

‘ The wheat was leſs generally infeſted with ſmut than in 1785. This cruel ſcourge has only manifeſted itſelf to any conſiderable degree in a few cantons. The rye and barley were ripe in general towards the middle of July; the wheat and oats were in a great meaſure got in towards the middle of Auguſt. The ears of wheat, though large, did not yield ſo much grain as laſt year *; but the grain was of a better quality. The late ſown wheat did not ſucceed ſo well as that which was ſown early.

‘ The ſtraw of the wheat was ſhort; the froſts in the beginning of April retarded its vegetation; the rains that fell in harveſt damaged the wheat conſiderably in ſeveral cantons.

‘ The oats and barley have yielded well, but the grain is in general of a middling quality; the ſtraw very good.

‘ The different kinds of pulſe yielded little, but are of a good quality; the cold and drought of the ſpring retarded their vegetation. Peaſe in many places were obliged to be ſown ſucceſſively; they where hurt by the ravages of the flies *(pucerons)*. All kinds of pulſe were late in ripening.

‘ Turnips, eſpecially the large ſort, the ſeeds of which had been diſtributed by government, ſucceeded very well in ſeveral cantons, but failed in others, which ought to be attributed to the coldneſs of the ſeaſon and want of care; they began to take them up about the end of September.

‘ The ſame coldneſs of ſeaſon hurt the potatoes, but eſpecially the maize, which yielded a poorer crop than was to be expected.

‘ Fruits were not abundant; many were worm-eaten; the cold winds in the month of May hurt them much. The caterpillars, which multiplied greatly, had devoured the leaves of a vaſt many trees. The leaves had alſo been ſhrivelled up in ſeveral cantons by ſmall black inſects which were found in great numbers upon the trees. The wind beat down many before their maturity in ſeveral places.

‘ The leaves of the vines were not infected; but in ſeveral cantons they were eaten by a particular kind of caterpillar, deſcribed in this *trimeſtre*. The leaves in ſeveral cantons were withered, and even fallen at the time of the vintage. The bunches of grapes were two-thirds leſs abundant than ordinary; they were ſound, and ripe in general before the end of September; nevertheleſs, the cold rains that fell towards the end of that month retarded their maturity, eſpecially in Burgundy.

‘ The natural meadows yielded a poor crop of hay, but of good quality: fields of artificial graſs yielded much good forage; lucerne eſpecially proſpered well. Hay of the firſt cutting was not ſo good as that of the after crops, the rain during the hay harveſt hurt its quality. The aftermath was abundant. There were complaints in ſeveral cantons of the roots of the lucerne being attacked by a ſmall white worm.

---

* In 1785, 20 lb. of wheat in the ſtraw (the ſtraw about 3 feet in length), the whole fully dry, produced 8 lbs. 7 oz. of clean *wheat*;—in 1786, 20 lb. of wheat in ſtraw, the ſtraw of the ſame *length*, produced 7 lb. 3 oz. of grain.

‘ In ſeveral cantons, a good many calves died of a looſeneſs. It was alſo obſerved that a great number of cows *miſſed calve*, though they had taken the bull ſeveral times. They alſo complained in ſome cantons of a diſeaſe among the horned cattle; but it was not very ſevere. There were alſo loſt, in ſeveral places, a good many ſheep by the rot. All theſe diſorders, which were not very ſevere, may be attributed to the temperature that prevailed during this *trimeſtre.*

‘ The pigeons were very generally affected by the *roup*, or *pip (chancre)*, and a great number have periſhed, eſpecially on the coaſts of Picardy. Several pigeon-houſes have been entirely deſtroyed by it. It was at firſt believed that this diſeaſe was occaſioned by the want of drink; but it afterwards appeared that this was not the caſe. It is alleged that iron droſs *(machefer)* put into the drink of pigeons or poultry is uſeful. The ſame diſorder attacked the poultry, but leſs ſeverely.

‘ Bees yielded very little honey; the ſeaſon had been too variable for theſe inſects.

‘ The ſparrows did a great deal of damage; they were exceſſively multiplied in ſeveral cantons.

‘ It was obſerved that there were fewer ſwallows in this than in the preceding years.’

Such in general are the objects concerning which, information may be expected from this department of the Memoirs of Agriculture; and when ſelected with the care that ſeems to be here beſtowed, they cannot fail to afford a very clear idea of the climate, temperature, and rural œconomy of France.

⁂ As we are much in want of room, we have omitted ſome articles, which we judged to be of inferior conſequence in this country; though in France they might be deemed more worthy of notice.

☞ Two more volumes of this work are juſt come to hand, and ſhall be noticed in our Appendix.

MONTHLY CATALOGUE,

For MAY, 1788.

WOOL-BILL.

Art. 15. *Live and let live:* A Treatiſe on the hoſtile Rivalſhip between the Manufacturer and Land-worker. With a more eſpecial View to the preſent Conteſt between the Woollen Manufacturers and Wool-growers. With a Poſtſcript. 8vo. 2s. 6d. Debrett. 1788.

THIS is not one of thoſe haſty productions, ſtruck off on the ſpur of the occaſion, to ſupport ſome party work, or to miſlead rather than *inform the legiſlator*, but an able inveſtigation of a queſtion of *great importance* to this country, though it has been too ſeldom adverted to, or conſidered in that enlarged view in which it is exhibited by this ingenious writer.

A deſire to obtain peculiar advantages to ourſelves, is ſo natural to the mind of man, that its effects muſt be ſtrongly felt in every ſociety; and wherever numerous bodies of men are collected into particular claſſes, whoſe common intereſt may be affected by particular laws and regulations, it has been found that ſuch claſſes of men have, in all ages, been active in trying to obtain peculiar privileges to their own order, at the expence of all others in the community. Hence it has happened that facts have been diſguiſed, and ingenious arguments invented, to miſlead the judgment of the legiſlature; and in proportion as any one body of men acquires an undue preponderancy, the laws made at that time not only become partial and unjuſt, but falſe principles of legiſlation are adopted, and error is cheriſhed under the name of truth. We now look back, with ſome kind of ſurpriſe, at the blindneſs of our forefathers in certain reſpects, and are aſtoniſhed to find that men of the greateſt talents could have been brought to defend certain principles of legiſlation, which even a very ſuperficial reaſoner could *now* eaſily ſhew to be erroneous, though perhaps we do not perceive, that in many caſes we ourſelves are guilty of the very ſame weakneſs or inattention.

The author of this treatiſe, with great force of reaſon, ſets himſelf to oppoſe one of thoſe deep-rooted prejudices that has been cheriſhed for ages by the legiſlators of this country,—the monopoly of wool againſt the grower.

'Common ſenſe,' ſays he, 'unſophiſticated by pre-determined ſyſtems, or unbiaſſed by the ſeductions of avarice or power, would have taught, at firſt, what long experience, tutored by endleſs viciſſitudes of evils, hath at length taught all wiſe governments to feel: that the labour of the land-worker, the induſtry of the firſt operations of manufactures—that the forenſic circulation, and the adventures of commerce, are moſt productive when left to themſelves; and that the ſtateſman then, and then only, interferes wiſely, when from experience he knows how to keep the balance even, how to preſerve the general level of circulation, *how to ſecrete ſtate revenue from national wealth*, without checking the productive power, without impoveriſhing the nutritive juices, and without ſtarving the fruit-bearing branches which produce this ſupply.'

He then goes on to ſhew that any regulation which gives to a particular claſs of citizens an undue advantage over others, neceſſarily depreſſes the latter, without benefiting the former, and of courſe is deſtructive to the whole community. This he illuſtrates by various ſtriking examples, ſelected from hiſtory; and then ſhews that the prohibiting the exportation of wool, *in all circumſtances*, is a meaſure of this kind; and that the arguments which have been alleged in ſupport of this meaſure are fallacious, and contradicted by facts, which could not but be known to thoſe who maintained ſuch arguments. He contraſts the laws relating to wool with our corn laws, the wiſe policy of which laſt ſyſtem of legiſlation, has now been confirmed by the experience of an whole century. He next proceeds to ſtate what meaſures he thinks ſhould be adopted in this reſpect, *viz.* 'To allow the home-manufacturer to have the pre-emption of all our wool, by prohibiting any exportation before *Lady-day* * next, after clipping; but after that time full liberty ſhould be given to export wool, if the price in the fleece was below per pound, on paying a duty of per hundred weight.' We ſhould be glad to ſee this ſyſtem adopted, as it would be *breaking the ice,* though our author and our readers will eaſily perceive that it does not altogether coincide with the ſpirit of the corn laws, which he ſo much applauds.

He then proceeds to ſtate in very ſtrong terms, the glaring improprieties and ſhocking injuſtice of a variety of clauſes in the Wool-Bill now before parliament, and the ruinous conſequences that would attend it, *could it ever be carried into effect*—but this he thinks impoſſible; and concludes, that, on the whole, the bill is grounded on principles ſo repugnant to all juſtice, and all common right; ſo fraught with deſtructive miſchief to the country intereſt, and ſo hoſtile to the principles of commerce,—that, if duly conſidered, it can never become a law: but that if, without due conſideration, it ſhould be forced into a law, 'it will be found ſo abounding, at all points, with ſuch impracticable abſurdities, and hath provided ſo much to be done, without having any body to do it, that it can never be executed.'

From this ſhort analyſis, our readers will be able to form ſome idea of the general tendency of this very valuable pamphlet. Thoſe who have been carried along by the tide of popular opinion for ſome time paſt, may be apt to ſuſpect that our author is not an impartial reaſoner; but to convince them he is ſuch, we would refer them to the work itſelf.—They will there be enabled to perceive by what arts well-meaning men have been impoſed on, and brought to adopt notions very contrary to the truth, with reſpect to this ſubject. We particularly recommend his treatiſe to the attention of members of parliament, who will find in it many facts, of importance for them to know, but with which it was not eaſy for many of them to become acquainted. The language, though not elegant, is ſufficiently intelligible; and it contains ſo many juſt remarks on the ſpirit of legiſlation in general, that it cannot fail to prove highly intereſting to thoſe who ſeriouſly ſeek for information on that ſubject.

Art. 16. *A Letter addreſſed to Edward Phelips, Eſq.* Member for the County of Somerſet; containing general Obſervations on the Advantages of manufacturing the Combing Wool of England, which is ſmuggled to France, and curſory Remarks on the Evidence given by the Manufacturers to the Committee of the Houſe of Commons: alſo a Refutation of the Argument adduced by the Author of the *Annals of Agriculture,* from an official Paper of Monſ. Calonne, to ſhew the inconſiderable Quantities of Britiſh Wool imported into France. By the Chairman of the Wool Meeting. 4to. 1s. 6d. Debrett. 1788.

Mr. Anſtie, the author of this pamphlet, writes with ſo much candour, and ſo like a man of honour, that we cannot, for a moment, believe he is not himſelf fully convinced of the national importance

---

* We would, for weighty reaſons, move for Michaelmas.

portance of thoſe meaſures he ſo warmly ſupports; we have read his pamphlet therefore with all the attention, that a well-meant effort of an honeſt man to ſerve his fellow citizens deſerves. We regret, however, exceedingly, that while we eſteem the principles of the *man*, we cannot applaud the ſentiments of the *politician*. Indeed the office of legiſlation requires a kind of knowledge ſo very different from that which men in the ordinary walks of life have occaſion to cultivate, that it ought not to appear ſurpriſing they ſhould err when they attempt it, and ſometimes contend for meaſures, which if adopted, would produce effects extremely different from thoſe intended by them To become an uſeful legiſlator, it is not enough that a man ſhall be poſſeſſed of good diſpoſitions, and a ſound underſtanding—That underſtanding muſt alſo have been enlightened by a long and deep attention to the ſubject, the mazes of which are not ſometimes to be traced even by thoſe, who to ſtrong natural talents, and deep ſtudy, have ſuperadded all the advantages that can be derived from long experience.

Let not therefore the candid Chairman of the Wool-committee be either very much ſurpriſed, or in any manner hurt, at our diſſenting from him in many reſpects. We ſhould not ſcruple to grant him all the *facts* for which he contends, and if he wiſhed for it, ten times more of the ſame kind, without admitting the concluſions he draws from them. Indeed, theſe facts in general have ſo little connection with the queſtion, when conſidered in an enlarged view, as to have ſcarce any influence on it at all. It is not denied that the advantage reſulting from the woollen manufactory is great, and that if ten, twenty, or thirty thouſand packs more were manufactured in this country, a much greater number of people would be ſupported by it than if that wool was not worked up by them. But does it follow, that ſuppoſing this quantity of wool is ſmuggled into France, our manufacturers would work up that additional quantity, above what they now do, merely by preventing it from finding its way thither? Surely not. That the Britiſh manufacturer would not work up a ſingle pound more, were the whole of this kept at home, we muſt conclude, unleſs it ſhall firſt be proved that in conſequence of this exportation they are deprived of the materials to work upon—But among the facts Mr. Anſtie has ſtated, we do not find a ſingle hint that any Britiſh manufacturer of Britiſh wool has ever lain idle, for want of materials to work up. Till this however be done, we muſt conſider all that has been adduced by Mr. Anſtie on this head as mere *declamation*, which obtained his favour under the diſguiſe of *argument*. Let the exportation of wool be what it may, while our manufacturers have always as much as they chooſe to call for, it is certain that the quantity exported is a mere ſurplus, that might be waſted, but not manufactured, if kept at home.

If this be the caſe, it muſt alſo follow, that it is equally futile to enter into the argument with Mr. Young about the quantity of wool imported into France. If the quantity be great, it only proves that our woollen manufacturers do not extend their buſineſs ſufficiently to conſume the quantity of wool that is produced for them. The loſs that is ſuſtained by the want of this labour, therefore, lies at the door of the manufacturers, and not at that of the wool-growers.

Mr. Anſtie contends that our combing wool is ſo neceſſary for ſome of the French manufacturers, that they cannot do without it, and therefore they muſt have it at any price. Without diſputing his fact, what ought we to infer from it, ſuppoſing it true? That it ſhould be our ſtudy to avail ourſelves of this peculiar advantage as long as poſſible. And how is this to be done? Is it by depreſſing the price of that kind of wool, and by diminiſhing the demand for it, that the production of it is to be encouraged? Can any man of common ſenſe believe that theſe are the proper meaſures to be adopted for preſerving a ſuperiority in this article? Surely not. If France actually wants this kind of wool, and will pay a high price for it, is it to be imagined that any law will hinder her from obtaining it? But let us ſuppoſe for a moment this could be done, and that no wool could, in any way, be exported, what would be the conſequence?—Either the price of that wool muſt ſink in England, or no good is done at all. And if the price of it ſinks, it will no longer be an object of the wool-growers attention, and of courſe will ſoon be loſt entirely. It was thus that Britain, which once poſſeſſed finer clothing wool than Spain, loſt that article, and muſt now be ſupplied from thence. But this is not all. If France *will* have fine wool, and cannot get it from us, what can prevent them from getting our beſt ſheep, if they incline, and producing it themſelves? Let France appropriate only the ſum of ten thouſand pounds (or poſſibly the tenth part of that ſum) for buying Engliſh ſheep *at a very high price*; and does Mr. Anſtie believe ſhe might not have her choice of the beſt ſheep in England ſent over the channel? He ſurely cannot; and when once there, does he think their wool-growers, encouraged by the high price which according to our hypotheſis it would there bear, would not improve it very much? This he cannot doubt, if he properly attends to the ſubject*. Thus would the French, by improving their breed of fine long wooled ſheep, and the Engliſh by neglecting theirs, come to change ſituations; and we ſhould ſoon be obliged to import combing wool from France, as we now import clothing wool from Spain; though we once poſſeſſed both, of the very fineſt quality.

Taking the facts therefore, as ſtated by Mr. Anſtie, and ſuppoſing the meaſures he recommends could be carried into effect, the natural conſequence would be directly the reverſe of that which he expects, viz. the final annihilation of our foreign trade in woollen manufactures, and the exaltation of that of France. We are far, however, from thinking it will be poſſible to perſuade our ſenators, ſome of whom have had long experience and liberal principles of legiſlation, to adopt the principles of the propoſed bill.

The Dutch, who in matters of trade are allowed to be as judicious as moſt nations, have acted in a way very different from that which is here recommended, in reſpect to the commerce of flax. The linen manufacture may be reckoned the ſtaple manufacture in Holland. Many years ago, Britain conceived an idea that ſhe might become the rival of that republic, in this manufacture, and gave great encouragements for that purpoſe. It was found however, that little good could be done in that line, without obtaining flax from Holland. Did ſhe ever refuſe to furniſh us with this article, and thus, as our manufacturers would have ſaid, lend us a ſtick with which to break her own head? By no means. The exportation of flax from Holland was always freely permitted; even in time of war, her merchants carefully ſent it by a channel that was not expoſed to the danger of capture. What has been the conſequence? The linen manufacture in Holland ſtill continues to flouriſh without decline, in ſpite of all our bounties; and her trade in flax, which encourages another branch of manufacture, has greatly augmented, ſo as to enrich the nation to a high degree. Experience, therefore, as well as reaſoning, ſhews the futility of thoſe *pretexts* that our ſhort-ſighted manufacturers lay hold of as *arguments* in ſupport of their notions. For no two caſes can be more nearly alike than the exportation of flax from Holland, and of wool, when it can be ſpared, from England.

---

* It appears that Mr. Anſtie is not perfectly acquainted as yet with the nature of the ſubject here diſcuſſed, and his informants in the committee are not perhaps well qualified to inſtruct him: we would therefore recommend to his attention a book publiſhed about ten years ago, under the title of Obſervations on National Induſtry, where *the ſubject of wool* is treated at large.—See Rev. Vol. lviii. p. 177.

An idea ſeems very generally to prevail among all parties, that the regulations propoſed would affect the intereſt of landed gentlemen and wool growers, more than that of the manufacturers. On this principle, the manufacturers wiſh to ſee them adopted, and the country-gentlemen, it is ſuppoſed, wiſh to oppoſe them. It muſt be owned, indeed, that the regulations, on a firſt ſuperficial view, *ſeem* to ſtrike that way; though, upon a full inveſtigation, it will be found, that they would have a direct contrary tendency; and that the intereſt of the manufacturer would ſuffer by them much more deeply than that of the farmer.

Should any meaſure be adopted that would have a tendency to decreaſe the profits on any particular kind of live ſtock, what would be the conſequence with regard to the farmer? Would he not give up the rearing of that kind of ſtock, and betake himſelf to ſome other, that would better pay him for his trouble, without adverting to any other conſequences? Very well; at preſent a farmer, we ſhall ſuppoſe, has a field which would yield him nearly an equal profit if depaſtured with ſheep, or with cattle (and many 100,000 acres in Britain are at preſent in that ſituation). To pay his rent he muſt clear at leaſt twenty ſhillings per acre. This he has at preſent an equal chance of doing, by means of ſheep or cattle. Put the caſe, however, that by any regulations which ſhould lower the price of wool, that uſed to yield him *eight* out of the twenty ſhillings, when paſtured with ſheep, to ſuch a degree as that he could only obtain *five* of it, it would follow, that inſtead of twenty ſhillings which he could have gained by cattle, he could now only get ſeventeen by ſheep.—He might ſuſtain this loſs for once; but, if not a fool, would he run this riſk a ſecond time?—Would he not abandon ſheep of courſe, and betake himſelf to the rearing of cattle, or to the producing of ſome other crop, that would better reward him for his trouble?—While, therefore, he has other reſources, it is a matter of very trifling conſequence to him, though there were not a ſingle ſheep reared in the whole iſland. But is it ſo with reſpect to the woollen manufacturer? Far from it. Should this event take place, his buſineſs muſt be entirely ruined. Either this conſequence however muſt inevitably accompany a fall in the price of wool as above ſtated; or the farmer muſt be paid for this depreciation in the price of *wool*, by a proportional riſe in the value of *the carcaſe*; for it is equal to the farmer, wha are the items that form his profit, ſo that, on the whole, it amounts to the ſum wanted. But if the value of the carcaſe riſes, the manufacturer muſt pay for it; and it is a matter of calculation that does not yet ſeem to have been taken into the account, whether the loſs he would ſuſtain, by this riſe in the price of proviſions, or the gain by the fall in the price of wool, even if it could be effected, would be greateſt. If the carcaſe does not riſe in price, the fall in the price of wool, however, can only be a mere temporary thing; for the farmer muſt in that caſe rear fewer and fewer ſheep, till the price of the wool ſhall again riſe to ſuch a rate as to give him a profit on it, together with the carcaſe, equal to what he can gain by other products of his field. Thus does it appear, that it is a matter of very little moment to the farmer ultimately, what regulations are adopted in regard to this article. But it is of vaſt conſequence to the woollen manufacturer, that no meaſures are taken that ſhould have the ſmalleſt tendency to make the farmer diſlike this kind of ſtock. Let the Chairman of the Committee reviſe his bill, with theſe obvious principles in his mind, and he will then probably ſee that there is reaſon for heſitating a little, before he adviſes it to be adopted.

We have not the moſt diſtant idea that Mr. Anſtie could have any deſign to hurt the Britiſh manufacturers, far leſs that they ſhould mean to ruin their own buſineſs. We muſt therefore aſcribe their zeal for regulations that wear ſuch a threatening aſpect to themſelves, merely to ignorance, and an ill-adviſed temerity. We take no notice of the manifeſt injuſtice of the clauſes in the bill, which propoſe to tie up the farmer's hands ſo ſtrictly in the diſpoſal of his property, and to make him puniſhable for treſpaſſes that he neither could know of nor prevent. It is plain that *could* they be enforced, very few ſheep would be reared. The farmer, indifferent as to this particular, would leave the manufacturers and the Public to feel and to remove the evil.

Much more might be added to ſhew the pernicious tendency of the meaſures propoſed, could they be carried into effect; and the inadequacy of the regulations even to prevent the ſmuggling of wool. But theſe few hints will, we hope, ſatisfy Mr. Anſtie, that he has been inadvertently drawn into a ſituation that will only be productive of trouble to himſelf, without benefit to any one. It is only neceſſary further to add, that the writer of this article can be as little affected by the regulations propoſed, as perhaps any individual in the iſland; and that theſe ſtrictures have been reluctantly extorted, merely from a ſtrict regard to truth, and what we apprehend to be our duty to the Public.

Art. 17. *Obſervations on the Bill preſented to* Parliament, *for preventing the Exportation of Wool*; propoſing an eligible Plan for obtaining that important Object. 8vo. 6d. Bradford, printed. Sold in London by *Law.* 1788.

Theſe obſervations are made by a ſhrewd manufacturer, as we ſuppoſe, at Bradford, who ſubſcribes himſelf, J. Huſtler.—He is a ſtrenuous advocate for prohibiting the exportation of Wool under any ſort of reſtrictions. A conſiderable part of the pamphlet is a re-publication of a tract circulated ſome years ago by the woollen manufacturers, for preventing liberty to be granted to export wool. The remainder contains objections to ſeveral of the clauſes in the bill now before Parliament, which our ſenſible obſerver thinks are too abſurd to be adopted, and which he therefore wiſhes may be withdrawn, leſt they occaſion the failure of the whole. His plan is, to obtain an act of Parliament to lay an additional duty on the importation of oil uſed in the manufactory, to raiſe about 6,000l. *per annum.* This ſum to be appropriated for defraying the expence of a ſet of riding-officers, ten in number, having each a diſtinct diſtrict; who ſhould be employed to ſee that the preſent laws againſt ſmuggling wool be duly enforced.

NEGROE SLAVERY.

Art. 18. *A Farewell Addreſs to the Rev. Mr. James Ramſay*; from James Tobin, Eſq. 8vo. 1s. Wilkie, &c. 1788.

When two men have been combating, and one of them *gives out,* the battle is over. Mr. Tobin intimates that he has *had enough* of Mr. R.'s 'unmanly and vindictive lampoons;' therefore his conteſt with that Gentleman is at an end. Yet, Parthian like, while he quits the field, he turns and aims another arrow at his purſuer. We hope, however, that this will not provoke Mr. Ramſay to continue the war; for we have *had enough* of it too.

In his Appendix, Mr. T. has copied a Letter from the Society for propagating the Goſpel, dated in 1766, and addreſſed to Mr. Benezet, of Philadelphia; which is ſaid to have been written under the direction of the late Archbiſhop Secker; and in which the practice of keeping *ſlaves* is pronounced 'not unlawful, finding the contrary very plainly implied in the precepts given by the Apoſtles, both to maſters and ſervants, which laſt were then, for the moſt part, *ſlaves.*'

Mr. T. has alſo ſubjoined a copy of the French King's Declaration, relative to the ſituation of Negroes and Mulattos in his European dominions. It is dated at Verſailles, Aug. 9, 1777. By this declaration, the bringing Negroes, as perſonal attendants on their maſters, in voyages from the colonies into France, is abſolutely prohibited, great inconvenience having thence ariſen with reſpect to matters of police, &c. as tending to the depravation of 'regular manners,' and the 'interruption of good order,' in the kingdom. *One* reaſon for this prohibition, among others, deſerves our notice, viz. that when ſuch negroes 'return to the colonies, they carry with them ſuch a ſpirit of independence and refractorineſs, as makes them rather dangerous than uſeful.' This, as Mr. T. remarks, ſerves to exhibit, in a very ſtriking light, the ſteady and minute regard which our politic neighbours pay to the welfare of their ſugar colonies; and we may add, to that of the *parent* country. Let England take and extend the hint, and not ſuffer our national character to be corrupted by too much intercourſe with the numerous blacks which are found among us; and who form ſuch intimacies with the common people particularly, as may in time contribute more than we are aware of, to alter the breed; in which caſe, our poſterity may *read* of the hardy tars and gallant ſoldiers of old England, as the modern Italians do of the invincible warriors of ancient Rome.

Art. 19. *A Letter to the Right Hon. William Pitt*, on the propoſed Abolition of the Slave Trade. By the Rev. F. Randolph, M. A. Chaplain to his Royal Highneſs the Duke of York. 8vo. 1s. Cadell. 1788.

Mr. Randolph thinks, with many others, that an immediate abolition of the African trade might poſſibly operate in a manner widely different from the end propoſed; and that to *reſtrain*, and to *amend*, ſeems to be all that we ought, at preſent, to aim at. However, he conſiders the ſubject at large, and takes a view of what has been offered by the principal writers on both ſides of the queſtion. He inclines ſtrongly to the cauſe of freedom, which he juſtly conſiders as the grand intereſt of human nature; and ſince a total abolition of negroe-ſlavery is not likely ſoon to happen, he propoſes a ſet of very proper regulations for the African trade, and for the better treatment of ſlaves in the plantations. We are glad to ſee ſo many hints of this kind thrown out, as they may contribute much toward the forming a code of laws, from which even *ſlavery* may, in ſome degree, partake of the bleſſings of LIBERTY.

Mr. R. earneſtly recommends the negroe cauſe to the patronage of the Chancellor of the Exchequer, obſerving, that no oppoſition to him can be expected on this ground, from thoſe who, in ſuch a cauſe, ‘forgetting the Miniſter, will unite with Mr. Pitt to render the name of an Engliſhman as dear as it is formidable to the Indian, and to the Negroe.’

Art. 20. *Hints for a ſpecific Plan for an Abolition of the Slave Trade*, and for Relief of the Negroes in the Weſt Indies. By the Tranſlator of Cicero's Orations againſt Verres. 8vo. 1s. Debrett. 1788.

If the preſent Author had diſcuſſed this very ſerious but very difficult ſubject more diſpaſſionately, he would not have been the leſs reſpectfully attended to; but his warmth will be eaſily pardoned, as proceeding from an exceſs of zeal in the generous cauſe of humanity. Many of his *hints* deſerve, indeed, the utmoſt attention; and his tract, whatever may be the inaccuracies or imperfections of his *plan*, will be a valuable addition to our common ſtock of knowledge on the ſubject.

⁂ Of Mr. White's Tranſlation of ‘the Orations of Cicero againſt Verres,’ lately publiſhed, an account will ſpeedily be given in our Review.

Art. 21. *Obſervations on the African Slave Trade*, and on the Situation of Negroes in the Weſt Indies; with ſome propoſed Regulations for a more mild and humane Treatment of them. By a Jamaica Planter. 8vo. 1s. Law, &c. 1788.

Our Jamaica Planter treats the ſubject like a man of ſenſe and experience; and his propoſed regulations, in regard to the manner in which the negroe ſlaves are treated in the Weſt Indies, are a proof of his humanity. He conſiders the abolition of ſlavery as impracticable; or, at leaſt, he ‘ fears that it is an event which can only take place at a very diſtant period of time, and by ſlow degrees:’ and he aſſures us, that he ‘ very ſincerely hopes, that Parliament will give the ſubject due conſideration, and frame a code of laws for the government of the negroes,—as the French have wiſely done.’

Art. 22. *An Eſſay on the Slave Trade.* 8vo. 1s. Nicol. 1788.

In this ſhort eſſay, we have a ſketch of the hiſtory of ſlavery, drawn from much reading, and attention to the ſubject. The Author appears (to uſe his own words, in the compliments which he pays to a preceding writer * on the ſame topic) to have been guided in this inveſtigation, ‘ by philanthropy and hiſtorical knowledge.’ The reſult of his reſearches and reflections is, that he thinks ‘ the abolition of ſlavery is by no means adviſable, with a view to Chriſtian duty and benevolence, as it alſo appears impracticable in the light of political intereſt.’ He adds, ‘ I myſelf hate ſlavery, yet I wiſh that of the negroes to be ſtill continued, under the eye of government, whoſe duty it is to demand accounts of the treatment of ſlaves during their voyage to the Weſt Indies;’ and we muſt add, that we think *this duty indiſpenſable,* if this horrid commerce muſt be continued.—The eſſay concludes with ſome very proper hints for reſtricting the duration of this kind of bondage to a certain number of years; after which he would recompenſe the ſlave with the bleſſing of freedom.

Art. 23. *Slavery no Oppreſſion*; or, ſome new Arguments and Opinions againſt the Idea of African Liberty. Dedicated to the Committee of the Company that trade to Africa. 8vo. 1s. Lowndes and Co. in Drury Lane. 1788.

One of this Writer's *opinions* is, that the ‘ profound ignorance’ of the negroes ‘ keeps them humble and happy;’ and that they ‘ cannot *poſſibly* have the leaſt *reliſh*, or even *conception*, of the enjoyment of Liberty.’ With ſuch impreſſions on his mind, has this Writer filled his pamphlet, partly with what he may deem ‘ new arguments;’ and partly with the moſt illiberal abuſe of the benevolent advocates for the diſcontinuance of the ſlave trade. He is, moreover, ſo incorrect a writer, that we cannot help thinking him highly reprehenſible for offering ſo very defective a production to the eye of the public. Many of the faults, however, with reſpect to his language (beſide thoſe marked in his *errata*), he will probably place to the account of his printer.

Art. 24. *A Diſſertation on the Manners, Governments, and Spirit of Africa.* To which *is* added, *Obſervations* on the preſent Applications to Parliament for aboliſhing Negroe Slavery, &c. By S. Hollingſworth, author of *the Preſent State of Nova Scotia and Canada* †. 4to. 2s. 6d. Edinburgh, printed for Creech; and ſold by Stockdale, &c. in London. 1788.

---

* The author of a “ Propoſal for the Conſideration of thoſe who intereſt themſelves in the Abolition,” &c. See Review for February laſt, p. 159.

† See Review, vol. lxxv. p. 282.

Thoſe who are deſirous of information on the ſubjects here treated, will meet with conſiderable gratification in the peruſal of what this judicious and intelligent writer has here communicated to the public. He is a ſtrenuous aſſertor of the abolition principle; but he would have it *gradually* executed; and he points out, very candidly, the miſchiefs that would certainly enſue from a ſudden change in the ſtate and ſituation of the black ſlaves. The author writes with a proper degree of aſſurance on this ſubject, from perſonal experience and obſervation.

EAST INDIES.

Art. 25. *Obſervations upon Mr. Sheridan's Pamphlet,* intitled, "Comparative Statement of the Two Bills for the better Government of the Britiſh Poſſeſſions in India;" in a Letter from Major Scott to Sir Richard Hill, Bart. one of the Knights of the Shire for the County of Salop. 4to. 3s. Stockdale. 1788.

This anſwer to Mr. Sheridan does great credit to the abilities of its author.

In our laſt, p. 345, we mentioned Mr. Sheridan's Publication with that reſpect which we thought due to the diſtinguiſhed talents of the writer, and to the ſpirit and ingenuity of the performance then under conſideration. However, the Major's intimate acquaintance with Indian politics, and the affairs of the Eaſt India Company, both abroad and at home, for a conſiderable number of years paſt, has enabled him to controvert, in a tone of great reſpectability, almoſt every point contended for in the *Comparative Statement*; and the ſucceſs with which he ſeems to maintain his ground, affords a notable inſtance of the advantage of ample and well-ſtudied information in contending even with GENIUS, when its efforts, and its utmoſt range, are bounded by facts which lie open to the comprehenſion and judgment of the people at large.

Art. 26. *A Letter from a Gentleman at Bengal,* to his Friend in London; dated Calcutta, Sept. 8, 1787. Received by the Ravenſworth Packet. 8vo. 1s. Stockdale. 1788.

Genuine, we ſuppoſe; and filled with the warmeſt encomiums on Mr. Haſtings; in courſe, his perſecutors are mentioned with proportional diſapprobation. The Author obſerves, that the preſent diſgraceful ſituation of Mr. Haſtings, is a matter totally incomprehenſible to the Bengal Indians; who, in their way, endeavour to ſolve the difficulty, by ſaying, that "he muſt, by ſome criminal action, unknown to us, have offended God's vicegerent on earth—the great King GEORGE. He, [Mr. H.] as well as we, are but his Majeſty's poor ſlaves, whoſe will is the law, to which we muſt bow the neck, and ſubmit."

Art. 27. *The Speech of John Anſtruther, Eſq.* M. P. at a very numerous Court of Proprietors of India Stock, Oct. 24, 1782. 8vo. 1s. Stockdale. 1788.

The Editor of this ſpeech ſtyles it, very juſtly, a nervous defence of Mr. Haſtings. He introduces it with ſome remarks on the ſingular fate of Mr. H. whoſe actions have been viewed, by the ſame men, in lights totally oppoſite, at different times; of which he produces ſome remarkable inſtances. He adds, 'We have not ſelected the following ſpeech of Mr. Anſtruther with a view to remark that he has been inconſiſtent, but becauſe there is buſineſs in every line of it; every word is true.'

Art. 28. *Proceedings of the Committee*, choſen December 10, 1787, by a General Meeting of the Eaſt India Company's Military Officers now in England. 8vo. 1s. 6d. Debrett. 1788.

In our Review for April, Art. 29, 30, and 31, of the *Catalogue*, we mentioned three tracts, relative to the ſubject to which the preſent publication bears ſome reference; and we then obſerved, that a compromiſe had happily taken place, in regard to certain circumſtances attending the recent appointment of *four regiments*, in his Majeſty's ſervice, to be ſtationed in India. This new tract details the proceedings of the Company's military officers, now in England, in behalf of themſelves, and of their brethren in the Indies, on the ſubject of rank; it appearing, that 'a great part of the officers were to be appointed to the ſaid four regiments, from the Company's military eſtabliſhment, whereby the officers remaining in the Company's ſervice, of their ſeveral ranks, would have the ſevereſt of all mortifications, the being ſuperſeded by thoſe whom, for a ſeries of years, they have commanded.'

Accordingly, in purſuance of a general meeting of the Company's officers, application was made to the Court of Directors, and to Government, for redreſs of this impending grievance,—which was, at length, obtained by certain arrangements, the particulars of which are here given; together with copies of the letters, &c. that paſſed on this occaſion, between the Court of Directors, the Miniſter, and the Committee of Officers. We have, likewiſe, a copy of a letter, written by the latter, with a becoming ſpirit and propriety, to the Directors, in conſequence of an intimation, that his R. H. the Duke of York had recommended a Lieutenant from the Guards, to receive one of the Majorities in the new-raiſed regiments, which his Majeſty had graciouſly left to the Company, and which the Directors had before determined to beſtow on the ſenior of their own Majors.

Alarmed at this interference of his R. H. in a matter which tended ſo materially to affect the honour and intereſt of the Company's officers, the Committee addreſſed the above-mentioned letter to the Court of Directors, praying them not to ſuffer a precedent to be eſtabliſhed, which might operate, in future, toward the final and total overthrow of all thoſe immunities which the honourable Court had lately been inſtrumental in procuring for them.—The iſſue of this addreſs is not here mentioned; but, if we rightly recollect, the news-papers have informed the Public, that the Duke's application was, with great propriety, withdrawn.

INLAND NAVIGATION.

Art. 29. *Obſervations on a* "Deſign for improving the Navigation of the River *Severn*, in the Counties of Salop, Stafford, Worceſter, and Gloceſter." 8vo. 1s. Cadell. 1788.

Notwithſtanding that the 'advantages ariſing from inland navigation to the trade, manufactures, and agriculture of every country, are now ſo generally known and acknowleged, that any attempt to illuſtrate them may probably be deemed ſuperfluous; yet the laudable deſign for remedying the defective ſtate of the Severn navigation, has met with much oppoſition from many inhabitants of Shrewſbury, Gloceſter, &c. under the ill-founded notion, that a number of land-owners would be injured by floods, occaſioned by the adjacent locks and wears. The objections raiſed againſt the plan for rendering the Severn navigable [for, in its preſent ſtate, it can ſcarcely be called a navigable * river] are here ſtated and anſwered, as we apprehend, in a very full and irrefragable manner; and the great advantages that will naturally reſult from the projected improvement, are rendered ſo manifeſt, that (as far as we can pretend to judge) conviction muſt follow an impartial peruſal of the pamphlet. But there are minds, every avenue to which may be ſtopped by invincible prejudices, or, what may prove equally inſurmountable, by miſtaken notions of ſelf-intereſt.

We cannot cloſe this article, without laying before our Readers the following curious account of the extent of the ſeveral canal navigations which have, within theſe laſt 50 years, been made in this country, through various parts of it, which never before enjoyed the benefits of water-conveyance: a conveyance by which *one* horſe will draw as much weight as *forty* can draw upon land:

	Miles.
‘ The Duke of Bridgewater's Canal - -	27
The Canal from the Trent to the Merſey, now called the Grand Trunk Canal, - - -	100
The Canal to the Severn, called the Staffordſhire and Worceſterſhire Canal, - - -	46
The Coventry Canal, - - - - -	37
The Oxford Canal, - - -	87
The Birmingham, - - - - -	22
Dº Fazeley, - - - -	17
The Leeds and Liverpool Canal, - - -	100
The Thames and Severn Canal with the Stroud, - -	37
The Erwaſh Canal, - - -	12
Stourbridge, Dudley, Droitwich, &c. - -	18’

IMPEY'S CAUSE.

Art. 30. *A Refutation* of a Pamphlet, entitled, “The Anſwer of Philip Francis, Eſq. to the Charges exhibited againſt him, General Clavering, and Col. Monſon, by Sir E. Impey, when at the Bar of the Houſe of Commons;” to which is added, a Fac Simile Copy of the Petition of Nundcomar, burnt as a Libel, by the Common Hangman, in conſequence of a Motion of Mr.

---

* The Author obſerves, ‘That the communication with Briſtol is ſtill very imperfect, on account of the defective ſtate of the *Severn* navigation, which has never, in any reſpect, been improved, but remains in its natural ſtate, in many places ſo ſhallow, that in all dry ſeaſons, veſſels are long ſtopped and detained, and trade and commerce *thereby much* obſtructed,—to the great injury of *the manufacturer, the merchant*, and the public in general.’

Francis; with the Proceedings relative to it, in Council at Calcutta. 8vo. 1s. 6d. Stockdale. 1788.

In the Review for March, we noticed the pamphlet aſcribed to Mr. Francis; and of which the preſent tract is given as a *refutation*. As we muſt not pretend to enter into the particulars of this diſpute, we ſhall only obſerve, in general terms, that the publication before us is well written; and that the Author, in common with all who appear on that ſide of the queſtion, is very ſevere on Mr. Francis.

POLITICAL.

Art. 31. *A Political Index to the Hiſtories of Great Britain and Ireland:* or, a complete Regiſter of the Hereditary Honours, Public Offices, and Perſons in Office, from the earlieſt Periods to the preſent Time. By Robert Beatſon Eſq. The ſecond Edition, corrected and much enlarged. 2 Vols. 8vo. 15s. Boards. Robinſons. 1788.

Our Readers will find a circumſtantial account of the firſt edition of Captain Beatſon's very uſeful work, in our 75th vol. p. 64. It is now offered to the public conſiderably increaſed in ſize, and enriched with new articles which ſeemed wanting in the former.

In his preface, the Author acknowledges the polite and liberal reception which he met with from ſeveral diſtinguiſhed perſons, when he lately viſited London for the purpoſe of augmenting his compilation. Public and private repoſitories were opened to him, by which means he was enabled to trace the deſcent of many ancient baronies to different noble families beyond the limits of his former information.

Beſide increaſing and correcting the articles in the former edition, many new ones are now added; the principal of which are, An alphabetical liſt of the peerage of the three kingdoms;—a liſt of the ſpeakers of the Houſe of Commons from the reign of Henry III.—A liſt of the emperors, kings, and potentates of the preſent ſtates of Europe from the earlieſt records, and an account of their reſpective families.

A Supplement, containing an account of the duty and office of the Paymaſter-general of the Land-forces, of the Treaſurer of the Navy, and of the following officers of the Exchequer, viz. auditor, clerk of the pells, the tellers, the chamberlains, tally cutter, uſher, paymaſters of Exchequer bills; of the buſineſs tranſacted, and the profits ariſing from each of them.

It cannot be expected that we ſhould give a detail of the ſeveral additions in the old liſts; they are, however, conſiderable; and we may without heſitation aſſure our Readers that in this work they will find almoſt every information which they may have occaſion to look for, reſpecting the peerage, and the public offices of the three kingdoms; and with many other particulars, the knowlege of which muſt greatly contribute to the elucidation of our Britiſh and Iriſh hiſtories.

Art. 32. *Obſervations relative to the Taxes upon Windows or Lights.* A Commutation of theſe Taxes being alſo ſuggeſted, and a Tax aſſeſſed from the internal Capaciouſneſs, or Tonnage, of Houſes pointed out as a more eligible Mode of Taxation. To which are added, Obſervations on the *Shop-tax*, and the Diſcontent cauſed by it. Short Obſervations on the late Act relative to *Hawkers* and Pedlars. A Hint for the Improvement of the Metropolis. By John Lewis de Lolme, Advocate, LL. D, 4to. 3s. Richardſon, &c. 1788.

From the ſize and appearance of this publication, and the nature of the ſubjects announced in the title-page, we expected to find a *ſerious* inveſtigation, but were ſurpriſed to meet with no more than a *jeu d'eſprit*; for as ſuch only can we conſider the arguments here offered, when we view them as coming from a perſon of abilities ſo reſpectable as thoſe of M. *de Lolme*. He ſeems, however, to have been very well ſatisfied with this *jeu d'eſprit* himſelf; and like a noted orator in the Houſe of Commons, he has run on to a great length, turning and re-turning the playful images ſuggeſted by his fancy, pleaſed to think that his hearers will be at leaſt *diverted*, if not much inſtructed by it. He ſays, that he *ſeriouſly* propoſes that a tax on the *tonnage* of houſes ſhould be ſubſtituted in lieu of the window tax, &c. and he thinks it much more eligible than thoſe which he reprehends. We, however, can ſcarcely think him *ſerious* at all, in regard to this matter. "I will divert myſelf," he ſeems to ſay, "and you may be diverted with me, if you pleaſe."

On the ſhop-tax and the pedlars bill he appears to *mean* to be at times a *little ſerious*; but in all his beſt arguments he has been anticipated by others. The improvement propoſed for the city of London is, to remove the cattle-market from Smithfield to ſome place in the fields near St. Pancras. This idea has occurred to many; and it is ſo obviouſly proper, that we think it cannot fail, at ſome future time, to be carried into effect. His hint to provide water for the poor, thirſty, tortured cattle, ſhews his humanity, and ought certainly to be adopted and put in practice—the ſooner the better: and if a ſubſcription ſhould be deemed neceſſary, in order to accompliſh this benevolent ſcheme, we deſire that this article may be conſidered as our promiſſory note for five guineas.

MEDICAL.

Art. 33. *Surgical Tracts*; containing a Treatiſe on Ulcers of the Legs, together with Hints on a ſucceſsful Method of treating ſome ſcrophulous Tumours, the Mammary Abſceſs, and ſore Nipples. The ſecond Edition, reviſed, enlarged, and defended. To which are now added, Obſervations on the more common Diſorders of the Eye, and on Gangrene. By Michael Underwood, M. D. 8vo. 4s. 3d. Boards. Mathews. 1788.

The firſt edition of Dr. Underwood's ſurgical publications was noticed in the 70th volume of our Review, p. 139. We find, from this ſecond impreſſion of his uſeful tracts, that the method of treating ulcers on the legs, which he ſo ſtrongly recommended, has been found by experience to have been ſucceſsful in a variety of caſes.

In the treatiſe on the eyes, Dr. Underwood ſtrenuouſly inſiſts on powerfully ſtimulating applications; in inflammations of the *tunica conjunctiva*, and eye-lids, he prefers liniments to liquid collyria; his liniments are *unguent. cærul. fort.* and *cerat. alb.* āā. p. æ. or where a greater ſtimulus is required, *Mercur. corroſiv. rubr.* ʒij. *unguent. alb.* and *ol. olivar.* āā. ℥ ſs. or what he thinks moſt efficacious, a kind of *unguent. citrinum*, prepared with freſh butter and camphor: he recommends alſo a liniment made of extract of lead and olive oil. Theſe are ſurely violent applications to ſo tender and ſenſible a part as the eye: if experience warrants their uſe, the ſurgeon ought to be peculiarly cautious in their application, having conſtantly before him the maxim that *medicamentum hervicum in manu imperiti eſt tanquam gladius in manu furioſi.*

With reſpect to gangrenes, the Author, with much judgment, enforces the uſe of emollient and relaxing fomentations, poultices, or ointments externally; and, after the inflammatory ſymptoms have abated, bark and other tonics, with opium, internally.

We approve, on the whole, Dr. Underwood's improvements in the practice of ſurgery, as delivered in theſe tracts; yet we muſt acknowlege that his directions can only be followed by the prudent and ſkilful, and that in unexperienced hands his method of cure may not always be attended with the good conſequences which the Author has in view by his valuable publications.

Art. 34. *The Elements of Medical Juriſprudence.* To which are added, Directions for preſerving the public Health. 8vo. 2s. 6d. Becket. 1788.

In moſt of the univerſities on the continent the profeſſors read a courſe of lectures on *medicina forenſis*, as it is called, or, in ſome places, *Juriſprudentia medica*. The ſubject of the courſe is the conſideration of thoſe caſes, in which the evidence, teſtimony, or opinion of phyſicians may be required in courts of judicature. The profeſſors ſometimes publiſh their claſs books, which are little more than the ſyllabus of their courſe. One of theſe, publiſhed at Geneva in 1767, our Author (Dr. Samuel Farr) ſays, was the foundation of the preſent work.

Pregnancy is the object of his firſt enquiry; he deſcribes its diagnoſtic ſymptoms, and ſhews the various methods that may be uſed in order to diſcover when it is concealed, or detect when it is feigned. Parturition, the natural conſequence of pregnancy, is next treated in an ample manner.

Divorces, or rather thoſe diſorders and infirmities in either ſex, which conſtitute natural grounds for a divorce, are the ſubject of the third chapter. In moſt caſes indeed the law does not refer to natural reaſons, yet as no other concern the medical perſon, and as they are proper to be known, the Author has judiciouſly advanced what is neceſſary on the ſubject, ſo as to enable a phyſician to form a decided opinion, ſhould ſuch caſes be referred to his examination.

Rapes are caſes that frequently occur in practice, and none occur which require more circumſpection and judgment. The ſigns of a rape having been committed, or attempted, are ſometimes extremely obſcure, and in general not to be depended on without the additional evidence of corroborating proofs. The Author has enumerated the principal ſymptoms, and given directions for aſcertaining how far they are to be depended on, in order to determine the fact.

The murder of infants is amply treated by Dr. Farr. Theſe caſes are ſometimes attended with much difficulty; the Doctor has, however, given as clear and diſtinct a view of the ſubject, as, from the uncertainty of the ſigns, could be expected. He then proceeds to the conſideration of murder in general: this is a wide field, and takes up the greater part of the work. After general directions for the examination of a dead body, he proceeds to conſider the different kinds of murder, or the different means by which it may be committed, viz. poiſons, wounds, bruiſes, drowning, and ſtrangulation. The three firſt of theſe are ſeparately treated, but the Author offers nothing on the two laſt.

The next chapter, on inſanity, is ſhort, and only enumerates the diagnoſtics of that dreadful calamity.

There are various caſes which induce men to feign diſorders to which the human body is ſubject, and by ſuch fictions impoſe on a court of judicature. Theſe impoſtors can only be detected by the ſagacity and ſkill of an able phyſician. The rules which Dr. Farr gives in this reſpect are few. As theſe impoſitions may be various, no determined directions can indeed be given. The means of detection muſt be the reſult of the phyſician's own reflections on each particular caſe; much however will depend on a thorough knowledge of concomitant ſymptoms.

Dr. Farr concludes, with recommending to the notice of thoſe in authority ſome judicious remarks on the means of preſerving the public health.

The utility of a work of this kind is ſelf-evident; and we wiſh that the preſent had been more extenſive. We cannot finiſh this article better than in the Author's words at the concluſion of his preface:

'Life and death are objects too important to be ſported with in the manner which they ſometimes are: nor ſhould the valuable connexions of our fellow-citizens be ever ſacrificed to the ignorance of the faculty, the caprice of a court, or the artifices of revenge and diſappointment.'

DRAMATIC.

Art. 35. *The Ton; or Follies of Faſhion.* A Comedy. As it was acted at the Theatre Royal, Covent Garden. By Lady Wallace. 8vo. 1s. 6d. Hookham. 1788.

To laſh the follies and vices of the day, was the object of this Comedy; and when that taſk was undertaken by a Lady, who lives in a ſphere that gives her opportunities of ſeeing what ſhe intended to repreſent, the Public might reaſonably expect a piece compoſed of wit, humour, and genteel dialogue. It ſeems, however, that they were diſappointed. From the judgment pronounced at the theatre, the fair Authoreſs, by her publication, appeals to the reader in his cloſet; but, of a play which has been rejected, it cannot be deemed neceſſary to give a regular analyſis; and in the preſent caſe it would be difficult. Lady Wallace is candid enough to acknowlege her want of ſkill in the mechaniſm of dramatic writing, ſtage effect, and the neceſſity which there is for conſtant action. This confeſſion proceeds from candour of mind. Moral ſentences and ſentimental talk *will not conſtitute* a comedy, which profeſſes to be an imitation *of life and manners,* and ſhould therefore preſent the ſeveral perſonages engaged in ſome purſuit, and incidentally diſcloſing their tempers, their humours, and their foibles. This certainly is not the caſe with reſpect to the preſent play. No main intereſt is kept before the eye. Amid a variety of ſubordinate intereſts, not one is made important enough to arreſt our attention. Nothing excites curioſity; nothing *impreſſes* us. In every comedy there ſhould be a principal action, and all epiſodic, or inferior concerns, ſhould move with that; ſometimes croſſing, accelerating, or retarding the main event; and all either having an influence on that event, or brought to a concluſion by it. In this principle of the dramatic art, Lady Wallace is deficient. The characters are many, but, we think, not drawn with due ſtrength of colouring. On the whole, however, we ſee indications of a dramatic genius; and we therefore recommend to this Lady, before ſhe ventures forth again, to ſtudy the principles of the art, and to ſee them exemplified in ſome of our beſt comedies. The leſs ſhe reads of modern productions the better: a writer may be led by ſuch a compariſon to be too eaſily ſatisfied. Lady Wallace complains, in her preface, of a party, headed by the *Daffodils*, *Macpharo*'s, and *Lords Bonton* of the day. If that be true, we agree with her that no play could make head againſt ſuch a combination: but this we can add, that it has been our lot to have peruſed ſome modern pieces, acted, as it has been ſaid, with great applauſe, which did not appear to us, in ſentiment and obſervation of the manners, to deſerve a longer life than this piece,—which is now no more.

POETRY.

Art. 36. *The Scottiſh Village; or, Pitcairne Green:* a Poem, by Mrs. Cowley. 4to. 2 s. Robinſons. 1786*.

This is a poem on a village, which Mrs. Cowley ſays ſhe never ſaw. She read a paragraph in a Newſpaper giving an account of the ceremonies uſed in marking the boundaries of a village, to be erected at Pitcairne Green, for the purpoſe of introducing the Lancaſhire manufactures. She dropt a tear on the paſſage, we cannot tell why; but intends in this poem to give both the tear, and the feelings which made it ſtart. We are inclined to think that the tear was dry, and her feelings effaced, before ſhe began to write. No deſcription of a place ſo remote could be expected; and, of the pathetic, we find little, or rather nothing. The paſſage which ſtrikes us moſt, is the tribute of praiſe here paid to Miſs Burney, which, though unconnected with *Pitcairne Green*, we ſhall give as a ſpecimen of Mrs. Cowley's compoſition:

‘ Attention, tir'd with fancied ſcenes like theſe,
Recoils, and wiſhes for familiar hours;
Pants for the pillow'd chair, the robe of eaſe,
And gladly yields to common life it's pow'rs.
What pen but BURNEY's then can ſooth the breaſt?
Who draw from Nature with a ſkill ſo true?
In ev'ry varying mode it ſtands confeſt,
When brought by her before th' enquirer's view.

---

* This article has been delayed through accident.

A pow'r peculiar all her portraits *fill.*
When lines are bold and ſtrong, a vulgar pen
May take the ſketch; it aſks no mighty ſkill
Miſers to paint, or mad, or wayward men.
But Human Nature in its *fainteſt* dye
BURNEY detects, and drags to open day;
Makes evident what ſlip'd th' unmarking eye,
And bids it glare with truth's pervading ray.'

Mrs. Cowley is alarmed, leſt her village, and that of Dr. Goldſmith, ſhould be contraſted, and ſhe deprecates ſo fatal a compariſon. But we think ſhe may ſet her heart at reſt: the danger, which ſhe apprehends, will never happen.

Art. 37. *The Eaſtern Theatre erected** ; an Heroic Comic Poem, in three Cantos. 4to. 2s. 6d. Brown. 1788.

This *ſcenic* painter has been writing, not on canvas, but on a *cloud,*—which has vaniſhed from under his pencil.

Art. 38. *Brother Peter to Brother Tom.* An Expoſtulatory Epiſtle. By Peter Pindar, Eſq. 4to. 3s. Kearſley. 1788.

The preſent publication will effectually contradict the report, ſo current of late, that the mouth of its ingenious author had been ſtopped with *a ſop* from the Royal dripping-pan. Nothing of that ſort is here indicated, but much to the contrary:—much implication that his appetite, as well as his ſatire, is as keen as ever.

The poor King——is ſtill the thing:—the *theme,* we ſhould have ſaid, of Peter's comic *left-ſhouldered* panegyric.——But what hath the heir apparent done, that he ſhould not ſhare his father's *honours?* ——Somehow, or for ſome reaſon, which time may poſſibly reveal, the P—— is, at preſent, held in very different eſtimation by Squire Peter; who hath here contraſted the virtues of his Royal H——ſs with thoſe of the So——n: and this in a manner greatly to the advantage of the young Gentleman.——Maſter Pindar! this muſt, ſurely, be a very delicate matter to manage! - But it is your affair, not ours; and we have, therefore, only to repeat our acknowlegment of the hearty laughs with which, from time to time, you continue to treat us:—The Laureat, too, is entitled to our thanks:

"He claims them by a Canon;
That without which a thing is not,
Is, *Cauſa ſine quâ non.*"

Art. 39. *The Wrongs of Almoona,* or the African's Revenge. A Narrative Poem, founded on Hiſtorical Facts. By a Friend to all Mankind. 4to. 3s. 6d. Lowndes, &c. 1788.

We know not to whom the Public is indebted for this affecting piece; but the Author informs us that he is not unacquainted with the ſubject of African wrongs; that he was five months on that coaſt; that he went thence to Jamaica; and that he has been witneſs to 'ſcenes which would have ſhocked apathy itſelf, and made the ſterneſt ſtoic weep.' The following is his account of the ſtory on which his Poem is founded:

---

* The Royalty Theatre, lately erected in the eaſtern part of the *city, but now deſerted,* for want of a legal eſtabliſhment.

'In the year 1655, the iſland of Jamaica, at that time in the poſſeſſion of the Spaniards, was attacked and taken by Admirals Penn and Venables, and Colonel D'Oiley. Among the number of ſlaves who joined the Engliſh, one was particularly diſtinguiſhed, who is here called Almoona. Some time before the invaſion of this iſland, his maſter had forced his wife from him, of whom the unhappy African was diſtractedly fond. He had frequently, in the ſtrongeſt and moſt pathetic manner, intreated his maſter to reſtore her to him, but in vain. On the arrival of the *Engliſh*, he found an opportunity of ſeeing her; and after he had aſſured her that ſhe was as dear to him as ever, he told her it was not poſſible for him to take her to his arms; but that he would aſſert the rights of a huſband, and free her from her miſery; upon which he immediately plunged a dagger into her breaſt. He then fled to the Engliſh, met his maſter in the field of battle, and ſlew him.—Hiſtory informs us that he was declared free, and that he died in 1718, having ever bewailed his misfortunes in gloomy ſolitude.'

Such is the outline of the poem of Almoona, the benevolent ſpirit and intention of which, we highly approve; but ſorry are we to add, that we cannot ſay ſo much in praiſe of the Poetry. The Author, it is true, feels as a Poet, and is frequently happy in the embelliſhments of imagery, &c. which he has beſtowed on his narrative; but he is not ſufficienty ſkilled in the *tuneful art*, to afford great delight to thoſe who have formed their taſte on the beſt models. Let the goodneſs of his deſign, however, and the modeſty of his pretenſions *, compenſate for thoſe defects which a diſcerning reader may obſerve in his numbers.—His piece might have been wrought into a Tragedy very ſimilar to Southerne's Oroonoko; the ſtory being very ſuſceptible of poetic and dramatic embelliſhment.

Art. 40. *Neglected Genius:* or, Tributary Stanzas to the Memory of the unfortunate Chatterton. By the Author of the Indian Eclogues. 4to. 1s. Lowndes.

In theſe ſtanzas, Chatterton is conſidered as one of the greateſt geniuſes that ever lived. The Author thinks the higheſt injuſtice has been done to his memory by thoſe writers (ſome of them men of very conſiderable eminence) who have publiſhed their ſentiments concerning this moſt ingenious but unfortunate youth. He is particularly incenſed againſt them for having ſo groſsly depreciated his moral character. As to his poetic abilities, our Poet is to the utmoſt degree laviſh of his encomiums. He even ranks him with Shakeſpeare: and all this exceſs of praiſe is founded on the ſuppoſition [indeed he takes it for granted] that Chatterton was himſelf the ſole author of the poems which he aſcribed to Rowley.—Admitting this—and few will now diſpute it, every good judge of poetry will allow, that the Briſtol boy has diſcovered a moſt aſtoniſhing genius.

The buſineſs of this poem is, not only to celebrate the Muſe and deplore the misfortunes of Chatterton, but to chaſtiſe thoſe who ſtood forward to villify his *good name*. Mr. Walpole is found among the delinquents.—For a ſpecimen of our Author's poetic talents, ſee our account of his "West Indian Eclogues." Review, October 1787, p. 283.

---

* See his apologetical and ſenſible preface.

Novels.

Art. 41. *The Niece:* or the Hiſtory of Sukey Thornby. By Mrs. P. Gibbes. 12mo. 3 Vols. 9s. ſewed. Noble. 1788.

'The chief buſineſs of novel writing (ſays the author in her Preface), the Engliſh as likewiſe the French, has been for many years, with ſome few exceptions, to ſet gallantry, diſſimulation, and amour, in a pleaſing point of view; but the publication of the following ſheets ariſes from a different motive. It is in order immediately to teach the innocent and unwary to ſhun the toils of the deſigning, and give them a faithful picture of the fatal conſequences of being enſnared.' The deſign is undoubtedly good; but we can ſay little in praiſe of its execution. The language of this novel is frequently according to the following example.—'Us lively girls, 'are a kind of ſalamanders, no flame conſumes us.' After employing the *oblique* caſe with ſo much elegance at the beginning of a ſentence (it is a woman of faſhion who ſpeaks), the writer ſhould certainly have concluded it by the *nominative*:—'No flame conſumes *we*.'

Art. 42. *Fatal Follies:* or the Hiſtory of the Counteſs of Stanmore*. 12mo. 4 Vols. 12s. ſewed. Robinſons. 1788.

The ſeeming pleaſures of a life of diſſipation, and the miſeries uſually attendant on it, together with the influence which the manners of the rich and great will neceſſarily have on the ſurrounding multitude, who are ſeldom given to thought or reflection, are in theſe volumes delineated with tolerable ſpirit. The example of Lady Stanmore, a woman who ſuffers herſelf to be hurried into the vortex of faſhionable follies, is happily contraſted by that of the virtuous Miſs Leiceſter, an humble companion to the aforeſaid lady, who, after experiencing contumely and injury at her hands, is raiſed to a ſtate of honour and happineſs; while her libertine and inſolent patroneſs is univerſally deſerted and contemned.

A late *démêlé* in the faſhionable world has furniſhed this work with ſeveral *embelliſhments*.

Art. 43. *Retribution.* By the Author of *The Gameſters*, &c. 12mo. 3 Vols. 9s. ſewed. Robinſons. 1788.

Zeuxis, to form the portrait of an Helen, is ſaid to have choſen, from among his countrywomen, the parts which were the moſt beautiful in each. In like manner with the painter of antiquity, our author has ſelected the principal features of diſtinguiſhed noveliſts, and compounded them with ſome fanciful graces of his own. The picture, however, is neither of a ſtriking nor a pleaſing kind. There is a want of ſymmetry and proportion in the parts. The hooked or aquiline noſe would appear prepoſterous when ſet upon a Chineſe face. In a word, this artiſt is not ſufficiently attentive to *harmony* in his drawing. He ſeems to be fully ſenſible of the value of the ſeveral beauties he has borrowed, but wanting in judgment to blend them, ſo as to compoſe an excellent and unexceptionable *whole.* To drop the figure—This performance is ſtrictly moral; and in the example of the diſſipated Mrs. Preſcot, who plays upon the weakneſs of an amiable huſband, a good and profitable leſſon will be found for the doting and infatuated man.—For our author's former work, *The Gameſters*, &c. ſee Rev. Vol. 75. p. 230.

---

* Some read *Strathmore.*

Art. 44. *Laura:* or Letters from ſome Perſons in Switzerland. By the Author of *Camille.* 12mo. 4 Vols. 10s. ſewed. Hookham. 1788.

Theſe Letters are ſaid to be tranſlated from the French. Wrapped in the clouds of a faulty and inelegant verſion, it is ſcarcely poſſible to determine on the particular merits of the work. The hand of a maſter, however, is diſcoverable in it. We do not remember to have ſeen the progreſs of love in the female breaſt ſo delicately and artfully repreſented ſince the productions of Richardſon and J. J. Rouſſeau. The reſolution of Laura never to be influenced by the "light-winged toys of feathered Cupid;" the meeting with the man who is fated to be her huſband, and for whom ſhe almoſt inſtantly entertains a paſſion; the ſtruggles with herſelf to view him with indifference; the giving her ſchool-mate an animated and intereſting deſcription of him; the mentioning that he was attentive to every perſon preſent but herſelf; the declaration that ſhe was exceedingly rejoiced at it, as ſhe had therefore the better proſpect of paſſing her days in quietneſs and repoſe; the obſerving that the women,—'ſhe was wholly unable to conceive why,'—appeared to be greatly intereſted about him, with other ſimilar *traits*; are admirable ſpecimens of the writer's addreſs, and of his knowlege of the human heart. Some excellent political reflections are likewiſe ſcattered through theſe volumes, not unworthy the attention of lawgivers, and rulers of ſtates.

If the bookſeller would procure a *good* tranſlation of this work, we think he could not fail of finding his intereſt in it.

MISCELLANEOUS.

Art. 45. *Thoughts on the Importance of the Manners of the Great,* to general Society. 8vo. 2s. Cadell. 1788.

A well-written perſuaſive to a regular conduct, and to a ſtrict obſervance of decorum, among thoſe who figure in the higher walks of life. The influence, indeed, of the manners of the great, on thoſe of inferior rank, is of the utmoſt conſequence to ſociety; and therefore our *ſuperiors*, as they are called, are under more than the ordinary obligations to be circumſpect in whatever they do, and to take eſpecial care that they ſet good examples. We are glad to find that this very valuable tract hath obtained ſo much of the public notice, as to have arrived at a fifth edition in about two months; and we hope that this may be ſome indication, that the age is not quite ſo frivolous, or diſſipated, as it is generally repreſented to be.—Though poſſibly, after all, it may have happened, that this excellent little volume hath not been *moſt* read by thoſe for whom it was chiefly intended.—It has been obſerved that ſinners, for whoſe reformation religious books are publiſhed, are not the people who read them.

Art. 46. *An argumentative Appeal addreſſed to the Right Reverend the Biſhops, and the Body of the Parochial Clergy,* on the Modes of raiſing Money for the Improvement of Church-Lands, in Caſes of Encloſure; ſuggeſting a Plan leſs exceptionable than any hitherto adopted. By B. N. Turner, M. A. Author of the Candid Suggeſtions in Anſwer to the late Mr. Jenyns's Diſquiſitions, &c.[*] 8vo. 1s. 6d. White, &c. 1788.

In caſes of incloſure, diſburſements are required to improve the land taken in; and Mr. Turner contends, that in theſe diſburſements, the incumbent, who is only tenant for life, ſinks property in which his heirs have an intereſt, for the benefit of an eſtate in which they have none, and for the emolument of ſtrangers: which, in the event of his ſpeedy deceaſe, is an undoubted hardſhip on his family. A remedy has indeed been provided, by the grant of a power to borrow the neceſſary ſum on the premiſes, to be paid off by inſtalments in twenty-one years; but this remedy appears to Mr. Turner defective, becauſe, ſhould the incumbent have the ill-luck to outlive the twenty-one years, he will have paid all the money off, and as truly have ſunk it from his family, as if he had died in the firſt year without any ſuch proviſion. He is therefore for extending the term of liquidation to forty-one, ninety-nine years, or for ever; but the plan he deems moſt unexceptionable, is to ſell a portion of the allotment for the purpoſe of improving the remainder.

Art. 47. *The Bee;* or, the Exhibition exhibited in a new Light: being a *Catalogue-Raiſonné* of all the Pictures, with Comments, Illuſtrations, and Remarks. 4to. 1s. 6d. Hooper. 1788.

This companion to the catalogue of the pictures, &c. in the exhibition at the Royal Academy, is, in general, executed with candour and taſte. The author has prefixed ſome brief obſervations on the principles of painting, which may be of ſome uſe to thoſe who do not pretend to be *connoiſſeurs.*

Art. 48. *Extracts from the Album at Streatham*[†]; or Miniſterial Amuſements. To which are added, *The Bulſe,* a Pindaric Ode, and Jekyll, an Eclogue. 4to. 2s. Ridgeway. 1788.

It has been ſaid, that "wit is of no party;" but it ſeems, of late, to have attached itſelf to the OUTS: who, not being, like *Abel* in the Committee, overburthened, 'neck and ſhoulders with the weighty affairs of ſtate,' have nothing to do but to amuſe themſelves, and the Public, with the *pleaſures of imagination.* In conſequence of this their 'learned leiſure,' they have here given us a companion to the *Rolliad,* and the *Probationary Odes.* The *ins* are again the objects of ridicule; but they ſtill ſay, or ſing, to the old tune of

'Thoſe that are out, may pout;
But we that are in, will grin.'

There is really wit, and mirth, and ingenuity, in theſe new-faſhioned ſatires. We cannot even gueſs at the authors; but, whoever they are, we are obliged to them for ſome hearty laughs, thoſe *fillips of*

---

[*] See Rev. Vol. lxvii. p. 390.

[†] *Mr. Steele's hoſpitable* manſion is at Streatham.

the mind, which we do not often meet with in our literary walks,—ſome of which are dull and dreary enough!—The Gentlemen who figure in this exhibition are, the Duke of Richmond, Mr. Grenville, Colonel Barré, Mr. Dundas, Mr. Pitt, Mr. Drake, Mr. Wilkes, Lord Hawkeſbury, Sir Joſeph Mawbey, Marquis of Landſdown, Sir Gregory Page Turner, Lord Weſtcote, Mr. Minchin, Lord Mulgrave, Mr. Wilberforce, and Major Scott.

EDUCATION, *&c.*

Art. 49. *Midſummer Holydays*; or, a Long Story. Written for the Improvement and Entertainment of young Folk. 12mo. 1s. half-bound. Marſhall. 1788.

"*Semper idem*" was once facetiouſly tranſlated "worſe and worſe:" in the preſent application of it, however, it will better ſuit our purpoſe, and our grave characters, to ſtick to the old pike-ſtaff meaning of it—"always the ſame," or, rather, "when you have ſeen one, you have ſeen all;"—that is, when you—but we will leave our Readers to apply this to the 'Midſummer Holydays,' for we have already noticed the ſimilarity of theſe little books: though, as their *reſemblance* is ſo ſtrong, it may be ſome conſolation to know, that they are all GOOD *likeneſſes*—of *good originals.*

THEOLOGY.

Art. 50. *Practical Sermons, preached at Hendon in Middleſex.* By W. M. Trinder, LL. B. and M. D. 8vo. 5s. Boards. Rivingtons.

Perhaps the practical tendency of theſe diſcourſes, and the apparent good intention of the Author, ought to ſcreen them from the ſeverity of criticiſm; but it is neceſſary that we guard thoſe who may happen to read them, againſt an error into which the writer's miſplaced zeal might poſſibly lead them. When Dr. T. in his ſermon on education, quotes a large extract from the Act of Uniformity, 14 Car. II. in which reſtrictions are laid upon ſchoolmaſters, and pathetically laments 'that this *wiſe act* hath been for many years either but little regarded, or elſe totally forgotten,' and calls upon the legiſlature to enforce it; he ought to have known, and to have informed his readers, that by a *wiſer act,* paſſed in the preſent reign, ſchoolmaſters are enabled to put themſelves under the protection of law, without renouncing the Solemn League and Covenant, or binding themſelves to conform to the Liturgy of the Church of England.

Art. 51. *A Charge and Sermon,* together with a Confeſſion of Faith, delivered at the Ordination of the Rev. Mr. George Birley, October 18th, 1786, at St. Ives, Huntingdonſhire. 8vo. 1s. Buckland.

The above charge contains much ſerious and good advice (rather of a Calviniſtical caſt), by Mr. Dan. Taylor. The ſermon alſo is marked by the peculiarity of its Author. Who, but Mr. Robinſon, on ſuch an occaſion, would have choſen for his ſubject, Prov. xxvii. 10. *Thine own friend and thy father's friend, forſake not.* Whence the preacher deſcants on the nature and original of the Chriſtian church, 'the diſcipline of which,' he ſays, 'aroſe of itſelf out of the *condition of equality* into which Jeſus put his diſciples.'—' How eſſential,' he afterwards adds, ' is *friendſhip* to the execution of its offices? An hireling may walk his round, and pace the circles in godly guiſe, but the unpurchaſeable feelings of friendſhip never warmed the breaſt of an hireling.' The *Confeſſion*, which finiſhes this pamphlet, ſeems to be, on the whole, what is deemed orthodox (although it rejects the word *perſon* reſpecting the Trinity), and at the ſame time, has the air of candour and liberality.

Art. 52. *The Impropriety of open Communion or mixed Communion between Baptiſts and Pædo-Baptiſts in the Lord's Supper.* 12mo. 2d. Aſh.

This little piece does not require much of our attention. The Author is warmly zealous againſt the practice mentioned above; but we muſt ever believe that a kind and charitable diſpoſition in our different ſectaries, toward each other, is of much higher importance than any uniformity and exactneſs as to particular modes and opinions.

Art. 53. *Philoſophical and Critical Inquiries concerning Chriſtianity.* By M. Charles Bonnet of Geneva, F. R. S. Member of the Royal Academy of Sciences at Paris, &c. Tranſlated by John Lewis Boiſſier, Eſq. 8vo. 6s. Boards. Stockdale, &c. 1787.

A part of M. Bonnet's excellent work, entitled, *Recherches Philoſophiques ſur les Preuves du Chriſtianiſme*, was lately tranſlated under the title of *Intereſting Views of Chriſtianity.* This volume is a new tranſlation from the ſame work, including, beſides what was before tranſlated, the Author's obſervations on the nature of teſtimony and the characters of credibility. Still, however, the firſt part of this work, expreſſing M. Bonnet's peculiar notions concerning miracles, as a part of the great chain of events comprehended within the action of the laws of nature, remains untranſlated. We ſee no good reaſon for this omiſſion, and cannot help wiſhing that this ingenious work had been preſented to the Engliſh reader without abridgment or mutilation. The tranſlator has executed his taſk faithfully.

Art. 54. *Practical Sermons.* Selected and abridged from various Authors. By J. Charleſworth, M. A. late Fellow of Trinity College, Cambridge. Vol. I. 8vo. 2s. 6d. Boards. Johnſon. 1788.

The ſtyle of preaching has, of late years, undergone ſo material an alteration, that many ſermons of the laſt period, though abounding in good ſenſe and juſt obſervation, are in great danger of being thrown aſide, as obſolete. This is partly owing to the method of diviſion which was at that time in univerſal uſe, and partly to the diffuſe and prolix manner in which ſermons were then commonly written. The only expedient for reſcuing theſe uſeful writings from oblivion, is to republiſh the moſt valuable parts of them, in ſome contracted form, accommodated to modern taſte. This taſk was, ſome time ago, in part executed by Dr. Enfield, in a compilation called *The Engliſh Preacher.* But nothing farther was attempted in that publication, than to abridge ſome of the beſt practical diſcourſes, and diveſt them of the formality of diviſions and ſubdiviſions. The ſtyle of each author was preſerved with very few variations. Mr. Charleſworth has taken up the ſame deſign, and has proceeded much farther. He has, without ſcruple, made ſuch alterations, as he has judged to be improvements; contracting the diffuſe, ſimplifying the figurative, and reducing the whole to one uniform character. The conſequence is, that the reader no longer recognizes the diſtinguiſhing features of Hoadley, Balguy, Orr, Carr, Duchal, Leechman, Bourn, &c. but every where diſcovers the aſpect and manner of the Editor. Theſe liberties, taken with authors living as well as dead, may be thought too bold: but the Editor's good intention ought, perhaps, to be admitted as a ſatisfactory apology. His compilation, or compoſition, conſiſts of a ſeries of practical diſcourſes, happily adapted to the comprehenſion of the multitude.

Should Mr. C. go on with his plan, his readers will wiſh to be referred to the ſeveral writers from whoſe works the ſermons are extracted, that they may have an opportunity of ſettling the reſpective claims of the original authors and the Editor. To Mr. Charleſworth, the public is indebted (as we are informed) for the 2d, 5th, and 11th diſcourſes.

SINGLE SERMONS.

I. *The Slave Trade inconſiſtent with Reaſon and Religion.* Preached in the Pariſh Church of Tottenham, Middleſex, March 16, 1788. By Thomas Bradſhaw, D. D. 4to. 1s. Richardſon, &c.

Doctor Bradſhaw addreſſes this publication to THE CHANCELLOR, imploring his interference in behalf of the wretched Africans. 'A parliamentary inveſtigation,' he adds, 'will ſoon take place. Suffer me to perſuade your Lordſhip to ſtand forth the avowed champion of humanity; and let your influence be exerted to prevent a Britiſh ſenate from being any longer diſgraced, by giving their ſanction to a traffic ſo diſhonourable, unmerciful, and unjuſt.'——We cannot but commend the zeal of our Author, for the natural rights of mankind. In repeating the uſual arguments, lately urged, againſt the *Chriſtian practice of enſlaving the Africans*, he enforces them by ſome obſervations that are leſs common; and he particularly contends (in oppoſition to thoſe who affirm that the Blacks are an inferior race of beings, deſtined to be the ſlaves of their ſuperiors) that they want nothing but culture, to raiſe them to a rank, in the ſcale of rational beings, equal to the white nations, who preſume to lord it over them, with ſo high a conceit of their own ſuperiority.

II. Preached at Charlotte Chapel, Pimlico, March 25th, 1787, on the Death of Thomas Moffatt, M. D. late of New London, in Connecticut, who died at Groſvenor Place, in the Pariſh of St. George, Hanover Square, in the 87th Year of his Age. By Samuel Peters, A. M. 4to. Bond. [No Price.]

Dr. Moffat was one, who, with other Loyaliſts, left North America during the late troubles, and probably loſt great part of his ſubſtance. His behaviour and ſpirit in life and in death, were, according to this writer, exemplary and praiſe-worthy. This diſcourſe at his funeral, ſometimes diſcovers good ſenſe and reaſon, and is at others rather confuſed and incomprehenſible. The author is, however, no advocate for faith without works, but inſiſts on the neceſſity of religious obedience. He ſeems deſirous of reſtraining the pen of criticiſm, when he tells the public, ‘ Should the performance be thought too much below the zenith of modern perfection among the acute, an appeal may be made to the humble and contrite, who are more fond of the praiſe of God, than of the applauſe of men.’ After this, we have nothing to add but that the text is to be found in *Romans* viii. 2.

III. Intended to enforce the Reaſonableneſs and Duty, on Chriſtian as well as Political Principles, of the Abolition of the African Slave Trade. By the Rev. J. M. 8vo. 1s. Johnſon. 1788.

We know not whether this diſcourſe was ever preached to any congregation, nor who is meant by the initials *J. M.*; but we underſtand that ‘ the profits of the publication are appropriated to the benevolent deſign of the Society inſtituted in London, for the purpoſe of effecting the abolition of the Slave Trade.’—— May the good deſign of the Author be anſwered!

IV. *On the Duty of Forgiveneſs*; abridged from the late Rev. R. Needham, M. A. together with a ſhort Diſcourſe on Prayer. By a Member of the Society for promoting Chriſtian Knowledge. 12mo. Price 3d. or 18s. an Hundred. Johnſon.

Theſe ſermons are printed from the volume lately publiſhed by Mr. Charleſworth *, in a cheap form, for the benefit of the poor.

---

* See Review, p. 445.

CORRESPONDENCE.

⁂ In our laſt Number, notice was taken of one part of a letter from S. P. W.; but we were at that time prevented from replying to the other part, by the want of an immediate opportunity of communicating it to the gentleman principally concerned in its contents. From that Gentleman we have ſince received a note, to the following effect: — Every ſcholar who has peruſed the *Carmen antamæbæum in clientem Bellendeni Editorem* will certainly agree with the Monthly Reviewers, in their account of it. To the unſupported cenſure of S. P. W. no regard is due. His Letter is written in ſuch a ſtyle as renders it rather diſguſtful, than worthy of critical attention. This Correſpondent ſhould be reminded, that the character of the Monthly Review depends only on the ſuffrages of thoſe who are really capable of eſtimating the CANDOUR and LEARNING with which ſuch publications ought to be and are conducted; and not on the judgment of one H——, the oracle of S. P. W.

† A Letter from the very ingenious Author of ‘ Obſervations on Pictureſque Beauty’ (See our laſt, p. 314.) very politely acknowleges the propriety of moſt of our ſtrictures on his Tour; but he apprehends that, in one reſpect, we have not done him complete juſtice. We ſhall print this part of his Letter, without any comment; leaving our Readers to their own judgment on the point.——‘ You think,’ ſays Mr. G. ‘ that I labour the point of grouping too much. *But you will be pleaſed to obſerve,* I ſay little on the head of ſimple

grouping; but confine myſelf chiefly to explain the *detached group*; the principle of which I apply univerſally to landſcape, hiſtory, cattle, and every part of picturesque compoſition. On this principle little or no ſtreſs has been laid, ſo far as I know, in any book of painting.'——

†‡† Mr. Peake 'requeſts to know who thoſe Authors are that have oppoſed the opinions defended in his Eſſay.' This requiſition is in conſequence of our criticiſm on his *Review of Foot's Obſervations*. See Rev. for March laſt, p. 256. We approved the zeal of Mr. Hunter's pupils, but, at the ſame time, expreſſed our regret, 'that they ſhould attempt to ſupport doctrines which are founded on points that have been controverted by our ableſt Authors.' We do not ſay that Authors have *oppoſed* theſe doctrines becauſe they are new, but we ſay, they are founded on controverted points. Mr. Peake muſt recollect the diſputes concerning *pus* and *mucus*; and Mr. Hunter's opinion, that the gonorrhæa will cure itſelf, is not univerſally acknowleged. That the gonorrhæa left to itſelf frequently terminates in a confirmed *lues venerea*, is the opinion of Aſtruc, Boerhaave, Van Swieten, Sauvages, and others; and is conformable to daily experience.

☞ We beg leave to cloſe all altercation, and to part in Chriſtian peace, with our Stamford Correſpondent, P. C. becauſe, while we plead the right of private judgment, as Proteſtants, and *he*, in the defence of Catholic doctrines, can declare, 'that he deteſts the act of forcing any perſon to embrace a peculiarity of religious profeſſion, either through corporal fear, or other worldly motives;' we ſee no object of conteſt remaining between us. If civil and eccleſiaſtical governors were to unite in theſe ſentiments, the moſt ſalutary they could ever meet upon, religious diſtinctions would ſoon wear out, and true piety would appear, diveſted of that forbidding auſterity which human policy combines with it.

‡†‡ A Letter ſigned *Amicus Juvenis* is received, but too late for any farther notice this month.

§†§ *Curioſa* inquires concerning "An Ode to the Holy Mountains," which ſhe ſays was inſerted in our Review, a few years ago. In anſwer to this, we have only to ſay that we do not recollect any ſuch ode, nor have we been able to gain any information concerning it, by means of our Tables of Contents, &c.

† *Clericus*, who dates from Bradford, in Yorkſhire, informs us, that Mr. John Weſley has, very lately, in the church of that town, predicted the end of the world, and fixed the year to 1836.—If Clericus had ſigned his real name, the admonition which he has tacked to the above intelligence, would perhaps have come with the greater weight: but we ſuſpect this Correſpondent to be a wag.

§*§ Mr. de Lolme's Letter arrived too late.

ERRATUM *in our Review for December laſt.*

P. 428. (in the account of Walker's Hiſtory of the Iriſh Bards) par. 5, l. 12, for 'inſenſibly,' r. irreſiſtibly.

THE MONTHLY REVIEW,

For JUNE, 1788.

Art. I. PHARMACOPOEIA *Collegii Regalis Medicorum* LONDINENSIS. 4to. 9s. Boards. Johnſon. 1788.

THE preſent advanced ſtate of chemiſtry, and the numerous improvements which modern diſcoveries have introduced into the practice of phyſic, have rendered the reformation of our College Pharmacopœia abſolutely neceſſary.

The firſt diſpenſatory, which was publiſhed after the great revolution in chemiſtry, about twelve years ago, and made conformably to the principles deduced from later diſcoveries, was that of Sweden; in compiling it, the College of Phyſicians at Stockholm made conſiderable uſe of the light which thoſe great luminaries in chemiſtry, BERGMAN and SCHEELE, at that time afforded them. Other European countries ſoon followed the laudable example; and England hath at length produced her new pharmacopœia, under the authority of Government.

In this country, where chemiſtry has, for many years, been highly cultivated, it may be reaſonable to expect that *all* the branches of this ſcience would, by this time, be laden with valuable fruit. The produce of the pharmaceutical branch is now before us, by which it appears that the College had earneſtly wiſhed to improve the practice of phyſic, by expunging preſcriptions that are inconſiſtent with the principles of chemiſtry, by introducing others which are the reſult of modern improvement and later experience, and by reforming the nomenclature of the ſhops. We are fully aware of the difficulty of executing ſo great a deſign. The members of the College acknowlege this difficulty, and are ſenſible of the obſtacles which muſt be removed, before a pharmacopœia can be preſented to the public, completely finiſhed and abſolutely perfect; they congratulate themſelves with hoping that their labours, devoted to the preſervation of the public health, may render the practice of phyſic more conciſe, by affording a collection of elegant and efficacious remedies.

The Preface, *which is* written in elegant Latin, declares, in *general terms*, the deſign of the undertaking, the methods that have been uſed in its execution, and the principal inducements by which the College were led to reſcind what was ſuperfluous, correct what was faulty, and ſupply what was deficient, in their laſt pharmacopœia.

The weights and meaſures are next deſcribed; and a few general directions concerning pharmaceutical veſſels are added. We are told alſo, in this chapter, that the College uſes Fahrenheit's thermometer; that *Calor fervens* is between 200 and 212 degrees, and that *Calor lenis* is between 90 and 100 of the ſame thermometer. Other degrees of heat are not defined. At page 59, in making the calcined mercury, the apothecary is directed to uſe 600 degrees of heat; we ſuppoſe it is not intended that the thermometer ſhould be kept in the mercury, and much leſs in the ſand in which the veſſel is placed, for in this ſituation it would be in continual danger of burſting from an accidental increaſe of heat; but that the mercury is to be kept juſt at the point of boiling, which is commonly expreſſed by 600 degrees.

The *Materia Medica* hath undergone conſiderable alteration; many redundancies however ſtill remain, but, what is of much more importance, many valuable ſimples are reſcinded which might, in our opinion, have been retained, as ſome of them, viz. *Artemeſia*, *Lacca*, *Hyſſopus*, &c. are efficacious medicines. The names of the animals and vegetables which furniſh the reſpective articles are generally taken, when they are inſerted, from the writings of Linné. Thoſe which have no ſynonyms affixed are Ammoniacum, Canella alba, Caſcarilla, Caſtoreum, Cera, Coccinella, Colomba, Cornu Cervi, Galla, Gambogia, Jalapium, Ichthyocolla, Ipecacuanha, Manna, Mel, Moſchus, Myrrha, Opium, Pix, Sagapenum, Saccharum, Sanguis Draconis, Terebinthina, and Thus. The plants and animals whence moſt of theſe ſubſtances are taken, are well known: why then ſhould they have been omitted?

Beſide theſe omiſſions, we think the *Filix* is the *Polypodium vulgare* of Linné and not the *Filix mas*; *Mentha ſativa* is the *Mentha ſativa* of Linné; the *ſpicata* of Hudſon appears to be only a variety of the *ſativa.*

In the ſimple preparations nothing material occurs. In the direction for extracting the pulp of fruits, indeed, we find the following: *Fructus pulpoſos, ſi immaturi ſint, vel maturi et ſicci, ſepone in loco humido ut molleſcant.* We prefer the old way of gently boiling, or macerating in warm water, the hard, dry, and unripe fruits. Levigated powders are directed to be dried on chalk: a cake of plaſter-of-Paris abſorbs the moiſture much quicker. They may be obtained, of an extreme fineneſs, by ſhaking them with water; and after the groſſer parts ſubſide, which ſoon happens, the turbid mixture may be poured off, and ſet to depoſit the more ſubtile parts, which will, by this proceſs, be a fine impalpable powder, entirely free from gritty matter.

The preparation of conſerves follows in order. In the general direction, *Folia e pediculis decerpe* occurs. The Linnéan technical term *petiolis* would have been more ſcientific than *pediculis*, eſpecially as three other Linnéan terms, viz. *petala*, *calyces*, and *ungües*, occur in the ſame ſentence. Notwithſtanding the general direction of placing dried fruits in a moiſt place, previous to the extraction of their pulp, in the recipe for conſerve of prunes, the pulp is ordered to be extracted after previous maceration or gently boiling.

Among the *Juices* we have *Succus Cochleariæ compoſitus.* This is a new name for *Succi Scorbutici.* It is an unhappy expreſſion; but the old one was to be diſcarded, according to the rule laid down in the Preface, that the names of the medicines ſhould have no reference to their qualities or ſuppoſed uſes. A ſimilar name, *Extractum Colocynthidis compoſitum*, occurs for *Extractum catharticum.*

In the liſt of eſſential oils, thoſe of cinnamon and cloves are omitted; but they are enumerated in the Materia Medica. Theſe are generally imported from Holland; they may, therefore, poſſibly be adulterated, eſpecially the former, which is extremely dear. For diſtilling eſſential oils the general direction ſays, *Ad præcavendum autem empyreuma, materiæ addenda eſt aqua, in qua maceranda eſt illa ante diſtillationem.* It is well known by the chemical analyſis of vegetables, that the eſſential oil, ſeparable from the diſtilled water, is only ſuch oil as is ſuperabundant to the ſaturation of the water; if, therefore, the diſtilled water of the plant, which is fully ſaturated with oil, be uſed in the place of common water to avoid an empyreuma, a greater quantity of oil will be produced. The waters which come over with the oils are ordered to be kept for uſe: notwithſtanding this direction, page 34, ſeparate preſcriptions are given for the ſame ſimple diſtilled waters, as *Aq. menth. pip. ſativ.* & *puleg.* p. 68 & 69.

The preparation of æther and *oleum vini* is one of the moſt inſtructive operations in chemiſtry, and has been amply deſcribed by Macquer and others. We ſhall not repeat the proceſs, becauſe it is inſerted in the 19th volume of our Review, pag. 362.

The College have made great confuſion with this preparation; they have given a recipe for the *Oleum Vini*, among the diſtilled oils, p. 36; another for *Æther*, among the diſtilled ſpirits, p. 72, another for *Spiritus Ætheris*, p. 71, and another for Spiritus *Ætheris vitriolici compoſitus* among the mixtures, p. 107, when one might have ſerved for all. Beſide, admitting the propriety of ſeparate preſcriptions, the directions for making the *Ol. Vini* are not ſufficiently explicit. The alkohol and vitriolic acid are ordered in equal quantities. They are to be gradually mixed and diſtilled, taking care that the black foams do not paſs into the recipient. The oily part of the diſtilled liquor is to be ſeparated from the volatile vitriolic acid. To the oily part as much ſoap leys muſt be added as is ſufficient to correct the ſulphureous ſmell; then with a gentle heat the æther is to be diſtilled. The oil of wine will remain, ſwimming on the watery liquor, in the retort.

In the firſt diſtillation, no mention is made of the heat, which ought to be ſuch as to make the mixture boil ſoon, and to keep it boiling: the ley can do no harm by being in too great a quantity, but will defeat the proceſs if too ſmall; therefore its quantity ought to have been ſpecified: and laſtly, no directions are given for aſcertaining when, in the ſecond diſtillation, all the æther has paſſed over.

The next chapter is on ſalts. Here three new names occur, which require attention; viz. *Kali* for vegetable fixed alkali, *Natron* for the mineral, and *Ammonia* for the volatile.

In altering the names, (a meaſure which we cannot approve) we are ſorry to obſerve that the committee have been particularly unhappy in the choice of their new denominations in general, but eſpecially of thoſe of the alkalies, both in point of propriety and taſte. No reaſon appears for the change of the names of the three alkalies, excepting to avoid the repetition of the word *alkali*. The ſound we would have ſacrificed on this occaſion, becauſe miſchief, which could not poſſibly have ariſen as the names formerly ſtood, may enſue from the alteration. Thus, *Kali* being the accepted name of a plant, which by incineration yields foſſil alkali, it may happen that apothecaries may ſell this plant, or the alkali it affords, for the vegetable alkali. It is only a conjecture among critics, not a certainty, that the *Natron* or *Natrum* of the ancients denoted the foſſil alkali of the moderns; and *Natron* ſo nearly reſembles in letters *Nitron* or *Nitrum*, that the one may eaſily be miſtaken for the other, to the great diſappointment of the phyſician, and, what is of the utmoſt importance, the detriment of the patient. *Ammonia*, the new name for the volatile alkali, is ſo like Ammoniacum the gum, and Ammoniacum the neutral ſalt, that theſe ſubſtances may be confounded.

If new names were to have been invented, for which in the caſe of the alkalies we ſee no neceſſity, would it not have been better to have choſen words, which did not in the leaſt reſemble thoſe in uſe, to ſignify any other ſubſtance whatever? The Committee declare that they have impoſed theſe names '*pro noſtro arbitrio.*' It is true that the College are legally inveſted with the power of impoſing new names, but it muſt be remembered that they will not eſcape the cenſure of men of ſcience, if, without a reaſonable pretence, they expunge names well underſtood and familiar to the ear, if they invent new ones, without taſte, and eſpecially if their alterations are ſuch as may create miſtakes that may be fatal to the health of his Majeſty's ſubjects, of which this body is reputed to be the conſervator!

To go through the whole of the ſalts, would be an Herculean labour. We ſhall therefore only offer a few curſory remarks. The *Acetum diſtillatum* is ordered to be diſtilled in glaſs veſſels, which is a proper precaution. The firſt runnings in this operation are mere phlegm, and ought to be thrown away. The College however do not ſo order it: nor have they adopted a compendious method of obtaining a ſtrong ſpirit of vinegar, by freezing diſtilled vinegar, and throwing away the ice, which is principally water, the pure acid not freezing. This method, though not often practicable by the natural cold of this climate, ſhould not have been omitted, becauſe it might have been effected by means of artificial cold. The *acidum acetoſum* is diſtilled from verdigreaſe; but can we be ſure that no copper will riſe? There is not a tyro in chemiſtry, who would not prefer the more eaſy, cheap, elegant, and ſatisfactory method of obtaining the acetous acid highly concentrated, by decompoſing the ſal diureticus, or, what is better, the acetated foſſil alkali, by the vitriolic acid.

Much praiſe is due to the College for denoting the ſtrength of the acids and alkohol, by giving their ſpecific gravities; nor is leſs praiſe due for the excellent method of making alkohol, by firſt abſtracting the phlegm with alkali, and then diſtilling the ſpirit from a freſh quantity of alkali.

The Tartarum vitriolatum, now called *Kali vitriolatum*, is directed to be made from the reſiduum after diſtilling the nitrous acid: this is doubtleſs a true vitriolated tartar; this ſalt might alſo have been obtained by cryſtallizing the liquor from which magneſia is precipitated. The quantities of acid and alkali are ſpecified in the recipes for *Spt. Mindereri* (now Aq. Ammoniæ Acetatæ), *Tartar. ſolub.* (now Kali Tartariſatum), and *Sal Ruppellenſe* (now Natron Tartariſatum). If the apothecary can depend on the ſtrength of the alkali and acid, it is doubtleſs right to ſpecify the quantities, otherwiſe not; the complete mutual ſaturation can only be properly aſcertained by the judgment of the pharmaceutical operator.

After the ſalts follow the preparations *Magneſia Alba* and *Magneſia Uſta* *. The manner of obtaining magneſia alba from

---

* *This name uſta is* equally unfortunate and unſcientific. The *word ſignifies burnt,* and implies rather a decompoſition of animal or vegetabl

Epſom ſalt is ſimple and well known. The quantity of mild vegetable alkali is here ordered to be equal to that of the Epſom ſalt. After repeated experiments with different parcels of each ſalt, we have found that 98 parts of mild alkali are neceſſary to ſaturate the vitriolic acid in 100 of Epſom ſalt (on a mean, for different parcels of ſalt require different proportions), ſo that the anatical proportion is, or may be, with propriety, aſſumed.

Among the ſulphureous preparations there is little that differs from former diſpenſatories. In the metallic preparations many new forms are introduced. A calcination of equal parts of crude antimony and hartſhorn ſhavings is inſerted under the name *Pulvis antimonialis*. This is ſuppoſed by many to be a ſubſtitute for James's Powder. It is an old compoſition, and we pledge ourſelves to ſhew, if called on, that it is contained in a book publiſhed above a century ago. The butter of antimony, now called *Antimonium Muriatum*, is made according to Mr. Scheele's cheap and elegant preſcription. For the *Tartar Emetic*, the old preſcription is given of boiling the crocus with cream of tartar. Bergman's method of preparing this valuable medicine is certainly preferable to any other, becauſe its ſtrength will be always nearly the ſame; whereas in this common mode of making it, its ſtrength can never be depended on. The other antimonials are nearly the ſame as in the former pharmacopœia. Among the preparations of iron, the *Ferrum tartariſatum* is introduced.

Quickſilver furniſhes more preparations than any of the metals. In the preſent pharmacopœia we have twelve. Of theſe the *Hydrargyrus acetatus*, viz. a ſolution of quickſilver in the acetous acid, was not in the former pharmacopœia. The method of making this mercurial ſalt, is to precipitate a calx of mercury from the nitrous acid by vegetable mild alkali, and then unite this calx with the acetous acid. Mr. Scheele's preparation of calomel, in the humid way, is inſerted under the name of *Hydrargyrus muriatus mitis*. Hydrargyrus cum * ſulphure (vulgo Æthiops Mineralis) is directed to be made by trituration only; when it is made by mixing the quickſilver with melted ſulphur over the fire, a more intimate union ſurely takes place: we have Dr. Lewis's teſtimony that the quickſilver frequently ſeparates from the cold made Æthiops, in mixing it with ſyrups, conſerves, or reſins, for making either pills or electuaries.

---

vegetable ſubſtances, than of mineral bodies. An unexceptionable name would have been *Magneſia deaërata*, or the old one, *calcinata*.

* There is a fatality in the choice of names. To have been conſiſtent, this preparation ought to have been denominated Hydrargyrus *ſulphuratus niger*.

Under the title *præparata e Plumbo* we have only two preſcriptions, viz. the *Ceruſſa acetata* (*olim*, Saccharum Saturni) and *Aqua Lithargyri acetati* (*vulgo*, Goulard's Extract). The firſt is made by boiling ceruſs in diſtilled vinegar, and the ſecond litharge: the product of both is nearly the ſame; the firſt is the ſtrongeſt, becauſe the vinegar acts on the ceruſs, which is itſelf prepared with the acetous acid, eaſier and quicker than on the litharge, or any other form of lead. With reſpect to the boiling, a caution ſhould have been added to uſe a gentle heat, for, by too violent a boiling, ſome of the acid will doubtleſs fly off, before it has time to act on the lead.

After the metallic preparations, follow the diſtilled waters and ſpirits, the decoctions and infuſions. Many of the old preſcriptions are very deſervedly left out; ſufficient yet remain.

Among the Wines and Tinctures, ſome new ones are introduced; that excellent ſtomachic and corroborant, Huxham's Tincture, appears under the name of *Tinct. Cort. Peruv. compoſita*. A tincture under the name of *Tinctura Colombæ* is inſerted. This is not, as ſomebody is ſaid to have ſtrangely ſuppoſed, the tincture of a *pigeon*, but of the root called Columbo. The *Balſ. Guajac.* and the *Elix. Vitriol. acid.* and *dulc.* are all three diſcarded; they are nevertheleſs powerful medicines and good compoſitions. Some trifling changes are made in the *mixtures*, which word appears to be ſubſtituted for *Juleps*. Among the ſyrups, we obſerve the *Syrup. croci* made of water inſtead of wine. The *Syrup. balſamic.* is made by boiling eight ounces of balſam of Tolu in three pints of water, for three hours, and adding to the liquor, ſtrained when cold, the due proportion of ſugar. In the firſt place, water diſſolves only a ſmall quantity of the Tolu, though it be impregnated with its flavour; and the decoction being cooled before ſtraining, ſome of the ſmall part of the balſam, ſuſpended in the warm water, will be precipitated. The moſt elegant, as well as the moſt proper, method of making this ſyrup, is to ſtir into ſimple ſyrup, placed in a water bath, a due proportion of a ſolution of Tolu, in rectified ſpirits, and continue the bath till the ſpirit be evaporated.

Among the *Oxymels* we have *Oxymel Colchici*. The reſt are nearly the ſame as before.—The Powders have ſuffered ſome changes, and new ones are introduced; of theſe, that very uſeful ſudorific, Dover's powder, appears with the title [*] *Pulv. Ipe-*

---

[*] Why not *Pulvis Doveri?* Or if they would not do honour to the memory of this phyſician, though only a heteroclite Doctor, why call it by the name of one of the ingredients which in all probability is leſs efficacious than the opium? We ſhould have called it *Pulv. Opiatus compoſit.*

cacuan. compoſitus.—The *Trochiſci e nitro* are retained; nitre taken undiſſolved, or not ſufficiently diluted, into the ſtomach is, from experience, found to create much uneaſineſs. Solid forms therefore of this excellent medicine are not adviſable.——The pills are not numerous, but moſt of them are good compoſitions: the *Pilul. ex Aloë* want an aromatic; a few drops of *Ol. Carvi* would have been a good addition.—The *Confectio Aromatica* (i. e. *cardiaca*) has undergone a great and material alteration for the better. The Theriac and Mithridate are expunged.—The Lotions, Plaſters, Ointments, Cerates, and Liniments, are increaſed, and, in many places, much improved.

Thus have we particularly gone through the contents of the new pharmacopœia. We have pointed out ſome of thoſe things which have appeared to us either erroneous or defective, not with a view of cenſuring a learned body, but wholly for the ſake of advancing the art of pharmacy; and if the hints which we have thrown out meet with the approbation of the ſkilful chemiſt and the experienced phyſician, we ſhall think ourſelves amply rewarded. If they ſhould be attended to in a ſubſequent edition, we ſhall be happy in the thought of having, in any meaſure, aſſiſted the learned College in compiling a work, which immediately and ſo highly concerns the public health, and from the perfection of which, the ſtate of the theory and practice of phyſic in this country muſt be concluded. As it is not improbable, that, from the improving ſtate of pharmaceutical chemiſtry, another *Pharmacopœia Londinenſis* may ere long be deemed expedient, we hope we ſhall give no offence, if we ſuggeſt to the conſideration of the rulers of this learned body, whether it might not be greatly to the advantage of the College, and of phyſic in general, not to truſt in the aſſiſtance of uncertain contributions ariſing from a general invitation, but to ſelect a few of their members, or others that are moſt diſtinguiſhed in ſcientific chemiſtry, who ſhall engage to apply their utmoſt abilities to the work. Such aſſiſtance cannot be expected, we fear, from motives of public ſpirit *alone*; men of ſcience, as well as others, expect the rewards of honour and patronage for their labours; and could patronage and honours be more worthily beſtowed, than on thoſe, who would ſeriouſly and ſtrenuouſly exert themſelves, in compoſing a medical work which is of the greateſt importance to ſociety?

Art. II. *Defences of Unitarianiſm for the Year* 1787. Containing, Letters to the Rev. Dr. Geddes, to the Rev. Dr. Price, Part II. and to the Candidates for Orders in the two Univerſities, Part II. relating to Mr. Howes's Appendix to his fourth Volume of Obſervations on Books, a Letter by an Under-graduate of Oxford, Dr. Croft's Bampton's Lectures, and ſeveral other Publications. By Joſeph Prieſtley, LL. D. F. R. S. Ac. Imp. Petrop. R. Pariſ. Holm. Taurin. Aurel. Med. Pariſ. Harlem. Cantab. Americ. et Philad. Socius. 8vo. 2s. 6d. ſewed. Birmingham printed; ſold by Johnſon in London.

DR. Prieſtley, finding his opponents ſo numerous, that it is become impoſſible for him to make particular replies to each, propoſes to write one pamphlet annually, in which he will take notice of every thing which he ſhall think deſerving of it, in ſuch publications in favour of the doctrine of the Trinity, as the preceding years ſhall produce.

In refutation of Dr. Geddes's preſcriptive argument for the truth of the Athanaſian ſyſtem, from the deciſion of the Nicene Council, A.D. 325, as a proof of the general belief of the Chriſtian church at that period, Dr. Prieſtley remarks—That the Nicene Fathers did not ſpeak the ſentiments of the common people, which were very different;—that this Council was held near two centuries after the age of Juſtin Martyr, when Platoniſm had been imbibed by the more learned Chriſtians, and great corruptions, in conſequence, introduced into the Chriſtian ſyſtem;—that the aſſembly was under the influence of Conſtantine, and three Biſhops, who had perſecuted Arius, and now made uſe of threats to produce unanimity;—that, in the next reign, when the Emperor was an Arian, there were as numerous aſſemblies of Arian biſhops, in the ſame part of the world, as there had been of Trinitarians at Nice;—and that the doctrines of the Nicene Council were not the preſent catholic doctrine; but merely that Chriſt was the proper *Reaſon* of the Father, which, having been firſt in him as an attribute, afterwards became a perſon.

The Letters to Dr. Price contain nothing, material to the general queſtion, which the Author had not advanced in his former works.

In the Letters to the Candidates for Orders, he makes theſe young men umpires in the controverſy between himſelf and Mr. Howes and others. After cenſuring Mr. Howes for a want of candour, in charging him with a total diſregard to truth, and inſinuating, that his principal motive in writing is to get poſſeſſion of emoluments in the church, Dr. P. proceeds, in refutation of the aſſertion that no Unitarians exiſted in the Church *during the two firſt* centuries, to repeat ſome of the principal *authorities, quoted in his Early Opinions*, in order to ſhew that the Jewiſh Chriſtians, the Ebionites or Nazarenes, believed in the proper humanity of Chriſt; and endeavours to ſhew, that Mr. Howes has totally miſtaken the meaning of Tertullian, and miſapplied the words of Epiphanius, in two pages of his work adduced to prove that the Ebionites aſcribed Divinity to Chriſt. In reply to the charge (which Mr. Howes, in his great zeal, had inſerted, not only in the title-page of his work, but in his public *advertiſement)* of a wilful anachroniſm, in making Plotinus inſtruct the firſt Chriſtian Fathers in the Platonic catechiſm, a whole century before Plotinus was born, Dr. Prieſtley ſays:

' So far have I been from ſaying that Juſtin Martyr, or any of the Chriſtian Fathers, quoted Plotinus, that I no where ſay that they adopted the principles of any of the *later Platoniſts*, but of *Platoniſm in general*. Examine all my quotations, and you will find that they refer to Plato only. If any thing that I have ſaid ſhould imply more, it is a caſual overſight.

' If I *had* ſaid that the Chriſtian Fathers adopted any principles of the *later Platoniſts*, as different from thoſe of Plato himſelf, there would have been no anachroniſm in it. I ſhould only have repreſented them as adopting the principles of the ſchool, which principles I ſhew to have exiſted by means of the writings of the later Platoniſts. With the ſame colour of truth Mr. Howes might have ſaid that I had made Juſtin Martyr the ſcholar of Jamblicus, Julian, or even Proclus, who lived in the year 600. For I quote them as much as I do Plotinus, and for the ſame purpoſe, viz. to aſcertain what were the doctrines of their ſchool.

' If Mr. Howes meant to aſſert that Plotinus was the founder of the ſect of later Platoniſts, which is the only ſenſe in which his calling him the *oldeſt* can be to his purpoſe, it is notoriouſly falſe. He himſelf quotes Petavius, as ſaying that " Plotinus was the ſcholar of Ammonius," and in the ſame place he quotes without cenſure my ſaying that " thoſe who are uſually called the *later Platoniſts* were thoſe philoſophers, chiefly of Alexandria, who a little *before* and *after* the commencement of the Chriſtian æra, adopted the general principles of Plato." If then the ſchool, and its tenets, exiſted before the *Chriſtian æra*; what anachroniſm is there in making the Chriſtian Fathers borrow from it? Does not Philo appear to have imbibed the principles of this ſchool, as much as any of the Chriſtian Fathers? Did they not therefore exiſt long before Plotinus?

' Mr. Howes ſays I have ſuggeſted this monſtrous anachroniſm, " both by my arrangement, and my expreſſions, in the body of my hiſtory," which is abſolutely falſe. For in the book itſelf, as you will ſee, vol. iv. p. 353, I give the age of Plotinus right, ſaying that he died in 270 aged 66; though, by ſome accident, perhaps the miſtake of the engraver, the name is placed in the *Chart*, juſt a century wrong; which, if I were to explain to you the mechanical method of drawing ſuch charts, I could ſatisfy you was the eaſieſt of all miſtakes. In my large *Chart of Biography*, which I could not mean to depart from, but really thought I had copied, Plotinus is placed where he ſhould be.

'Thus, Gentlemen, can a man, who profeſſes to diſclaim all the *arts of controverſy*, write. I could not have imagined that any perſon could have ſuſpected another of *attempting* ſuch an impoſition as Mr. Howes charges me with putting on the public, an impoſition, that a ſchool-boy might have detected and expoſed, as well as Mr. Howes. I ought, however, to except Dr. Horſley who charged me with wilfully falſifying the common Engliſh tranſlation of the New Teſtament. I ſhould bluſh, and retire for ever from the ſight or converſe of ſcholars, if I had been convicted of ſuch a piece of miſerable chicanery as this of Mr. Howes. Theſe are the boaſted champions of modern orthodoxy. Had any Unitarian endeavoured to take ſuch an advantage of his opponent in controverſy, I ſhould have thought it neceſſary to diſclaim all connection with him. Let us ſee how Dr. Horne, and others, advocates for the doctrine of the Trinity, will act on this occaſion. How different from this conduct of Mr. Howes is that of Dr. Geddes. If I ſhould be obliged to ſurrender at diſcretion, it would be a pleaſure to give my ſword to ſo generous an adverſary.'

The remainder of theſe Letters conſiſts chiefly of replies to perſonal invectives, or general remarks on ſubſcription, and other topics, which do not concern the main queſtion. We ſhall conclude our account of this firſt part of Dr. P.'s annual Miſcellany, with quoting the words in which he concludes one of his letters to Dr. Price:

'Nothing remains—but that, with mutual candour, we exhibit our reſpective opinions with their proper evidence; being all of us perſuaded, that the time is coming, when the whole Chriſtian world will embrace our opinion; and that, in due time, all thoſe who now think differently from us, will come to think juſt as we do, and wonder that they ſhould ever have thought otherwiſe'

If *all* have this perſuaſion, it is evident that *all but one muſt*, and that *all may*, be diſappointed. Impartial by-ſtanders will perhaps think the latter moſt probable. If ſo, would it not be the wiſeſt meaſure, for the contending parties, to ſave themſelves the trouble, and the public the vexation, of proſecuting theſe fruitleſs inquiries, by agreeing to retire, on all ſides, from the field of controverſy?

ART. III. Mr. Jefferſon's *Notes on the State of Virginia*, concluded; ſee our laſt, p. 382.

THE following extract exhibits an excellent plan of public education, in which liberality and policy unite:

'Another object of the reviſal is, to diffuſe knowledge more generally through the maſs of the people. This bill propoſes to lay off every county into ſmall diſtricts of five or ſix miles ſquare, called hundreds, and in each of them to eſtabliſh a ſchool for teaching reading, writing, and arithmetic. The tutor to be ſupported by the *hundred, and every perſon* in it entitled to ſend their children three *years gratis,* and as much longer as they pleaſe, paying for it. Theſe ſchools to be under a viſitor, who is annually to chuſe the boy, of beſt genius in the ſchool, of thoſe whoſe parents are too poor to give them further education, and to ſend him forward to one of the grammar ſchools, of which twenty are propoſed to be erected in different parts of the country, for teaching Greek, Latin, geography, and the higher branches of numerical arithmetic. Of the boys thus ſent in any one year, trial is to be made at the grammar ſchools one or two years, and the beſt genius of the whole ſelected, and continued ſix years, and the reſidue diſmiſſed. *By this means twenty of the beſt geniuſes will be raked from the rubbiſh* annually, and be inſtructed, at the public expence, ſo far as the grammar ſchools go. At the end of ſix years inſtruction, one half are to be diſcontinued (from among whom the grammar ſchools will probably be ſupplied with future maſters); and the other half, who are to be choſen for the ſuperiority of their parts and diſpoſition, are to be ſent and continued three years in the ſtudy of ſuch ſciences as they ſhall chuſe, at William and Mary college, the plan of which is propoſed to be enlarged, as will be hereafter explained, and extended to all the uſeful ſciences. The ultimate reſult of the whole ſcheme of education would be the teaching all the children of the ſtate reading, writing, and common arithmetic: turning out ten annually of ſuperior genius, well taught in Greek, Latin, geography, and the higher branches of arithmetic: turning out ten others annually, of ſtill ſuperior parts, who, to thoſe branches of learning, ſhall have added ſuch of the ſciences as their genius ſhall have led them to: the furniſhing to the wealthier part of the people convenient ſchools, at which their children may be educated, at their own expence.—The general objects of this law are to provide an education adapted to the years, to the capacity, and the condition of every one, and directed to their freedom and happineſs. Specific details were not proper for the law. Theſe muſt be the buſineſs of the viſitors entruſted with its execution. The firſt ſtage of this education being the ſchools of the hundreds, wherein the great maſs of the people will receive their inſtruction, the principal foundations of future order will be laid here. Inſtead therefore of putting the Bible and Teſtament into the hands of the children, at an age when their judgments are not ſufficiently matured for religious enquiries, their memories may here be ſtored with the moſt uſeful facts from Grecian, Roman, European, and American hiſtory. The firſt elements of morality too may be inſtilled into their minds; ſuch as, when further developed as their judgments advance in ſtrength, may teach them how to work out their own greateſt happineſs, by ſhewing them that it does not depend on the condition of life in which chance has placed them, but is always the reſult of a good conſcience, good health, occupation, and freedom in all juſt purſuits.—Thoſe whom either the wealth of their parents or the adoption of the ſtate ſhall deſtine to higher degrees of learning, will go on to the grammar ſchools, which conſtitute the next ſtage, there to be inſtructed in the languages. The learning Greek and Latin, I am told, is going into diſuſe in Europe. I know not what their manners and occupations may call for: but it would be very ill-judged in us to follow their example in this inſtance. There is a certain period of life, ſay from

eigh

eight to fifteen or ſixteen years of age, when the mind, like the body, is not yet firm enough for laborious and cloſe operations. If applied to ſuch, it falls an early victim to premature exertion; exhibiting indeed at firſt, in theſe young and tender ſubjects, the flattering appearance of their being men while they are yet children, but ending in reducing them to be children when they ſhould be men. The memory is then moſt ſuſceptible and tenacious of impreſſions; and the learning of languages being chiefly a work of memory, it ſeems preciſely fitted to the powers of this period, which is long enough too for acquiring the moſt uſeful languages ancient and modern. I do not pretend that language is ſcience. It is only an inſtrument for the attainment of ſcience. But that time is not loſt which is employed in providing tools for future operation: more eſpecially as in this caſe the books put into the hands of the youth for this purpoſe may be ſuch as will at the ſame time impreſs their minds with uſeful facts and good principles. If this period be ſuffered to paſs in idleneſs, the mind becomes lethargic and impotent, as would the body it inhabits if unexerciſed during the ſame time. The ſympathy between body and mind during their riſe, progreſs, and decline, is too ſtrict and obvious to endanger our being miſled while we reaſon from the one to the other.—As ſoon as they are of ſufficient age, it is ſuppoſed they will be ſent on from the grammar ſchools to the univerſity, which conſtitutes our third and laſt ſtage, there to ſtudy thoſe ſciences which may be adapted to their views.—By that part of our plan which preſcribes the ſelection of the youths of genius from among the claſſes of the poor, we hope to avail the ſtate of thoſe talents which nature has ſown as liberally among the poor as the rich, but which periſh without uſe, if not ſought for and cultivated.—But of all the views of this law, none is more important, none more legitimate, than that of rendering the people the ſafe, as they are the ultimate, guardians of their own liberty. For this purpoſe the reading in the firſt ſtage, where *they* will receive their whole education, is propoſed, as has been ſaid, to be chiefly hiſtorical. Hiſtory, by appriſing them of the paſt, will enable them to judge of the future; it will avail them of the experience of other times and other nations; it will qualify them as judges of the actions and deſigns of men; it will enable them to know ambition under every diſguiſe it may aſſume; and knowing it, to defeat its views. In every government on earth is ſome trace of human weakneſs, ſome germ of corruption and degeneracy, which cunning will diſcover, and wickedneſs inſenſibly open, cultivate, and improve. Every government degenerates when truſted to the rulers of the people alone. The people themſelves therefore are its only ſafe depoſitories. And to render even them ſafe, their minds muſt be improved to a certain degree. This indeed is not all that is neceſſary, though it be eſſentially neceſſary. An amendment of our conſtitution muſt here come in aid of the public education. The influence over government muſt be ſhared among all the people. If every individual which compoſes their maſs participates of the ultimate authority, the government will be ſafe; becauſe the corrupting the whole maſs will exceed any private reſources of *wealth*: and public ones cannot be provided but *by levies on the people*. In this caſe every man would have to pay his own price. The government of Great Britain has been corrupted, becauſe but one man in ten has a right to vote for members of parliament. The ſellers of the government, therefore, get nine-tenths of their price clear. It has been thought that corruption is reſtrained by confining the right of ſuffrage to a few of the wealthier of the people: but it would be more effectually reſtrained by an extenſion of that right to ſuch numbers as would bid defiance to the means of corruption.'

There is great good ſenſe in this plan, and ſuch an inſtitution would be a ſecurity againſt educating dunces: the only objection to it is, that it operates inverſely to the propoſed end, the *diffuſion* of political knowledge, where 'the influence over government muſt be ſhared among *all* the people.' For is it diffuſion to rake annually a *few* from the RUBBISH? Even under political refinement we ſee that the multitude are conſidered, and are ſtill to remain, as rubbiſh: and yet, 'if *every individual* which compoſes their maſs participates of the ultimate authority, the government will be ſafe!' Beſide, thoſe diſmiſſed at the intermediate ſtages, as undeſerving farther inſtruction, will be turned into life with half-formed minds working on crude notions; and if not made worſe than the generality of the rubbiſh on this ſide the ocean, by ſpeculative efforts to make them better, will at moſt only rank in the ſame claſſes. Turbulence has been remarked as incident to free ſtates, but turbulence may not always indicate a well-poiſed government.

Our Author has inforced the reaſonableneſs of a general toleration in religion by many ſtriking arguments; but we truſt that ſubject is now too well underſtood here, to render it neceſſary for us to pay particular attention to what he urges; eſpecially as he quotes one of our own writers on the ſubject.

The query as to the ſtate of manufactures and commerce, receives the following poignant anſwer:

'We never had an interior trade of any importance. Our exterior commerce has ſuffered very much from the beginning of the preſent conteſt. During this time we have manufactured within our families the moſt neceſſary articles of clothing. Thoſe of cotton will bear ſome compariſon with the ſame kinds of manufacture in Europe; but thoſe of wool, flax, and hemp, are very coarſe, unſightly, and unpleaſant: and ſuch is our attachment to agriculture, and ſuch our preference for foreign manufactures, that be it wiſe or unwiſe, our people will certainly return as ſoon as they can, to the raiſing raw materials, and exchanging them for finer manufactures than they are able to execute themſelves.

'The political œconomiſts of Europe have eſtabliſhed it as a principle that every ſtate ſhould endeavour to manufacture for itſelf: and this principle, like many others, we transfer to America, without calculating the difference of circumſtance, which ſhould often produce a difference of reſult. In Europe the lands are either cultivated, or locked up againſt the cultivator. Manufacture muſt therefore be reſorted to of neceſſity, not of choice, to ſupport the ſurplus of their people. But we have an immenſity of land courting the induſtry of the huſbandman. Is it beſt then that all our citizens ſhould be employed in its improvement, or that one half ſhould be called off from that to exerciſe manufactures and handicraft arts for the other? Thoſe who labour in the earth are the choſen people of God, if ever he had a choſen people, whoſe breaſts he has made his peculiar depoſit for ſubſtantial and genuine virtue. It is the focus in which he keeps alive that ſacred fire, which otherwiſe might eſcape from the face of the earth. Corruption of morals in the maſs of cultivators is a phenomenon of which no age nor nation has furniſhed an example. It is the mark ſet on thoſe, who not looking up to heaven, to their own ſoil and induſtry, as does the huſbandman, for their ſubſiſtence, depend for it on the caſualties and caprice of cuſtomers. Dependence begets ſubſervience and venality, ſuffocates the germ of virtue, and prepares fit tools for the deſigns of ambition. This, the natural progreſs and conſequence of the arts, has ſometimes perhaps been retarded by accidental circumſtances: but, generally ſpeaking, the proportion which the aggregate of the other claſſes of citzens bears in any ſtate to that of its huſbandmen, *is the proportion of its unſound to its healthy parts*, and is a good-enough barometer whereby to meaſure its degree of corruption. While we have land to labour then, let us never wiſh to ſee our citizens occupied at a work bench, or twirling a diſtaff. Carpenters, maſons, ſmiths, are wanting in huſbandry: but, for the general operations of manufacture, let our work-ſhops remain in Europe. It is better to carry proviſions and materials to workmen there, than bring them to the proviſions and materials, and with them their manners and principles. The loſs by the tranſportation of commodities acroſs the Atlantic WILL BE *made up in happineſs and permanence of government.* The mobs of great cities add juſt ſo much to the ſupport of pure government, as ſores do to the ſtrength of the human body. It is the manners and ſpirit of a people which preſerve a republic in vigour. A degeneracy in theſe is a canker which ſoon eats to the heart of its laws and conſtitution.'

In the former part of this paſſage, a full and ſufficient reaſon is given why the Americans do not engage in manufactures; but becauſe local circumſtances invite them to agriculture, and diſincline them to manufactures, will that juſtify a haughty invective againſt handicraft arts and operations, that ſavours of barbariſm? If ſuch abuſive dogmas are to be received as general truths, it will follow, that population ought never to riſe higher than will be neceſſary to a full cultivation of the land that forms a ſtate. But the beſt underſtandings are often cramped by local prejudices; and it may be obſerved, in our firſt extract from this performance, that the two names of *Kittenhouſe* and *Godfrey* were not cited to point out contaminated members of the State of Virginia.

'Happineſs and permanence of government,' are often *confidently anticipated by* American writers; but after all their diſcuſſions on policy, whatever ready-made form they may ultimately ſubmit to, muſt, as in the old world, be fitted to them in the wearing; and in reducing to practice, will probably loſe ſome of its moſt laboured refinements.

ART. IV. *A Diſſertation on the Gipſies:* being an hiſtorical Enquiry concerning the Manner of Life, Oeconomy, Cuſtoms, and Conditions of theſe People in Europe, and their Origin. Written in German, by Heinrick Moritz Gottlieb Grellman. Tranſlated into Engliſh by Mathew Raper, Eſq. F. R. S. and A. S. 4to. 10s. 6d. Boards. Elmſley, Cadell, &c. 1787.

THE Gipſies are a people that have attracted the notice of Europe, through almoſt every part of which they are ſcattered, for almoſt 400 years, and much has been written concerning them. Whatever has appeared on the ſubject, has, as this Author remarks in his Preface, been in detached pieces, being the occaſional communications of travel-writers, or other perſons who accidentally had opportunities of obſerving theſe wandering tribes. Mr. Grellman is the firſt, at leaſt that we know, who has publiſhed a circumſtantial and connected account of them, and their manner of living in the different parts of Europe: he has collected all that he could find written about them, and by examination and ſelection of detached records, the information of ſeveral learned men, in various parts of Europe, and his own obſervations on their cuſtoms, he has compiled a hiſtory of the Gipſies.

The work is divided into two ſections, the firſt of which deſcribes the cuſtoms of the Gipſies, and their manner of living; and the ſecond is an inquiry into their origin.

The Author firſt enumerates the names which different nations have given to theſe intruding ſtrangers, and then deſcribes their ſituation in each. There is no country in Europe into which they have not made incurſions. ‘ They are,’ ſays the Author, ‘ very ſcarce in many parts of Germany, as well as in Switzerland, and the Low Countries. A man may live many years in Upper Saxony, or in the diſtricts of Hanover and Brunſwick, without ſeeing a ſingle gipſey: when one, by chance, ſtrays into a village or town, he makes as much diſturbance, as if the black gentleman appeared with his cloven foot; he frights the children from their play, and draws the attention of the older people, till the police officers get hold of him, and make him again inviſible.’

It appears from Mr. Grellman's account of the numbers of theſe people, that in Europe there are between ſeven and eight hundred thouſand Gipſies. He thinks this calculation too ſmall, and is aware of the great difficulties that muſt neceſſarily attend the making an eſtimate of a wandering and unſettled people.

The third chapter treats of 'the properties of their bodies:' and the next is on 'their food and beverage.' Here we obſerve many ſingularities, whence it appears that the German Gipſies differ widely from thoſe we commonly meet with in England:

> 'It is a great feaſt to them, whenever they can procure a roaſt of cattle that died of any diſtemper. It is all one to them, whether it be carrion of a ſheep, hog, cow, or other beaſt, horſe-fleſh only excepted; they are ſo far from being diſguſted with it, that to eat their fill of ſuch a meal, is to them the height of epicuriſm. When any one cenſures their taſte, or ſhews ſurpriſe at it, they anſwer, "the fleſh of a beaſt which God kills, muſt be better than of one killed by the hand of man." They therefore take every opportunity of getting ſuch dainties. That they take carrion from a layſtall, as is affirmed of the Gipſies in Hungary, is by no means certain, any more than that they eat horſe-fleſh. But if a beaſt out of an herd dies, and they find it before it becomes rotten and putrified; or if a farmer gives them notice of a cow dead, they proceed, without heſitation, to get poſſeſſion of this booty. Their favourite object is animals that have been deſtroyed by fire; therefore, whenever a conflagration has happened, either in town or country, the next day the Gipſies, from every neighbouring quarter, aſſemble and draw the ſuffocated half conſumed beaſts out of the aſhes. Men, women, and children, in troops, are extremely buſy, joyfully carrying the fleſh home to their dwelling-places; they return ſeveral times, provide themſelves plentifully with this roaſt meat, and gluttonize in their huts as long as their noble fare laſts.'

In the notes to this chapter are ſeveral extracts from different German papers, relating the public execution of Gipſies in great companies that were convicted of being men-eaters. The cruelty of theſe German executions can ſcarcely be equalled by the barbarous cuſtoms of the inhuman cannibals themſelves.

The Author proceeds to deſcribe the dreſs of the Gipſies, their family œconomy, their occupations and trades, their marriages and education, their diſeaſes and burials, their political regulations and religion.

The ſubſequent chapters, wherein the characters and capacities of the gipſies are conſidered, with a view to determine whether they are an advantage or detriment to a ſtate, ſeem to be the beſt part of this performance. We ſhall give our Readers the following ſketch of the Gipſy's character, not on account of its *elegant* ſtyle, but becauſe we think the Author has minutely obſerved this extraordinary people:

> 'They [*i.e.* the Gipſies] are lively, uncommonly loquacious, and chattering; fickle in the extreme, conſequently inconſtant in their purſuits, faithleſs to every body even of their own caſt; void of the leaſt emotion of gratitude, frequently rewarding benefits with the moſt inſidious malice. Fear makes them ſlaviſhly compliant when under ſubjection, but having nothing to apprehend, like other timorous people, they are cruel. Deſire of revenge often cauſes them to take the moſt deſperate reſolutions. To ſuch a degree of violence

is their fury ſometimes excited, that a mother has been known, in the exceſs of paſſion, to take her ſmall infant by the feet and therewith ſtrike the object of her anger, when no other inſtrument has readily preſented itſelf. They are ſo addicted to drinking, as to ſacrifice what is moſt neceſſary to them, that they may feaſt their palate with ſpirits. They have too what one would little expect, an enormous ſhare of vanity, which ſhews itſelf in their fondneſs for fine cloaths, and their gait and deportment when dreſſed in them. One might imagine, that this pride would have the good effect to render a Gipſy cautious not to be guilty of ſuch crimes as ſubject him to public ſhame; but here comes in the levity of character, for he never looks to the right nor to the left in his tranſactions. In an hour's time he forgets that he is juſt untied from the whipping poſt. But their pride is grounded on mere triviality, as appears plainly from their making it a point of honour to abuſe their companions, and put on a terrible appearance; in the public market, where they are ſure to have many ſpectators, they cry out, make a violent noiſe, challenge their adverſary to fight, but very ſeldom any thing comes of it. Thus the Gipſy ſeeks honour, of which his ideas coincide very little with thoſe of other people, and ſometimes deviate intirely from propriety.'—' Nothing can exceed the unreſtrained depravity of manners exiſting among theſe people, I allude particularly to the other ſex. Unchequed by any idea of ſhame, they give way to every deſire. The mother endeavours, by the moſt ſcandalous arts, to train up her daughter for an offering to ſenſuality, and *this* is ſcarce grown up before ſhe becomes the ſeducer of others. Lazineſs is ſo prevalent among them, that were they to ſubſiſt by their own labour only, they would hardly have bread for two of the ſeven days in the week. This indolence increaſes their propenſity to ſtealing and cheating, the common attendants on idleneſs. They ſeek to avail themſelves of every opportunity to ſatisfy their lawleſs deſires.'

From theſe and ſeveral other bad qualities, which the Author recites, there is little cauſe for heſitation in determining, that no nation would willingly tolerate the Gipſies. We conſequently find that almoſt every European State have exerted their utmoſt powers to get rid of theſe noxious intruders. Mr. Grellman enumerates ſeveral edicts that have been paſſed for the baniſhment of the Gipſies out of Spain, France, Italy, England, Denmark, Sweden, the Netherlands, Holland, and Germany. He diſapproves all theſe laws, and propoſes the uſe of ſuch methods as would make the Gipſies uſeful ſubjects in the reſpective kingdoms, where they are now, in the higheſt degree, miſchievous and dangerous vagabonds. His propoſals ſeem plauſible at leaſt, and *may*, if properly executed, civilize a German Gipſy; but his plan of reform muſt be greatly altered before it can be adopted in other parts of Europe. Corporal puniſhment, which is one of the means recommended by the Author to civilize the Gipſies, is, in our opinion, highly improper; the civilization of a ſavage people muſt be effected by gentle treatment only. They muſt be ſhewn the benefits ariſing from civilization by example, and be

made

2

made ſenſible of theſe benefits by an enjoyment of thoſe comforts which are their neceſſary conſequence; having experienced the advantages reſulting from a compliance with the rules of decorum and more refined manners, perſuaſive arguments and gentle treatment will then be applicable. But the rod, held up by the hand of the reformer, clothes civilization with barbariſm, and forbids, rather than invites, the ignorant to take ſhelter under its roof.

The ſecond ſection treats on the origin of the Gipſies. The Author has here collected the opinions of ſeveral writers on the ſubject; he refutes all their arguments, and in the laſt chapter but one, he aſſerts that the Gipſies come from Hindoſtan. This is mere hypotheſis, founded on no better baſis than the ſimilarity of the Gipſy language to the Hindoſtanic. Mr. Grellman adds a long vocabulary of the two languages, in which it muſt be confeſſed many words are the ſame, but many are different. He has given alſo the conjugation of the verb *to be*, and the declenſions of nouns and pronouns in both languages.

'I come now,' ſays the Author in the beginning of his laſt chapter, 'to the main deſign of my treatiſe, to the poſition, that the Gipſies are of the loweſt claſs of Indians, namely, *Parias*, or as they are called in Hindoſtan, *Suders*.' He compares the manners of this claſs with thoſe of the Gipſies, and enumerates many circumſtances in which they agree: ſome of the compariſons are frivolous and prove nothing. As an inſtance of which we may take the following: 'Gipſies are fond of being about horſes; the Suders in India likewiſe, for which reaſon they are commonly employed as horſe-keepers by the Europeans reſident in that country.' This reaſoning does not prove that the Gipſies are Suders, any more than that they are Arabians, or Yorkſhire farmers.

How and when did the Gipſies emigrate from Hindoſtan? We ſhall tranſcribe what the Author ſays, relative to this queſtion:

> 'If people, in reflecting on the emigration of the Gipſies are not determined to imagine that they are actuated, by a blind impulſe, to break up at once, and quit their native country; there is no cauſe to be aſſigned for their retreat from thence, by any means ſo plauſible as the war of Timur Beg in India. The date of their arrival marks it very plainly. It was in the year 1408 and 1409 that this conqueror ravaged India; and having perſuaded himſelf, as well as his followers, that he had undertaken the expedition againſt India, for the purpoſe of ſpreading the Mahometan religion; his war was quite oppreſſive enough to occaſion ſuch an emigration. For not only every one who made any reſiſtance was deſtroyed, and ſuch others as fell into the enemies hands, though never ſo defenceleſs, were made ſlaves, but, ſhortly after, theſe very ſlaves, to the number of an hundred thouſand, were put to death. As, on this occaſion, an univerſal panic took place, nobody being ſecure, that it might not be his

own fate in a ſhort time, what could be more natural, than that a great number of terrified inhabitants ſhould endeavour to ſave themſelves by flight.'

After much more reaſoning, if it may be ſo called, ſimilar to the above extract, the Author traces the route by which the Gipſies came from Hindoſtan to Europe: and here he juſtly acknowleges, that 'all that can be ſaid on the ſubject is mere ſurmiſe.'

We are happy in having at length given our Readers a ſketch of the contents of a performance, the chief merit of which is, that it comprehends almoſt every thing that has been written about the Gipſies; ſo that the curious reader may have recourſe to the authorities whence Mr. Grellman has collected the facts. With reſpect to his notion that the Gipſies came originally from Hindoſtan, we are by no means ſatisfied of its truth, although we cannot prove that it is wrong. The chief argument which the Author uſes, viz. the ſimilarity of language, is extremely dubious, and ought to be admitted only with great circumſpection.

We can ſay nothing as to the fidelity of the tranſlation, not having the original in our poſſeſſion; and the extracts which we have given will convince our Readers that Mr. Raper's ſtyle is by no means to be commended.

ART. V. *The Hiſtory of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Eſq. Vols. IV, V, and VI. 4to. 3l. 3s. Boards. Cadell. 1788.

WE congratulate the lovers of elegant and uſeful learning, on the appearance of theſe three volumes, which complete Mr. Gibbon's original plan, and, together with thoſe formerly publiſhed, compoſe ſuch a monument of hiſtorical induſtry, enlightened by criticiſm, and adorned with taſte, as hath ſeldom been produced by the labours of one man, in any age or country. The whole period, included in his hiſtory, extends from the age of Trajan and the Antonines, to the taking of Conſtantinople by Mahomet the Second. The portion now offered to the Public commences with the fall of the Roman Empire in the Weſt. From that period to the death of Heraclius, the Author follows the regular ſeries of the Eaſtern Emperors, and exhibits the proſperous or adverſe fortunes of each: but from the time of Heraclius, to the taking of Conſtantinople by the Turks, a period of eight hundred years, Mr. Gibbon finds it neceſſary to alter the plan which he had purſued in the preceding volumes of his work; and the reaſons for this alteration, given in his own words, will beſt ſhow the various entertainment that may be derived from the remainder of this inſtructive and ſplendid hiſtory:

‘ From the time of Heraclius (ſays Mr. Gibbon), the Byzantine theatre is contracted and darkened : the line of empire, which had been defined by the laws of Juſtinian and the arms of Beliſarius, recedes on all ſides from our view : the Roman name, the proper ſubject of our enquiries, is reduced to a narrow corner of Europe, to the lonely ſuburbs of Conſtantinople ; and the fate of the Greek empire has been compared to that of the Rhine, which loſes itſelf in the ſands, before its waters can mingle with the ocean. The ſcale of dominion is diminiſhed to our view by the diſtance of time and place : nor is the loſs of external ſplendour compenſated by the nobler gifts of virtue and genius. In the laſt moments of her decay, Conſtantinople was doubtleſs more opulent and populous than Athens at her moſt flouriſhing æra, when a ſcanty ſum of ſix thouſand talents, or twelve hundred thouſand pounds ſterling, was poſſeſſed by twenty-one thouſand male citizens of an adult age. But each of theſe citizens was a freeman, who dared to aſſert the liberty of his thoughts, words, and actions ; whoſe perſon and property were guarded by equal law ; and who exerciſed his independent vote in the government of the republic. Their numbers ſeem to be multiplied by the ſtrong and various diſcriminations of character : under the ſhield of freedom, on the wings of emulation and vanity, each Athenian aſpired to the level of the national dignity : from this commanding eminence, ſome choſen ſpirits ſoared beyond the reach of a vulgar eye ; and the chances of ſuperior merit in a great and populous kingdom, as they are proved by experience, would excuſe the computation of imaginary millions. The territories of Athens, Sparta, and their allies, do not exceed a moderate province of France or England : but after the trophies of Salamis and Platæa, they expand in our fancy to the gigantic ſize of Aſia, which had been trampled under the feet of the victorious Greeks. But the ſubjects of the Byzantine empire, who aſſume and diſhonour the names both of Greeks and Romans, preſent a dead uniformity of abject vices, which are neither ſoftened by the weakneſs of humanity, nor animated by the vigour of memorable crimes. The freemen of antiquity might repeat with generous enthuſiaſm the ſentence of Homer, “ that on the firſt day of his ſervitude, the captive is deprived of one half of his manly virtue.” But the poet had only ſeen the effects of civil or domeſtic ſlavery, nor could he foretel that the ſecond moiety of manhood muſt be annihilated by the ſpiritual deſpotiſm, which ſhackles, not only the actions, but even the thoughts of the proſtrate votary. By this double yoke, the Greeks were oppreſſed under the ſucceſſors of Heraclius ; the tyrant, a law of eternal juſtice, was degraded by the vices of his ſubjects ; and on the throne, in the camp, in the ſchools, we ſearch, perhaps with fruitleſs diligence, the names and characters that may deſerve to be reſcued from oblivion. Nor are the defects of the ſubject compenſated by the ſkill and variety of the painters. Of a ſpace of eight hundred years, the four firſt centuries are overſpread with a cloud interrupted by ſome faint and broken rays of hiſtoric light : in the lives of the Emperors, from Maurice to Alexius, Baſil the Macedonian has alone been the theme of a ſeparate work ; and the ab*ſence, or loſs, or imperfection* of contemporary evidence, muſt be *poorly ſupplied by the* doubtful authority of more recent compilers.

The four laſt centuries are exempt from the reproach of penury: and with the Comnenian family, the hiſtoric Muſe of Conſtantinople again revives, but her apparel is gaudy, her motions are without elegance or grace. A ſucceſſion of prieſts, or courtiers, treads in each other's footſteps in the ſame path of ſervitude and ſuperſtition: their views are narrow, their judgment is feeble or corrupt; and we cloſe the volume of copious barrenneſs, ſtill ignorant of the cauſes of events, the characters of the actors, and the manners of the times, which they celebrate or deplore. The obſervation which has been applied to a man, may be extended to a whole people, that the energy of the ſword is communicated to the pen; and it will be found by experience, that the tone of hiſtory will riſe or fall with the ſpirit of the age.

'From theſe conſiderations, I ſhould have abandoned without regret the Greek ſlaves and their ſervile hiſtorians, had I not reflected that the fate of the Byzantine monarchy is *paſſively* connected with the moſt ſplendid and important revolutions which have changed the ſtate of the world. The ſpace of the loſt provinces was immediately repleniſhed with new colonies and riſing kingdoms: the active virtues of peace and war deſerted from the vanquiſhed to the victorious nations; and it is in their origin and conqueſts, in their religion and government, that we muſt explore the cauſes and effects of the decline and fall of the Eaſtern empire. Nor will this ſcope of narrative, the riches and variety of theſe materials, be incompatible with the unity of deſign and compoſition. As, in his daily prayers, the Muſulman of Fez or Delhi ſtill turns his face towards the temple of Mecca, the hiſtorian's eye ſhall be always fixed on the city of Conſtantinople. The excurſive line may embrace the wilds of Arabia and Tartary, but the circle will be ultimately reduced to the decreaſing limit of the Roman monarchy.

'On this principle I ſhall now eſtabliſh the plan of the two laſt volumes of the preſent work. The firſt chapter will contain, in a regular ſeries, the emperors who reigned at Conſtantinople during a period of ſix hundred years, from the days of Heraclius to the Latin conqueſt: a rapid abſtract, which may be ſupported by a *general* appeal to the order and text of the original hiſtorians. In this introduction, I ſhall confine myſelf to the revolutions of the throne, the ſucceſſion of families, the perſonal characters of the Greek princes, the mode of their life and death, the maxims and influence of their domeſtic government, and the tendency of their reign to accelerate or ſuſpend the downfal of the Eaſtern empire. Such a chronological review will ſerve to illuſtrate the various argument of the ſubſequent chapters; and each circumſtance of the eventful ſtory of the Barbarians will adapt itſelf in a proper place to the Byzantine annals. The internal ſtate of the empire, and the dangerous hereſy of the Paulicians, which ſhook the Eaſt and enlightened the Weſt, will be the ſubjects of two ſeparate chapters; but theſe enquiries muſt be poſtponed till our farther progreſs ſhall have opened the view of the world in the ninth and tenth centuries of the Chriſtian æra. After this foundation of Byzantine hiſtory, the following nations will paſs before our eyes, and each will occupy the ſpace to which it may

led by greatneſs or merit, or the degree of connection with the Roman world and the preſent age. I. The FRANKS; a general appellation which includes all the Barbarians of France, Italy, and Germany, who were united by the ſword and ſceptre of Charlemagne. The perſecution of images and their votaries, ſeparated Rome and Italy from the Byzantine throne, and prepared the reſtoration of the Roman empire in the Weſt. II. The ARABS or SARACENS. Three ample chapters will be devoted to this curious and intereſting object. In the firſt, after a picture of the country and its inhabitants, I ſhall inveſtigate the character of Mahomet; the character, religion, and ſucceſs of the prophet. In the ſecond I ſhall lead the Arabs to the conqueſt of Syria, Egypt, and Africa, the provinces of the Roman empire; nor can I check their victorious career till they have overthrown the monarchies of Perſia and Spain. In the third I ſhall enquire how Conſtantinople and Europe were ſaved by the luxury and arts, the diviſion and decay, of the empire of the Caliphs. A ſingle chapter will include, III. The BULGARIANS, IV. HUNGARIANS, and V. RUSSIANS, who aſſaulted by ſea or by land the provinces and the capital; but the laſt of theſe, ſo important in their preſent greatneſs, will excite ſome curioſity in their origin and infancy. VI. The NORMANS; or rather the private adventurers of that warlike people, who founded a powerful kingdom in Apulia and Sicily, ſhook the throne of Conſtantinople, diſplayed the trophies of chivalry, and almoſt realized the wonders of romance. VII. The LATINS; the ſubjects of the Pope, the nations of the Weſt, who enliſted under the banner of the croſs for the recovery or relief of the holy ſepulchre. The Greek emperors were terrified and preſerved by the myriads of pilgrims who marched to Jeruſalem with Godfrey of Bouillon and the peers of Chriſtendom. The ſecond and third cruſades trod in the footſteps of the firſt: Aſia and Europe were mingled in a ſacred war of two hundred years; and the Chriſtian powers were bravely reſiſted, and finally expelled, by Saladin and the Mamalukes of Egypt. In theſe memorable cruſades, a fleet and army of French and Venetians were diverted from Syria to the Thracian Boſphorus: they aſſaulted the capital, they ſubverted the Greek monarchy: and a dynaſty of Latin princes was ſeated near threeſcore years on the throne of Conſtantine. VIII. The GREEKS themſelves, during this period of captivity aad exile, muſt be conſidered as a foreign nation; the enemies, and again the ſovereigns, of Conſtantinople. Misfortune had rekindled a ſpark of national virtue; and the Imperial ſeries may be continued with ſome dignity from their reſtoration to the Turkiſh conqueſt. IX. The MOGULS and TARTARS. By the arms of Zingis and his deſcendants, the globe was ſhaken from China to Poland and Greece: the Sultans were overthrown: the Caliphs fell, and the Cæſars trembled on their throne. The victories of Timour ſuſpended above fifty years the final ruin of the Byzantine empire. X. I have already noticed the firſt appearance of the TURKS; and the names of the fathers, of *Seljuk* and *Othman*, diſcriminate the two ſucceſſive dynaſties of the nation, which emerged in the eleventh century from the Scythian wilderneſs. The former eſtabliſhed a potent and ſplendid kingdom from the banks of the Oxus to Antioch and Nice; and the firſt cruſade was provoked by *the violation of Jeruſalem* and the danger of Conſtantinople. From an humble origin, the *Ottomans* aroſe, the ſcourge and terror of Chriſtendom. Conſtantinople was beſieged and taken by Mahomet II. and his triumph annihilates the remnant, the image, the title, of the Roman empire in the Eaſt. The ſchiſm of the Greeks will be connected with their laſt calamities, and the reſtoration of learning in the Weſtern world. I ſhall return from the captivity of the new, to the ruins of ancient ROME: and the venerable name, the intereſting theme, will ſhed a ray of glory on the concluſion of my labours.'

Such is the general plan of this intereſting work. In our next Review, we propoſe to give an account of the firſt of the three volumes now offered to the public; and ſhall afterward proceed through the remainder of the hiſtory: concluding the whole, with due deference to Mr. Gibbon, and to the Public, but with our wonted freedom, by pointing out the principal merits, and impartially mentioning the blemiſhes, or imperfections, of this elaborate hiſtory.

ART. VI. *A Treatiſe on Tropical Diſeaſes and on the Climate of the Weſt Indies.* By Benjamin Moſeley, M. D. Member of the Royal College of Phyſicians. 8vo. 6s. Boards. Cadell. 1787.

ENDEMICAL diſeaſes, eſpecially thoſe of diſtant countries, or ſuch as are little viſited, are, in general, very imperfectly known. They have been deſcribed, indeed, by many writers; but the misfortune is, that thoſe perſons who have had an opportunity of ſeeing and curing the diſeaſes, are, commonly, leaſt qualified for writing accurate obſervations, and for giving a minute and ſatisfactory detail of all the ſymptoms. Such information, therefore, cannot be expected from army and navy ſurgeons, who are hurried with the fatigue of much practice, and who are frequently ſo young as not to have read what has been written on the ſubject: beſide, theſe gentlemen are often freſh from the ſchools, biaſſed, perhaps, with the favourite ſyſtem or hypotheſis of their maſters, and unaccuſtomed to view the operations of nature. It is no wonder therefore that their writings ſhould contradict each other, or that they ſhould commit numerous miſtakes.

Dr. Moſeley, however, ſeems to poſſeſs many qualifications which are neceſſary for a medical writer; he appears to be converſant with the ancient and modern authors, to be a man of no little experience, of mature judgment, and unattached to any hypotheſis.

The work before us is ſomewhat heterogeneous; for although it contains an account of the intra-tropical diſeaſes, and the climate of the Weſt Indies, yet it abounds with much miſcellaneous matter, particularly, details of the operations of the army; which, however, will be intereſting to many readers.

In the introductory chapter, Dr. Moſeley, after giving a ſhort ſketch of the climate, lays down ſome practical directions which may be very uſeful to people on their firſt arrival in the Weſt Indies. The great change which muſt unavoidably take place in the human body, by being ſuddenly expoſed to the heat of that country, renders it highly neceſſary to uſe every precaution for the preſervation of health, and to avoid whatever may tend to increaſe the diſpoſition to diſeaſe. Dr. Moſeley's directions ſeem perfectly conſonant with theory, and are ſuch as a rational phyſician would give; but experience muſt prove how far the obſervance of them will be attended with ſalutary effects.

The Author proceeds in deſcribing the noxious animals that inhabit the iſlands and continent, with the method of avoiding the inconveniencies which they produce, and of curing the diſeaſes and wounds which proceed from their ſtings or bites. Then follow ſeveral dietetic rules, intermixed with many obſervations relative to the manner of living, ſo as to preſerve a good ſtate of health.

The next chapter is *on the military operations in the Weſt Indies*. The expedition more immediately noticed by the Author, was that unhappy one againſt *San Juan* (in 1780), in which he was employed.

'I have ſuppreſſed,' he ſays, 'much of this expedition, as irrelative to medicinal hiſtory; not for want of authentic materials, nor for want of diſapprobation of many circumſtances with which it was connected; but as the failure of that undertaking has been buried, with many of its kindred, in the ſilent tomb of government, I hope I have not diſturbed its repoſe, but for the benefit of mankind, in which I have omitted all relations concerning individuals, and elucidations which might gratify that power, at whoſe debaſement the blow was wiſely meditated, and ought to have been effectually applied.'

The care of the camp hoſpitals devolved on Dr. Moſeley, and he has given a narrative of the diſeaſes he there had an opportunity of obſerving; they conſiſted chiefly of fluxes, and bilious and remittent fevers. In the cure of the remittent and intermittent fevers, the Author ſhews the great impropriety of giving the bark in the earlier ſtages of the diſeaſe, not from reaſoning on the ſubject, but from actual experience. It has been aſſerted, we do not ſay proved, by former writers on the ſubject, that the obſtructions which frequently remain after, or rather ſucceed, the ſpeedy cure of theſe fevers, are the conſequence, not of an immature and too copious uſe of the bark, but of the conſtitution of the air in theſe warm climates; we muſt nevertheleſs ſubſcribe to Dr. Moſeley's opinion that they are produced by the bark; for it is evident that the bark poſſeſſes a very conſiderable aſtringent power; and that the warm climate, ſo far from being *aſtringent, is,* on the contrary, of a relaxing nature; and therefore

fore our Author's hypotheſis meets our fulleſt approbation, being ſupported by facts, and being alſo conſiſtent with theory and reaſon.

Dr. Moſeley's method of treating the intermittents was to give an emetic, and to confine his patient to bed about two hours before the expected acceſſion; after the operation of the emetic, he gave a cordial opiate, and promoted perſpiration by diluting largely with warm thin drink. The next morning he gave a doſe of rhubarb and magneſia, and a few grains of calomel at night: this proceſs was continued, for three or four times, before every expected return of the fever; and if it did not totally remove the diſeaſe, the bark was then adminiſtered, continuing the ſame regimen, and no diſagreeable conſequences enſued. Hence the following material concluſion, which in practice ought to be conſtantly attended to,—that the bark never cauſes obſtructions in the abdominal viſcera, if the pores of the ſkin and the inteſtines be kept continually open.

The putrid bilious fever ſeems by our Author's account to have been the moſt dangerous diſeaſe that appeared in the army. It came on with a ſudden loſs of ſtrength, nauſea, and clammineſs in the mouth; the eyes were dull, and tinged with bile; the pulſe was low and quick; the ſkin moiſt; a heavineſs in the head; a tenſion and pain in the abdomen; great anxiety; the colour of the ſkin ſoon became of a deep yellow; a coma ſucceeded, with thin cold ſweats, and deep laborious hiccuping; and the diſeaſe terminated on the ſecond, third, or rarely on the fourth day in death. Dr. Moſeley attacked this fever with purges at the beginning, which he continued till they were contra-indicated by the weakneſs of the patient. The purge which he uſed was a ſolution of manna and cream of tartar in barley-water. During three days conſtant purging with this ptiſan, the ſtools were charged with bile, and the urine was of a deep yellow; nor did the colour of the ſkin alter until a complete evacuation of the bile was made from the inteſtinal canal. This being effected, the bark was freely adminiſtered; and where this method was purſued from the beginning, the Doctor ſays, he did not loſe a ſingle man. The reſult of this practice gives riſe to the following queſtion: Is the bile in this fever the efficient cauſe of the diſeaſe? Dr. Moſeley thinks not. He ſuppoſes, and we join with him in the ſuppoſition, that the ſuperabundance of the bile is the effect of the diſeaſe, and that nature, in expelling the morbific matter from the blood, uſes the bile as the ſecretion for evacuating it. It might here be objected, if the morbific matter be expelled by the biliary ſecretion, the fever would be cured by completely evacuating the bile, and the bark would be needleſs and ſuperfluous. Dr. Moſeley does not anſwer this objection; but as we have adopted his hypotheſis, we muſt vindicate it, by anſwering, that in all probability the patient would recover without the aſſiſtance of the bark; yet when it is conſidered that the evacuations muſt have been conſiderable (the Doctor relates ſome caſes in which for three days ſucceſſively the patient had at leaſt 20 motions in the 24 hours), nature muſt have ſunk under, or immediately after, the operation, had not the animal faculties been ſupported by cordials and tonics. Of theſe, none is ſo efficacious or ſo powerful as the bark; and it is in conſequence of theſe qualities that the bark confirms the cure in theſe caſes. We beg leave to add another ſupport to our Author's hypotheſis, which hath alſo eſcaped him. The premature uſe of the bark (that is before a thorough evacuation) is *always* pernicious, and *frequently* the cauſe of death, as experience teſtifies. The reaſon of which is doubtleſs to be aſcribed to the aſtringent quality of the bark, which obſtructs the ſecretion of the bile, and thereby prevents nature from expelling, through the channels which ſhe herſelf points out, the noxious and morbific matter.

The next diſeaſe which the Author treats, is the Dyſentery. His theory of this diſorder hath already come under our notice: See Review, vol. lxiv. p. 153. In addition to what was advanced in his former treatiſe on the Dyſentery, Dr. Moſeley endeavours to prove that it is not infectious. Here we diſſent from him, becauſe facts are in our opinion more convincing than theoretical reaſoning. The method of cure conſiſts in promoting perſpiration *after* the inteſtines are well emptied; which indeed is the uſual mode of treating the diſeaſe, and we may add alſo the only effectual way of curing it. We differ from the Doctor in the choice of evacuants for this purpoſe; he recommends antimonial purges; we prefer the balſamic animal and vegetable ones, ſuch as manna, mutton broth with barley, caſtor oil, &c. which evacuate without irritating; whereas antimonials, and all mineral purges, irritate the inteſtines conſiderably, and therefore increaſe, during the time of their action, the ſymptoms of the diſeaſe, all of which, it is allowed, proceed from irritation. Our Author ſeems to place too much efficacy in ſudorifics. That they are neceſſary to confirm the cure we readily acknowlege, but we very much doubt whether it can be at all accompliſhed without previous, plentiful, and long continued alvine evacuations; and we may add alſo, that this practice has always been attended with ſingular ſucceſs, and been recommended by almoſt every writer on the ſubject. In treating of this diſeaſe, Dr. M. has recapitulated what former authors have advanced concerning it. He ſeems not to have paſſed over any book of note from Hippocrates to the preſent time. This is a valuable *compilation, and is* a convincing proof that he has attentively *peruſed the beſt* medical writers.

The yellow fever, as it is commonly called by the Engliſh, is the terror of Europeans newly arrived in the Weſt Indies. Dr. Moſeley here flatly contradicts all thoſe writers who have thought this fever to be infectious: he ſhews, from the enumeration of the ſymptoms, that it is a ſpecies of the *καυσος* of the Greeks, and the *febris ardens* of the Latins;—that it appears within the Tropics with greater violence than in the temperate latitudes; and that the numbers which it attacks have furniſhed the only reaſon for its having been accounted infectious. An abridgement of the Author's accurate and well written deſcription of this fever would be doing it injuſtice, we ſhall therefore refer our readers to the book. As to the method of cure, it is brief, and conſiſts chiefly in bleeding, in evacuating the contents of the inteſtines, and diluting plentifully; ſudorifics are not recommended till the third or fourth day; and the bark, not till after the fever is come to a perfect criſis. The many precautions which the Author intermixes with his practical directions, render his work highly valuable.

The Tetanus, an alarming and fatal diſeaſe in warm climates, eſpecially that ſpecies which is the conſequence of a wound, is amply treated by Dr. Moſeley. His method of cure agrees with what we have obſerved on a former occaſion, *viz.* to bring the wound to a ſtate of ſuppuration as ſoon as poſſible, See Rev. vol. lxxvi. p. 294.

Cancers next claim our Author's attention. He pretends not to account for their cauſe, but from experience he recommends a method of cure which he aſſerts to be infallible. As this is a matter of great conſequence we ſhall give it in the Doctor's own words:

> 'Spread a plaiſter, of *diachylon with gums*, upon thin leather, the ſize of the cancer:—ſuppoſe the plaiſter to be as large as a crown-piece, or a Spaniſh dollar, ſprinkle on it a ſcruple of *corroſive ſublimate of mercury*, finely powdered; and ſo in proportion to a larger or ſmaller plaiſter. This plaiſter muſt be applied to the cancer, and remain on it forty-eight hours; but if there is any apprehenſion that it has not done its office in that time, it muſt remain longer. Then take it off, and apply a poultice of bread and milk, with a little olive oil, which muſt be renewed frequently, until the cancer comes entirely out, by the roots as it were. The part is then to be dreſſed, digeſted, and cured, as a common ulcer. A purge or two with *calomel* muſt precede the application. No other preparation is neceſſary, unleſs the patient is groſs, and requires a cooling regimen. Bark is ſometimes neceſſary to forward the digeſtion and cure.'

The Belly-ache, in the Weſt Indies, our Author thinks, ariſes from diſeaſed ſecretions, in conſequence of debility in the ſtomach and inteſtines. He cures it with a table-ſpoonful of the following mixture every morning, after the bowels have been cleanſed: ℞ *Vitriol. alb.* ʒiii. *Alum.* Rup. ʒi. Coccinell. gr. iii. *Aq. bullient.* ℔ i. *M. f.* ſolut.

Th

The effects of this vitriolic ſolution in other diſeaſes, are conidered in the concluding chapter. It is recommended in pulnonic oppreſſions where reſpiration is performed with difficulty; ind, in our Author's opinion, where expectoration is to be promoted, and the bronchial glands are to be unloaded and cleanſed; it is of great utility in nauſeating or ſlightly vomiting doſes. We doubt not that the mixture has the properties aſcribed to it, of nauſeating, or provoking vomiting; we doubt not alſo that ſlight retchings will relieve pulmonic oppreſſions; but we muſt idd that every apothecary's ſhop is furniſhed with ipecacuanha, a *ſafe* nauſeating medicine, and that white vitriol is a *very dangerous* metallic ſalt.

With reſpect to the general merit of this work, it contains much real information, and many uſeful practical rules. The Author is doubtleſs a ſcholar, and well verſed in the beſt medical writers; yet we think there is great room for amending his *Treatiſe*, by retrenching ſeveral ſuperfluities, and reducing his obſervations to a more ſyſtematic arrangement.

Art. VII. *Remarks on ſelect Paſſages in the Old Teſtament:* To which are added Eight Sermons. By the late Benjamin Kennicott, D.D. 8vo. 6s. ſewed. Cadell, &c. 1787.

AMONG the literary productions of the preſent day there are few more lucrative than thoſe which record the actions, or delineate the characters, of individuals. The labours of the Biographer are peruſed with an avidity equally inſatiable and undiſtinguiſhing; and the moſt inſipid, and even humiliating anecdotes of learned men, compenſate by a profitable ſale for the toil, if not the ſhame, of collecting them. For theſe reaſons we have long wondered that the death of ſo diſtinguiſhed a ſcholar as Dr. Kennicott ſhould have been followed by no account either of his life or of his writings—an account which would have accompanied this poſthumous publication with ſingular and unqueſtionable propriety. The more than Herculean labours of this great man drew on him the eyes of the whole Chriſtian world. The nature of his plan, openly hoſtile to long-eſtabliſhed prejudices, nvolved him in a controverſy, which comprehended the radical principles of Biblical criticiſm: and the unexampled munificence which enabled him to accompliſh ſo gigantic an undertaking as he collation of the Hebrew MSS. by reflecting equal honour on himſelf and his countrymen, connected the national character, in ſome degree, with his own.

When theſe circumſtances are duly conſidered, we ſtill hope o ſee the life of Dr. K. written with an equal deſign of doing uſtice to an individual, who deſerved ſuch patronage, and to hoſe *who ſo generouſly* beſtowed it. In the mean while, we ſhall detain the Reader a few minutes from the conſideration of the 'Remarks,' by preſenting him with ſuch particulars of the Author's life as our imperfect knowledge can furniſh.

Dr. Kennicott was born at Totneſs, in Devonſhire, in the year 1718. With the rank and character of his parents we are entirely unacquainted; but it is certain they were unable to ſatisfy that thirſt for knowlege, which they could not but diſcover in their ſon. Some opportunities of early improvement muſt, however, have been afforded him, or (which we ſometimes ſee) the natural vigour of his mind muſt have ſuperſeded the neceſſity of them. For, in the year 1743, he wrote *A Poem on the Recovery of the Hon. Mrs. Eliz. Courtenay from her late dangerous Illneſs*; and this, probably, recommended him to the notice of thoſe Gentlemen, who afterwards ſent him to Oxford and ſupported him there. In judging of this performance, they may be ſuppoſed to have conſidered not ſo much its intrinſic merit, as the circumſtances under which it was produced. For, though it might claim juſt praiſe as the fruit of youthful induſtry ſtruggling with obſcurity and indigence, as a poem it never riſes above mediocrity, and generally ſinks below it. But in whatever light theſe verſes were conſidered, the publication of them was ſoon followed by ſuch contributions as procured for the Author the advantages of an academical education. In the year 1744 he entered at Wadham College; nor was it long before he diſtinguiſhed himſelf in that particular branch of ſtudy, in which he afterwards became ſo eminent. His two diſſertations, *On the Tree of Life*, and *The Oblations of Cain and Abel*, came to a ſecond edition ſo early as the year 1747, and procured him the ſingular honour of a Bachelor's degree conferred on him *gratis* by the Univerſity a year before the ſtatutable time. The diſſertations were gratefully dedicated to thoſe benefactors, whoſe liberality had opened his way to the Univerſity, or whoſe kindneſs had made it a ſcene, not only of manly labour, but of honourable friendſhip. With ſuch merit, and ſuch ſupport, he was a ſucceſsful candidate for a Fellowſhip of Exeter College, and ſoon after his admiſſion into that ſociety, he diſtinguiſhed himſelf by the publication of ſeveral occaſional ſermons. In the year 1753 he laid the foundation of that ſtupendous monument of learned induſtry, at which the wiſe and the good will gaze with admiration, when prejudice, and envy, and ingratitude, ſhall be dumb. This he did by publiſhing his firſt diſſertation, *On the State of the printed Hebrew Text*, in which he propoſed to overthrow the then prevailing notion of its abſolute integrity. The firſt blow, indeed, had been ſtruck long before, by Cappellus, in his *Critica Sacra*, publiſhed after his death by his ſon, in 1650—a blow which Buxtorf, with all his abilities and dialectical ſkill, was unable to ward off. But Cappellus, having no opportunity of conſulting Hebrew MSS. though his arguments were ſupported by the authority of the Samaritan Pentateuch, of parallel paſſages, and of the ancient verſions, could never abſolutely prove his point. Indeed, the general opinion was, that the Hebrew MSS. contained none, or at leaſt very few and trifling variations from the printed text: and with reſpect to the Samaritan Pentateuch very different opinions were entertained. Thoſe who held the Hebrew verity, of courſe condemned the Samaritan as corrupt in every place where it deviated from the Hebrew: and thoſe who believed the Hebrew to be incorrect did not think the Samaritan of ſufficient authority to correct it. Beſides, the Samaritan itſelf appeared to a very great diſadvantage; for no Samaritan MSS. were then known, and the Pentateuch itſelf was condemned for thoſe errors which ought rather to have been aſcribed to the incorrectneſs of the editions. In this diſſertation, therefore, Dr. K. proved, that there were many Hebrew MSS. extant, which, though they had hitherto been generally ſuppoſed to agree with each other, and with the Hebrew text, yet contained many and important various readings: and that from thoſe various readings conſiderable authority was derived in ſupport of the ancient verſions. He announced the exiſtence of ſix Samaritan MSS. in Oxford only, by which many errors in the printed Samaritan might be removed; and he attempted to prove, that even from the Samaritan, as it was already printed, many paſſages in the Hebrew might undoubtedly be corrected.

This work, as it was reaſonable to expect, was examined with great ſeverity both at home and abroad. In ſome foreign Univerſities the belief of the Hebrew verity, on its being attacked by Cappellus, had been inſiſted on as an article of faith—*Iſta Cappelli ſententia adeo non approbata fuit fidei ſociis, ut potius Helvetii theologi, et ſpeciatim Genevenſes, anno* 1678, *peculiari canone caverint, ne quis in ditione ſua miniſter eccleſiæ recipiatur, niſi fateatur publice, textum Hebræum, ut hodie eſt in exemplaribus Maſoreticis, quoad conſonantes et vocales, divinum et authenticum eſſe.* Wolfii Biblioth. Heb. tom. ii. 27.

At home this doctrine of the corrupt ſtate of the Hebrew text was oppoſed by Comings and Bate, two Hutchinſonians, with as much violence as if the whole truth of revelation were at ſtake.

The next three or four years of Dr. K.'s life were principally ſpent in ſearching out and examining Hebrew MSS. though he found leiſure not only to preach, but to publiſh, ſeveral occaſional ſermons. Of theſe one, on Chriſtian fortitude, was ſeverely canvaſſed by the Jacobites, who were then very numerous in Oxford, and particularly in a pamphlet generally attributed to Dr. King, the learned and elegant, though turbulent and ſeditious, Principal of St. Mary Hall. Exeter College was, indeed, *at that time,* diſtinguiſhed by its zeal for the Whig cauſe; a zeal,

it

[illegible] time
at Whitehall, and i
him in Oxfordshire
diſſertation on the
vindicating the auth
teuch, he diſarmed t
of their moſt ſpecio
Chaldee Paraphraſe h
the time of Chriſt, it
brew Text muſt evin
from which the Para
the fallacy of this reaſ
phraſe had been frequ
with the printed Text
were ſucceſsfully turn
the writings of the Je
brew Text, and gave a
of the Hebrew canon
gether with a deſcriptio
covered in England, an
various parts of Europe.
now loudly called for by
friends of biblical critici
Kennicott emitted his pro
prior to the invention of
[illegible]

1776 the firſt volume was publiſhed, and in 1780 the whole was completed. If now we conſider that above 600 MSS. were collated, and that the whole work occupied 20 years of Dr. Kennicott's life, it muſt be owned that ſacred criticiſm is more indebted to him than to any ſcholar of any age. His exertions, however, did not end here. For, to the labours of a mind naturally active in the purſuit of truth, and invigorated by conſtant habits of induſtry, death only, or, which is worſe than death, the alienation of reaſon, can put a final period. Before the year 1783, when he died at Oxford, in the 65th year of his age, he had printed 194 pages of the volume which we are now about to examine; the remainder has been added, ſince his death, in compliance with his will. In the introduction he profeſſes himſelf a zealous advocate for an authoritative reviſal of the Engliſh verſion of the Old Teſtament; and, indeed, the great object of his work ſeems to be, to demonſtrate the neceſſity, and to facilitate the execution, of this project, by expoſing the numerous imperfections, and correcting many of the errors with which that verſion abounds. With reſpect to the propriety and neceſſity of ſuch an interpoſition of authority as is here contended for, we have ſufficiently explained our ſentiments on a former occaſion: and though we are ſo unfortunate as to have the whole weight of Dr. K.'s opinion againſt us, yet we muſt freely confeſs that we have ſeen nothing in his work which has induced us to alter our own.

Dr. Kennicott's remarks begin with the book of Geneſis, and are continued to the Pſalms, where death put an end to his well-meant and uſeful labours. The Editors have added tranſlations of ſeveral Pſalms, of the Song of Moſes, and obſervations on two paſſages of the Prophet Hoſea, which were found among Dr. K.'s papers, fairly tranſcribed for the preſs. To the tranſlations of the Pſalms are ſubjoined ſome ſhort and imperfect Notes, againſt which a malevolent or a faſtidious critic might eaſily raiſe many objections. But the Editors, we conceive, conſidered themſelves bound by the ſtrong expreſſions in Dr. K.'s Will to publiſh theſe rude ſketches, which, even in their preſent form, contain many hints, that may be of important uſe to future commentators. To examine, therefore, with ſcrupulous ſeverity a part of the work, which is profeſſedly given to the world under ſuch circumſtances as theſe, would be equally inconſiſtent with that reſpect which is juſtly due to the memory of Dr. K. and with every principle of manly and liberal criticiſm. The volume is concluded by eight ſermons, in ſome of which the Author appears as a Hebrew critic, and in others under the humbler, but perhaps more uſeful, character of a plain and practical inſtructor.

In the ſpeech of Lamech, Geneſis, iv. 23. which, in our verſion is obſcurely rendered—*I have ſlain a man to my wounding, and a young man to my hurt*—Dr. K. very properly adopts the interpretation of Biſhop Lowth (Prælect. p. 52. 3d edit.)—'*I have ſlain a man for having wounded me, and a young man for having bruiſed me.*' By this verſion, perſpicuity and conſiſtency are reſtored to the whole paſſage, and the propriety of Lamech's diſtinction between his own caſe and that of Cain is obvious, viz. that whereas Cain had been guilty of wilful murder, Lamech had only ſlain a man in his own defence.

Of Geneſis, xlix. 5—8. Dr. K. has given a verſion very different from the common one; but of the propriety of this, as well as of many other moſt important alterations, we are unable to form a decided opinion, becauſe we are totally unacquainted with the reaſons and authorities on which it is founded. For theſe authorities we are referred to a ſeries of notes, which do not exiſt, but which it appears to have been the intention of Dr. K. to have added at the end of the volume, had he lived to complete the work. The Author's verſion of this paſſage is divided into ſhort lines correſponding with the metre of the original; and he conſiders it, both here and in his Preface to the Hebrew Bible, as a matter of ſingular importance that all the poetical parts of the Old Teſtament ſhould be thus printed. The ſame opinion has been held by other eminent tranſlators, and particularly by Biſhop Newcome, who thought it of ſufficient conſequence to deſerve a place among his fifteen rules for the conduct of a new tranſlation. On this ſubject, however, we have always entertained ſome doubts; and thoſe doubts have lately received conſiderable confirmation from the remarks of Dr. Geddes, in the Appendix to his Proſpectus of a New Tranſlation of the Bible. It is univerſally acknowledged, that the meaſure and mechaniſm of Hebrew verſe are but very imperfectly, if at all, underſtood by modern ſcholars. The diviſions of the ableſt Hebrew critics muſt therefore be, at beſt, but uncertain and capricious; and can convey to us nothing more than the arbitrary notions of the divider. Indeed, in general, we think, they contribute little either to the force and beauty of the Text, or to the profit and inſtruction of the reader: on the contrary, they often ſerve only to disjoint and disfigure the one, and to perplex and puzzle the other. Were it neceſſary to our preſent purpoſe, we could confirm theſe aſſertions by ſeveral inſtances, in which an undue attention to this circumſtance has led ſome of our ableſt tranſlators into ambiguity, inelegance, and even abſurdity.

To the Engliſh verſion of Exod. ix. 15.—*For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence*—Dr. Kennicott thinks there is a ſtrong objection; becauſe a peſtilence is not recorded among the ten plagues inflicted upon Egypt. This objection he removes by tranſlating שלחתי *I might have ſtretched out*; and ſhews by ſeveral inſtances, that the circumſtances of a verb, uſually præter or future, may be thus qualified by *might*, *would*, *ſhould*, &c.

Exod. xvi. 15. in the common verſion is abſurdly rendered, *And they ſaid one to another, it is Manna, for they wiſt not what it was.* Dr. K.'s verſion, though not new, is ſtrictly proper—*And they ſaid one to another,* מן הוא, *what is this? for they wiſt not what it was.* From theſe words the Manna *afterwards* derived its name.

Numb. xxii. 22. Dr. K. thinks it cannot be ſuppoſed that God would have been angry with Balaam, merely for going with the ſervants of Balak, when he had before expreſsly given him permiſſion to go, in verſe 20. He propoſes, therefore, to adopt the reading which is preſerved in the Arabic verſion—*And God's anger was kindled becauſe he went* طامعا *avare, with a covetous inclination.* This is perfectly conſiſtent with the character of Balaam, who is ſaid by St. Peter to have *loved the wages of unrighteouſneſs.*

Numb. xxiii. 21. Dr. K. changes הביט the third perſon præter Hiphil into אביט the firſt perſon future, and refers it to Balaam—*I do not behold iniquity in Jacob; neither do I ſee perverſeneſs in Iſrael.* This correction appears to us totally unneceſſary. For it may be obſerved, that the particle ב often ſignifies *contra*, *adverſus*; that the word און may be tranſlated *injuria*, *contumelia*, and עמל *moleſtia*, *vexatio*, *inquietatio*, *perturbatio*: and that the verbs ראה and הביט are uſed to expreſs not merely the ſimple act of beholding, but the beholding with ſome degree of pleaſure and ſatisfaction. Thus Habak. i. 13.

טהור עינים מראות רע והביט אל עמל לא תוכל

THOU ART *of purer eyes than to behold evil, and canſt not look on iniquity.* Now God does, indeed, *behold evil*, but not with ſatisfaction; he does *look on iniquity*, but not with approbation. From the words, therefore, thus explained, without having recourſe to correction, may be deduced a verſion intelligible in itſelf, and perfectly conſiſtent with the context.

Joſhua, iv. 9. Dr. K. boldly aſſerts, that this verſe, as it now ſtands in the Hebrew Text, flatly contradicts the reſt of the chapter, and that the difficulty can only be ſolved by reading מתוך inſtead of בתוך—but we deny that the preſent reading involves in it either difficulty or contradiction. The ſacred writer is not here ſpeaking of the ſtones mentioned in the preceding verſe, which were ſet up in Gilgal; but of twelve other ſtones, which Joſhua ſet up in the midſt of Jordan. In this *interpretation* we are juſtified by the authority of the Chaldee

Paraphraſe, and the Septuagint verſion—*Εϛησε δε Ιησȣς καὶ αλλȣς δωδεκα λιθȣς εν αυ̉τῳ τῳ Ιορδανη.*

Of the celebrated triumphal Song of Deborah and Barak, Judges, v. Dr. K. has given a new verſion, in which he has endeavoured, with ſome degree of probability at leaſt, to aſſign to the different ſpeakers their reſpective parts. But on the propriety of this diſtribution, and on the merits of the verſion itſelf, we think it improper to decide, becauſe, from the want of the Author's Notes, we know not on what authority they reſt.

1 Sam. xxiii. 22. *Go, I pray you, prepare yet, and know and ſee his place, where his haunt is.* Dr. K. propoſes, on the authority of two MSS. and the firſt printed edition, to read הבינו עוד *underſtand further, learn more particularly,* inſtead of הכינו עוד *prepare yet.*

2 Sam. xviii. 3. *But the people anſwered David, thou ſhalt not go forth; for if we flee away, they will not care for us, neither if half of us die will they care for us, but* NOW thou art *worth ten thouſand of us.* Dr. K. reads the pronoun אתה THOU *art worth ten thouſand of us,* inſtead of the adverb עתה *now.* The Tranſlators themſelves were ſenſible of the neceſſity of this alteration, and accordingly inſerted the words *thou art* in Italics. There is a remarkable inſtance of each of theſe words being exchanged for the other, in 1 Kings, chap. i. ver. 18 and 20. *And now behold Adonijah reigneth,* ועתה *and* NOW, *my Lord the King, knoweſt it not.* And in verſe 20. ואתה *and* THOU, *my Lord, O King, the eyes of all Iſrael are upon thee.*

Dr. K.'s obſervations on the book of Job are highly deſerving the attention of every reader, who wiſhes to obtain an accurate knowledge of that ſublime but difficult poem. The integrity of Job's character being not only inſiſted on by himſelf, but alſo expreſsly admitted by God, and the whole poem turning on the multiplied miſeries of a man eminently good, one grand difficulty has been, how to reconcile theſe poſitions with the ſeveral paſſages in chapters vii. ix. and xlii. where Job now appears to confeſs himſelf a very grievous ſinner. Dr. K. thinks that this difficulty will be removed, by ſuppoſing—that in chap. vii. ver. 20. where Job, in the Engliſh verſion, is repreſented as confeſſing his ſins to God, he is really ſpeaking in reply to Eliphaz: and the general ſenſe of the paſſage is as follows; ' You ſay, *I muſt have been a ſinner*; what then? I have not ſinned againſt *thee! O thou ſpy upon mankind! Why haſt thou ſet up me,* as a butt, or *mark,* to *ſhoot at? Why am I become a burden unto* thee [*]? Why not rather *overlook my tranſgreſſion,* and *paſs by mine iniquity? I am now ſinking to the duſt! To-morrow, perhaps,*

---

[*] ' So the Greek verſion: and thus both Grey and Houbigant: with Ladvocat, in Theſis Sorbon. 1765, p. 21.'

I ſhall be ſought in vain!'—That in chap. ix. from verſe 2 to 22, Job is really expoſing his friends by ironically quoting ſome of their abſurd maxims, and that in verſes 28 and 31 he is ſpeaking, not to God, but in reply to Bildad.—And laſtly, that in chap. xlii. 6. we ſhould add מה after על, and read interrogatively,

על (מה) כן אמס
ונחמתי על עפר ועפר

and that the whole paſſage ſhould be thus tranſlated:

' 4. Hear, I beſeech, thee, and I will ſpeak;
I will demand of thee, and declare thou unto me.
5. I have heard of thee by the hearing of the ear;
but now mine eye ſeeth thee.
6. WHEREFORE am I thus become loathſome;
and am ſcorched up, upon duſt and aſhes* ?'

Dr. K. adopts, and confirms by additional arguments, the idea of Mr. Heath, that the firſt fourteen verſes of chapter xl. were originally the concluſion of the whole poem, and that they have by ſome accident been removed from their natural ſituation, and improperly inſerted here.

Chap. xxxi. 35, 36, 37. is tranſlated by Dr. K. with ſingular propriety, and in exact conformity to the Hebrew, though from the wonderful difference between Oriental and European manners and opinions, we fear that his verſion will convey to many of our Readers but a very ſmall portion of that dignity and ſublimity, which he ſo warmly, and ſo juſtly, admires in the original:

' 35. Oh, that one would grant me a hearing!
Behold, my deſire is, that the Almighty would anſwer me;
And, as plaintiff againſt me, draw up the indictment!
With what earneſtneſs, would I take it on my ſhoulders!
I would bind it upon me, as a diadem!
The number of my ſteps would I ſet forth unto Him;
Even as a prince, would I approach before Him!'

Our Author has given us a verſion of the celebrated paſſage, *I know that my Redeemer liveth*, &c. eſſentially different from any which we recollect to have hitherto ſeen. He is of opinion, and we think on very good grounds, that Job does not here make any reference at all to a future ſtate. One difficulty, however, ſtill remains, and that is the unuſual ſolemnity with which this ſpeech of Job, whatever may be its exact meaning, is introduced—a ſolemnity, which naturally excites us to expect ſomething extraordinary. *Oh, that my words were now written! Oh! that they were printed in a book! That they were graven with an*

---

* ' See vii. 5. My fleſh is clothed with worms, and clods of duſt; my ſkin is broken, (וימאס) and *become loathſome.* And xxx. 30. My ſkin is black upon me; and my bones are burnt with heat. *See alſo ii. 8.: x. 2.: xvi. 15.*'

iron pen, and lead, in the rock for ever!—On this intereſting ſubject, our Readers will, doubtleſs, be obliged to us for giving them the opinion of Dr. K. at full length:

'Before we loſe ſight of theſe ſeveral paſſages, expreſſive of Job's moſt ardent wiſh to plead his innocence; this may perhaps be the moſt proper place for introducing that very important and moſt celebrated paſſage, I KNOW THAT MY REDEEMER LIVETH, &c. This paſſage is generally confined to verſes 25, 26 and 27 in ch. xix.; but ſhould be extended to ver. 29. Theſe 5 verſes, though they contain but 12 lines, have occaſioned controverſies without number; as to the general meaning of Job in this place: whether he here expreſſed his firm belief of *a reſurrection to happineſs after death*, or of *a reſtoration to proſperity during the remainder of his life*. Each of theſe poſitions has found powerful, as well as numerous, advocates: and the ſhort iſſue of the whole ſeems to be—that each party has confuted the oppoſite opinion, yet without eſtabliſhing its own. For, how could Job here expreſs his conviction of a reverſe of things in *this* world, and of a reſtoration to *temporal proſperity*; at the very time, when he ſtrongly aſſerts, that his miſeries would be ſoon terminated by death? See ch. vi. 11.; vii. 21.; xvii. 11—15.; xix. 10.; and particularly, in vii. 7.—*O remember that my life is wind: mine eye ſhall no more ſee good.*

'Still leſs could Job here expreſs an *hope full of immortality*; which ſenſe cannot be extorted from the words, without very evident violence. And as the *poſſeſſion* of ſuch belief is not to be reconciled with Job's ſo bitterly *curſing the day of his birth*, in ch. iii.; ſo the *declaration* of ſuch belief would have ſolved at once the whole difficulty in diſpute.

'But, if neither of the preceding and oppoſite opinions can be admitted; if the words are not meant to expreſs Job's belief either of a *reſtoration* or of a *reſurrection*: what then are we to do? It does not appear to me, that any other interpretation has been *yet* propoſed by the learned: yet I will now venture to offer a *third* interpretation, different from both the former; and which, whilſt it is free from the preceding difficulties, does not ſeem liable to equal objections. Let the Reader proceed to examine it with the ſame candour, with which it is now propoſed to him.

'The conviction then, which I ſuppoſe Job to expreſs here, is this—That, though his diſſolution was haſtening on, amidſt the unjuſt accuſations of his pretended friends, and the cruel inſults of his hoſtile relations; and though, whilſt he was thus ſingularly oppreſſed with anguiſh of mind, he was alſo tortured with pains of body; torn by ſores and ulcers from head to foot, and ſitting upon duſt and aſhes: yet that ſtill, out of that miſerable body, in his fleſh thus ſtripped of ſkin, and nearly dropping into the grave, HE SHOULD SEE GOD; who would *appear in his favour*, and *vindicate* THE INTEGRITY *of his character*. This opinion may, perhaps, be fairly and fully ſupported—by the ſenſe of the words themſelves—by the context—and by the following remarks.

'We read, in ii. 7.—that *Job was ſmitten with ſore boils, from the ſole of his foot unto his crown*: and (ver. 8.) *he ſat down among the* ASHES. In vii. 5. Job ſays—*My fleſh is clothed with worms, and* *clods of* DUST: *my ſkin is broken, and become loathſome.* In xvi. 19. *Alſo now, behold my witneſs is in heaven, and my record is on high.* Then come the words of Job, in xix. 25—29. And then, in oppoſition to what Job had juſt ſaid—that GOD would ſoon appear to vindicate him—and that even his accuſing *friends* would acquit him—Zophar ſays (xx. 27.) that *the Heaven* would reveal his iniquity; and *the Earth* would riſe up againſt him. Laſtly, this opinion concerning Job's words (as to GOD's *vindication* of him) is confirmed ſtrongly at the end of the book which records the concluſion of Job's hiſtory. His firm hope is here ſuppoſed to be, that, *before his death*, he ſhould *with his bodily eyes* ſee GOD, *appearing and vindicating his character.* And from the concluſion we learn, that GOD did thus appear—*now* (ſays Job) *mine eye ſeeth thee.* And then did GOD moſt effectually, and for ever, brighten the glory of Job's fame, by four times calling him HIS SERVANT, and, as his anger was kindled againſt Job's *friends*, by ſpeaking to them in the following words—*Ye have not ſpoken of me the thing that is right, as* MY SERVANT *Job hath—Go to* MY SERVANT *Job—and* MY SERVANT *Job ſhall pray for you—in that ye have not ſpoken of me the thing which is right, like* MY SERVANT *Job.* xlii. 7, 8.'——

'The new verſion of this paſſage now follows:

25. For I know, that my Vindicator liveth;
and He, at the laſt, ſhall ariſe over *this* duſt.
26. And, after that mine adverſaries have mangled *me* thus,
even in my fleſh ſhall I ſee GOD:
27. Whom I ſhall ſee on my ſide;
and mine eyes ſhall behold, but not eſtranged *from me:*
all this have I made up in mine own boſom.
28. Verily ye ſhall ſay, "Why have we perſecuted him;
"ſeeing, the truth of the matter is found with him?"
29. Tremble for yourſelves, at the face of the ſword;
for the ſword waxeth hot againſt iniquities:
therefore be aſſured, that judgment will take place.'

The Pſalms, of which new verſions are given, are ii. viii. xvi. xviii. xxii. xxv. xxxiv. xxxvi. xl. xli. xlii. xliii. xlv. xlix. l. liii. lv. lxvii. lxviii. lxix. lxxx. lxxxv. lxxxvii. cvii. cx. cxiv. cxvii. cxviii. cxx. cxxix. and cxxxii.

Pſalm lxviii. 13, 14. is thus tranſlated by Dr. K. '*Though ye have lien down among the pots; ye are as the wings of a dove, which is covered with ſilver; and its feathers with burniſhed gold. Since the Almighty ſcattered theſe Kings; as to her, ſhe is white as the ſnow upon Tzalmon.*' But this verſion, we think, by no means removes the obſcurity in which this paſſage has long been enveloped. Numerous and irreconcilable are the interpretations to which theſe two verſes have given riſe. Perhaps, it is impoſſible to throw any conſiderable light on them without having recourſe to conjectural criticiſm, to the intemperate uſe of which we are no friends. We ſhall, however, hazard a conjecture, not with a hope, or even a wiſh, that any reliance ſhould be placed on it, *as ſuch;* but becauſe others, more learned, or more fortunate than ourſelves, may hereafter poſſibly meet with ſome authority which may tend to ſupport it. We ſuſpect, then, that the Pſalmiſt here alludes to the victory obtained by Joab and Abiſhai over the Ammonites and Syrians, who, with their two armies, ſurrounded the troops of David in the neighbourhood of Medeba. See 2 Sam. x. and 1 Chron. xix. By שפתים, which is of the dual form, we underſtand *duas acies*, from the primary notion of the root שפת *diſpoſuit*, *ordinavit*, *ordine collocavit*. *The dove* יונה we ſuppoſe to mean a ſtandard, bearing the figure of a dove, wrought in ſilver and gold. The cuſtom of bearing on their ſtandards the figures, or the emblems, of their deities, was common to almoſt all heathen nations [*]. And Venus, to whom the dove was peculiarly ſacred, was, it is well known, one of the grand deities of the Syrians [†]. With reſpect to תשלג in verſe 14. or תשלגון, if we read plurally, with the LXX. χιονωθησονται, and the Arabic يبيضون, it may be obſerved, that ثلج in the Arabic language is *nix*, ثالج is *frigidus*, and اثلج in the fourth conj. ſignifies *lætitia affecit*, *recreavit*, *refecit* vel *ſe*, vel *alium*: ſo in the Hebrew שלג is *nix*, and תשלגון may, perhaps, be tranſlated, *refrigerium cepiſtis*, *recreaſtis vos*, *refeciſtis vos*. The Iſraelites might probably encamp, and reſt on Mount Salmon, in their return to Jeruſalem, after their victory over the Ammonites and the Kings of Syria. And, if there be any foundation for theſe remarks, the paſſage may be thus rendered: *After ye had lien between the two armies, the wings of the Dove that was covered with ſilver, and her feathers with burniſhed gold; when the Almighty had ſcattered Kings with her (the Dove), ye refreſhed yourſelves (rejoiced) on Mount Salmon.*

In theſe tranſlations of the Pſalms Dr. K. has certainly corrected ſome miſtakes, and illuſtrated ſome obſcurities; yet there are many paſſages in which the common verſion is as faithful to the acknowledged ſenſe of the Hebrew, though the authors of it forbore to ſacrifice the genius and idiom of their own language to a verbal and even diſguſting fidelity. There are other paſſages, in his tranſlations, the fidelity of which, though it be not merely verbal, atones not for the awkwardneſs, we had almoſt ſaid the barbariſm, which deforms them. It were tedious to collect all the offences, which we have met with, againſt the taſte, and even the ear, of the Engliſh reader, unauthoriſed by ſuch improvements in the ſenſe as tend to confirm the faith, or purify the practice of a Chriſtian. The following may ſuffice to ſhew, that thoſe, who have been moſt clamorous for a new authoritative verſion of the Holy Scriptures, have demonſtrated the difficulty of the ſcheme by their unſucceſsful attempts to promote it.

---

[*] We need not remind our Readers of the Roman Eagle, or the Daniſh Raven. Diodorus Siculus tells us, that the Babylonians worſhipped the Dove, as an emblem of their deified Queen Semiramis: Διο κ̀ τους Ασσυριους την περιστεραν τιμαν ως θεον, απαθανατιζοντας την Σεμιραμιν. lib. ii. c. 20. See alſo lib. ii. c. 4. and Rabbi Azarias thinks that on this account the Babylonians carried the figure of a Dove on their ſtandards; and on this principle applies Jerem. xxv. 38. xlvi. 16. and l. 16. to Nebuchadnezzar. See Voſſius de Idolol. lib. i. c. 23.

[†] See Selden de Diis Syris, Syntag. ii.

Pſalm xiv. 1. '*They have corrupted, they have made abominable their behaviour.*' xvi. 3. '*As for the divinities which are upon the earth, theſe, and the heroes, my delight is not in them.*' Ib. 7. '*By nights mine own thoughts inſtruct me.*' xxxiv. 10. '*There is no want to them who fear him.*' xxxvi. 2. '*The revolter to wickedneſs declareth ſolemnly.*' xxxvii. 38. '*The end of wicked men ſhall be cut off.*' xli. 8. '*The ſentence of being guilty is pronounced upon him.*' Ib. 9. '*Even the man of my peace, he whom I truſted.*' l. 21. '*I will diſprove thee, and ſet the compariſon before thy eyes.*' lv. 3. '*On account of the leader of the hoſtility.*' Ib. 4. '*For they transfer upon me iniquity.*' lxviii. 4. '*Oh, ſing ye unto God, celebrate his name; clear the way for him who rideth through the deſerts.*' Ib. 20. '*The God for us is the God for ſalvations; and to Jehovah belong the decrees iſſued for death.*' cxviii. 10, 11, 12. '*In Jehovah's name ſhall I diſappoint them.*' lxxxvii. 4, 5. '*Even of Sion, as the mother, it ſhall be ſaid; ſuch and ſuch men ſhall be born in her.*' —'*In the regiſter of the nations, it ſhall be written, this and that ſhall be born there for ever.*'

Upon the whole, this volume reſembles the other works of the Author, all of which exhibit marks ſufficiently unequivocal of his literary character. If in brilliancy of genius, or elegance of taſte, he had many ſuperiors; if in the ſtudy of Oriental languages in general he was comparatively deficient; and if in critical acumen, and felicity of conjecture, he ſtood not in the very firſt rank; yet in a profound knowledge of Hebrew, and in the perſevering induſtry with which he applied it to the illuſtration of the ſacred page, he had very few equals. His collation of the Hebrew MSS. was a work which added ſplendor to a great nation and an enlightened age. To the Hebrew ſcholar it unlocked the richeſt ſtores of ſacred philology: while, by eſtabliſhing the *general* purity of the Hebrew Text, ſo far as the eſſentials of religion are concerned, it has confirmed the faith and hopes of every pious and rational Chriſtian.

Art. VIII. *Tranſactions of the Royal Society of Edinburgh.* Vol. I. 4to. 1l. 5s. Boards. Cadell. 1788.

THE new Society, to which the Public is indebted for this volume of Literary Tranſactions, was incorporated by Royal Charter, March 29th, 1783, under the name of the *Royal Society of Edinburgh.*

In 1731, a Society was inſtituted for the improvement of medical knowledge, by collecting and publiſhing eſſays and obſervations on the various branches of phyſic and ſurgery. Though not the moſt *numerous*, this Society was one of the moſt *learned* of any at that time in Europe. Dr. Monro, the firſt anatomical profeſſor, and the founder of the medical ſchool which has juſtly attained great eminence and celebrity in Edinburgh, was the ſecretary to the Society, and under his direction five volumes of tranſactions were publiſhed, with the title *Medical Eſſays and Obſervations*; a work which is deſervedly honoured with the encomiums of the learned in every part of Europe. In 1739, ſoon after the publication of the laſt of the abovementioned volumes, Mr. Maclaurin, profeſſor of mathematics at Edinburgh, and famous for being the author of a moſt complete treatiſe on fluxions, ſuggeſted the idea of enlarging the plan of this ſociety, by extending it to ſubjects of philoſophy and literature: it was accordingly altered, new regulations were made, the number of the members was conſiderably increaſed, and it was from that time diſtinguiſhed by the name of *The Society for improving Arts and Sciences*, or more generally by the title of *The Philoſophical Society of Edinburgh.* A few years after the ſociety had received this new form, the political diſorders of the country put a temporary ſtop to the regular meetings; and no ſooner was the public tranquillity re-eſtabliſhed after the rebellion in 1745, than the ſociety, and indeed the whole learned world, ſuffered a ſevere loſs by the death of Mr. Maclaurin, June 14th, 1746 *.

In 1752, the meetings of the ſociety were renewed, and the firſt volume of their tranſactions was publiſhed in 1754 †, the ſecond in 1756, and the third in 1771.

From a variety of cauſes, the Philoſophical Society, though its meetings were not altogether diſcontinued, appears to have languiſhed till about the year 1777, when, by the uncommon zeal and abilities of Lord Kaimes, the purſuits of the ſociety were renewed with greater ardor and ſucceſs.

---

* His death, at the early age of 48, is ſaid to have happened in conſequence of the fatigues and hardſhips to which he expoſed himſelf, by the active part he took in fortifying and defending the city of Edinburgh againſt the rebel army.

† For an account of this volume, ſee Review, vol. xi. p. 169. where we gave the hiſtory of the inſtitution more particularly than we have here done; for the ſecond volume, ſee Review, vol. xv. p. 381; and for the third, ſee vol. xlvii. p. 94.

About the end of the year 1782, at a meeting of the profeſſors of the univerſity of Edinburgh, moſt of whom were members of the Philoſophical Society, and warmly attached to the common intereſts of ſcience and literature, Dr. Robertſon, principal of the univerſity, propoſed a ſcheme for eſtabliſhing a new ſociety on a more extenſive plan, which, like ſome of the foreign academies, might have for their object, the cultivation of every branch of ſcience, erudition, and taſte. The plan was adopted, the royal patronage was obtained, and the ſociety was incorporated by charter.

The general buſineſs of the ſociety is managed by a preſident, two vice-preſidents, twelve council, a ſecretary, and a treaſurer. It was thought that the members would be more punctual in their attendance on the meetings of the ſociety, if they had ſome general intimation of the nature of the ſubjects which were to come before them; it was therefore reſolved, that the ſociety ſhould be divided into two claſſes; one of them is denominated the *Phyſical Claſs*, and has for its department the ſciences of mathematics, natural philoſophy, chemiſtry, medicine, natural hiſtory, and whatever relates to the improvement of arts and manufactures; the other is called the *Literary Claſs*, and has for its objects, general literature, philology, hiſtory, antiquities, and ſpeculative philoſophy. Each claſs has four preſidents, and two ſecretaries, who officiate by turns.

The volume before us conſiſts of two parts, the firſt of which contains the hiſtory of the ſociety. The introduction to this part we have already abridged, the remainder of it is a journal of the meetings, with biographical accounts of deceaſed members, and liſts of the members, and of donations.

The ſecond part contains papers which have been read in the ſociety; they are divided into two claſſes, viz. the *Phyſical* and the *Literary*. We ſhall at preſent confine ourſelves to the conſideration of the hiſtorical part, reſerving our account of the memoirs for future articles.

Mr. James Ruſſel, ſurgeon, gives an account of ſome experiments which he made on antimony, with a view of finding an eaſy and cheap method of obtaining a ſolution of regulus of antimony in the marine acid, for the purpoſe of preparing emetic tartar, according to the laſt edition of the Edinburgh Diſpenſatory. He was induced to make this inquiry, becauſe he thought the directions there given implied a very expenſive and complicated proceſs. Mr. Ruſſel endeavoured to obtain pure dephlogiſticated marine acid in a fluid form, by adding to it the black calx of manganeſe, and then diſtilling it. He found *however, notwithſtanding* all his endeavours, that it was impoſſible to condenſe the fumes of the acid when thus dephlogiſticated. He then tried the effect of the vapour on the regulus of antimony placed in the receiver, and in the neck of the retort. This ſucceeded to his wiſh, the regulus diſſolving quickly and copiouſly. He tried alſo to diſſolve, in the ſame manner, crude antimony, which likewiſe ſucceeded. Some ſulphur, ſome undecompoſed antimony, and a complete ſolution of the regulus in the marine acid, were found in the receiver. This ſolution was a perfect butter of antimony, and its precipitate, either by means of water or alkalies, was ſimilar to the common one; and tartar emetic prepared from it appeared, as to all its chemical properties, to be without fault. Mr. Ruſſel had not tried it medicinally.

Dr. Roebuck made ſome experiments on the ripening and filling of corn, in cold autumns; by which it appears, that oats will ripen and fill, in a degree of heat not exceeding 43 of Fahrenheit's ſcale. Farmers ſhould therefore be cautious of cutting down their unripe corn, on the ſuppoſition that, in a cold ſeaſon, it could fill no more.

The Earl of Dundonald communicated a new method of purifying ſea-ſalt. He obſerves, that the common ſea-ſalt is mixed with a variety of ſubſtances which render it, in a great degree, unfit for the purpoſe of preſerving victuals. Theſe ſubſtances appear, by experiment, to be nauſeous, bitter, cathartic ſalts, with earthy baſes. The beſt method of purifying common ſalt is, to diſſolve it in water, and to precipitate the earthy baſes with foſſil alkali; but this is too tedious and expenſive for common uſe. His Lordſhip's method is founded on this fact, that hot water, ſaturated with ſea ſalt, will ſtill diſſolve a large portion of bitter ſalts with earthy baſes; he therefore takes a conical veſſel, having a hole in its ſmall end, which is placed downward; this cone is filled with ſea ſalt, and kept in a moderate heat; about the twentieth part of this ſalt is diſſolved in as much boiling water as it will ſaturate; this ſolution is poured boiling hot into the cone containing the remaining nineteen parts of ſalt; the boiling water, being already ſaturated with ſea ſalt, will diſſolve no more of it, but will diſſolve much of the bitter earthy ſalts, and this ſolution will drop out of the hole in the bottom of the cone: when it ceaſes to drop, the proceſs is to be repeated, by uſing freſh portions of the ſame parcel of ſalt, already partly purified, till it be brought to the degree of purity required. Lord D. thinks that three repeated waſhings make the ſalt of this country purer than any foreign ſalt; each waſhing makes it $4\frac{1}{2}$ times purer than before, ſo that after the ſecond waſhing it will be (diſregarding fractions) 20 times, after the third 91, after the fourth 410, and after the fifth 1845 times purer than at firſt. The ſuperiority of ſalt thus purified is obvious to the taſte, and by its effect in preſerving fiſh, fleſh, and butter. This is an object of great public importance; and the ſimplicity, facility, and cheapneſs of the method, recommends it to common practice. The experiments were made on large quantities of ſalt, not leſs than 56 pounds, and the reſults placed in a table, ſhewing the quantity of purified ſalt obtained, of earthy ſalt waſhed off, and the loſs by the proceſs.

Dr. James Anderſon communicated obſervations on a peculiarity in the Engliſh language, uſually called the genitive caſe; he thinks that Engliſh nouns do not admit declenſion by caſes, and that when a noun undergoes a change, by the addition of an *'s* with an apoſtrophe, it ceaſes to be itſelf a noun, but becomes a definitive, 'the office of which is to limit and render more preciſe the general meaning of another noun, with which it is neceſſarily connected.'

The ſame gentleman alſo communicated a paper on the economical uſes to which caſt iron may be applied: in ſeveral mechanic arts, maſſes of great weight, ſize, and ſtrength, are required for bruiſing or grinding different ſubſtances; for theſe purpoſes it is often difficult to procure ſtones of ſufficient ſize and ſtrength; and iron, though ſtrong enough, and capable of being eaſily caſt of any ſize and ſhape, is inconvenient from its weight, and for many purpoſes too expenſive: he therefore propoſes, 'That, inſtead of pure iron, the moulds in which ſuch maſſes are to be caſt, ſhould be nearly filled with ſtones, or, what would be ſtill better, with bricks, as theſe could be eaſily formed to the exact ſhape required; a proper ſpace being left for an axle when needed, and an interſtice between the outermoſt bricks and the mould; and then melted iron ſhould be poured in to fill up every chink. This iron cooling and conſolidating, will unite or cement the ſtones or bricks firmly together, and cover them with an uniform ſuface of metal.' This is certainly a cheap method of procuring maſſes of any ſize, ſhape, weight, and ſtrength, for millſtones, rollers, &c. In the ſame way many architectural ornaments might be made, alſo maſſes for the purpoſes of bridge building, where very large ſtones are often required for the conſtruction of arches.

Dr. Andrew Duncan relates a caſe of an obſtinate hiccup, in a patient 73 years old; who was cured by the vitriolic acid diluted with mint water.

Mr. Robiſon, the ſecretary to the ſociety, gave an account of the opinions of Mr. Wilſon (aſſiſtant profeſſor of aſtronomy at Glaſgow), relative to a method of diſcovering by obſervation, whether the center of the ſolar ſyſtem was in motion.

Dr. Blane deſcribes an uncommon hurricane at Barbadoes, October 10, 1780. This violent ſtorm was indeed remarkable, but as we cannot eaſily abridge the account of it, we refer our readers to the detail at length.

Mr. Smith informed the ſociety, that he had received a letter from the Count de Windiſchgratz, dated Bruſſels, May 8, 1785, on the ſubject of a problem propoſed by that nobleman to the learned of all nations; its object is the diminution of the number of law-ſuits, by ſome required method, which at the ſame time ſhall impoſe no new reſtraints on natural liberty. The problem is as follows:

“ *Pro omni poſſibili inſtrumentorum ſpecie, quibus quis ſe obſtringere, ſuumve dominium in alterum, quibuſcunque ex motivis, et quibuſcunque ſub conditionibus transferre poteſt, formulas tales invenire, quæ omnibus caſibus individuis conveniant, atque in quovis caſu ſingulis duntaxat terminis, iiſque pervulgatis expleri opus habeant, qui termini, æque ac ipſæ formularum expreſſiones ejuſmodi ſint, ut quemadmodum in matheſi, nullum dubium, nullum litigium, locum habeat.*”

A prize of 1000 ducats is offered for a complete anſwer to this problem. Should no complete anſwer be offered, then 500 ducats are to be given to the author of ſuch a ſcheme as ſhall approach neareſt to a true ſolution. The merits of the anſwers are to be adjudged by three learned ſocieties, viz. the Royal Academy at Paris, the Royal Society at Edinburgh, and one of the Academies of Germany or Switzerland, to be named afterward. As a recompenſe for the trouble which may be occaſioned by this deciſion, the Count offers each of theſe learned bodies 50 *louis d'or*, to be aſſigned by them as a prize for the ſolution of any queſtion which they may propoſe. The Royal Society of Edinburgh have accepted the office, but have declined the offer of the 50 *louis d'or*.

Mr. William Smellie read an Eſſay on Inſtinct. As this eſſay makes a part of a larger work which the author is preparing for publication, he did not wiſh it to be printed in this volume of tranſactions.

The Biographical accounts are three.

I. William Lothian, D. D. ſenior miniſter of Canongate in Edinburgh.

II. Sir George Clerk-Maxwell, Bart.

III. Matthew Stewart, D. D. Profeſſor of Mathematics in the Univerſity of Edinburgh.

The laſt of theſe gentlemen made a conſiderable figure in the mathematical world. Being the pupil, and afterward the intimate friend, of Dr. Simſon, it is reaſonable to ſuppoſe that he would direct his purſuits to the ſame object which had been ſo attractive to his tutor and companion; accordingly, we find Dr. Stewart deeply engaged in reſtoring the ancient geometry, and in applying it to the ſolution of thoſe problems which Newton and his followers had thought could only be effected by algebraical calculations. The proſecution of this plan produced a volume of tracts, in 1761, which contained many curious inveſtigations [*], eſpecially concerning centripetal forces, and a method of determining the ſun's diſtance, from his effect in diſturbing the moon's motions: a ſupplement to this laſt tract was afterward publiſhed by itſelf, and about the ſame time his work, intitled *Propoſitiones Geometricæ more Veterum demonſtratæ*, made its appearance.

Dr. Stewart ſucceeded Mr. Maclaurin in 1746, as Profeſſor of Mathematics at Edinburgh, which office he diſcharged till 1772, when his health obliged him to retire from the duties of his profeſſorſhip, which he committed to the care of his ſon, Mr. Dugald Stewart, who was elected joint profeſſor with his father in 1775.

After mathematical ſtudies had ceaſed to be the Doctor's buſineſs, they continued to be his amuſement: the analogy between the circle and the hyperbola had been long the object of his contemplation, and his biographer, Mr. Playfair, the preſent profeſſor, informs us, that he has left ſome valuable obſervations on this curious and important ſubject, eſpecially an approximation of the circular and hyperbolic areas. He died January 23d, 1785, at the age of ſixty-eight.

As the habits of ſtudy, in a man of original genius, are objects of curioſity, we ſhall tranſcribe the following character of this great geometrician:

'His writings have made it unneceſſary to remark, that from his youth he had been accuſtomed to the moſt intenſe and continued application; in conſequence of this application, added to the natural vigour of his mind, he retained the memory of his diſcoveries in a manner that will hardly be believed; he rarely wrote down any of his inveſtigations, till it became neceſſary to do ſo for the purpoſe of publication. When he diſcovered any propoſition, he would put down the enunciation with great accuracy, and, on the ſame piece of paper, would conſtruct, very neatly, the figure to which it referred: to theſe he truſted for recalling to his mind, at any future period, the demonſtration, or the analyſis, however complicated it might be. Experience had taught him that he might place this confidence in himſelf without any danger of diſappointment, and for this ſingular power he was probably more indebted to the activity of his invention, than the mere tenaciouſneſs of his memory. Though he was extremely ſtudious, he read few books, and verified the obſervation of M. D'Alembert, that, of all the men of letters, mathematicians read leaſt of the writings of one another: his own inveſtigations occupied him ſufficiently, and indeed the world would have reaſon to regret the miſapplication of his talents, had he employed, in the mere acquiſition of knowledge, that time which he could dedicate to works of invention.'

---

[*] For the contents of this volume, we refer our readers to the Monthly Review, vol. xxv. p. 458; and for the ſubſequent controverſy which they occaſioned, vol. xxx. p. 53, and vol. xlv. p. 233.

Next in order, after the lives of deceaſed members, follow the liſt of donations, the liſt of the members (among which we recogniſe ſome of the moſt reſpectable names in Europe), and the liſt of the preſent officers.

The Memoirs will be the ſubject of a future article.

ART. IX. *Principles of Surgery*, for the Uſe of Chirurgical Students. Part I. By John Pearſon, Surgeon to the Lock Hoſpital, and to the Public Diſpenſary. 8vo. 5s. Boards. Johnſon. 1787.

IN the diſcharge of our duty, in the chirurgical department, we have frequently lamented, that the ſcientific part of ſurgery is not at preſent ſo much attended to by the ſtudent, as the practical, or merely operative. A ſhort attendance on the hoſpitals, and a frequent appearance at the lectures, form, in general, the chief of the ſurgical Tyro's ſtudies: the knowlege of phyſiology, equally important to the ſurgeon as to the phyſician, is almoſt wholly neglected, and the niceties of anatomy are accounted, as the faſhion now is, of greater conſequence than a perfect acquaintance with the diagnoſtics and prognoſtics of diſeaſes. Let not our Readers imagine, however, that we would diſcourage the ſtudy of anatomy. It is a uſeful branch of knowlege, and it is the baſis of ſurgery; but, when a young man employs the whole of his time in purſuing the minute ramifications of the extreme and inviſible nerves and blood veſſels, which are merely matters of curioſity, and can never be of the leaſt uſe in the exerciſe of the ſurgical art; he loſes the opportunity of improving himſelf in the nature of diſeaſes; and if he become a good and neat operator, without having judgment to direct him in what diſeaſes, or in what period of a diſeaſe, the operation ought to be performed, he will be little better than an automaton, and will conſtantly require the advice of the ſcientific ſurgeon. This erroneous mode of purſuing the ſtudy of an art, which is the moſt uſeful to mankind, proceeds too frequently from the profeſſors, and not from the ſtudents. If profeſſors direct not the pupil in the right road, how can it be ſuppoſed that he ſhould purſue his ſtudies with advantage? The fact is, that profeſſors, in general, dwell more on explaining their own diſcoveries, or unfolding their own hypotheſes, than inculcating the principles of the ſcience; thus the pupil is habituated to think that a knowlege of what is new, and an acquaintance with a peculiar ſyſtem, are the eſſential qualifications of a practical ſurgeon; and if, in addition to theſe ſuppoſed requiſites, he can uſe a knife handſomely, as the phraſe is, he begins his chirurgical career with confidence, his progreſs is marked with blood, and mutilated patients record the wonders that his hands have wrought. The truly ſcientific ſurgeon, on the other hand, knowing the ſtructure of the human body, and having duly obſerved the ways of nature, proceeds with cautious ſteps, and a judicious practice gains him deſerved applauſe.

Mr. Pearſon, by the work before us, appears to be of nearly the ſame opinion with ourſelves; he ſhews, in an elaborate preface, the great neceſſity of reforming the preſent mode of ſurgical education, and eſtabliſhing the practice on ſcientific principles, and a proper knowledge of diſeaſes.

He firſt treats of inflammation in general, explaining its phenomena, and inveſtigating its remote cauſes. He is cautious with reſpect to what he advances on proximate cauſes, well knowing the difficulty of the ſubject, and the diverſity of opinions which have been advanced on it, by moſt of the learned and ingenious medical men in all ages.——To expoſe the fallacies of preceding ſyſtematic writers is no part of his preſent buſineſs, and he endeavours to avoid the cenſure of temerity, by ſaying that he is unable to aſſign, in a ſatisfactory manner, the proximate cauſe of inflammation. He then proceeds to ſhew the difference between general inflammation and erethiſmus, and deſcribes the progreſs of inflammation, with its termination in reſolution and ſuppuration. In the direction for the treatment of inflammation, Mr. Pearſon diſplays much practical knowlege and great judgment.

In the ſecond chapter, the author treats of the furunculus or boil; in the third, of abſceſs in the breaſt; in the fourth, of paronychia and panaris; in the fifth, of empyema pſoadicum; in the ſixth, of gangrene and ſphacelus.

We wondered that Mr. Pearſon had not enumerated gangrene and ſphacelus among the terminations of inflammation; gangrene certainly follows, and is a conſequence of, inflammation; and though it may ſometimes appear without any previous inflammatory ſymptoms, yet order required that it ſhould have been mentioned under inflammation.

The ſubjects of the ſubſequent chapters are, anthrax, pernio, burns, eryſipelas, ſchirrhus and cancer, ozaena and canker.

Such are the contents of Mr. Pearſon's work, which, we are informed, 'was primarily deſigned as a text-book for the uſe of the gentlemen that honour the author with their attendance on his ſurgical lectures.' Mr. P.'s arrangement is, we think, ſometimes objectionable, and his ſtyle is frequently dogmatical, but he prudently forewarns the reader of theſe defects, by ſaying, 'that many parts of the work are little more than a ſketch of what is delivered in the lectures, nor is the order in which the different morbid affections are treated, to be conſidered as an *attempt at a ſcientifical* arrangement.'

On the whole, Mr. Pearſon has beſtowed great pains on the performance, and we hope he will proceed with his work, and at the ſame time make ſuch additions to this firſt part as he may judge neceſſary. As a text-book, it is rather too minute and particular; as an elementary book, not ſufficiently explicit and ſatiſfactory to the reader.

ART. X. *An Eſſay on the Powers and Mechaniſm of Nature*; intended, by a deeper Analyſis of Phyſical Principles, to extend, improve, and more firmly eſtabliſh, the grand Superſtructure of the Newtonian Syſtem. By Robert Young. 8vo. 6s. Boards. Becket, &c. 1788.

BY the *Newtonian ſyſtem*, Mr. Young means, ‘ the ſyſtem of the world, diſcovered by Pythagoras, revived by Copernicus, and, by the aid of a ſublime and exquiſite geometry, brought to its preſent ſtate of perfection by Sir Iſaac Newton;’ and, after ſtating that this ſyſtem is imperfect, in the preface, he ſays:

‘ The following Eſſay is intended to improve the phyſical principles of philoſophy, in order to extend our knowledge of nature. If I have ſucceeded in theſe views, it will be no objection to my attempt, that I have deviated from principles already eſtabliſhed, ſince it is obvious, that every advance in knowledge implies the diſcovery and renunciation of ſome error; he who will adhere immutably to tenets once adopted, can never increaſe his light, nor improve his underſtanding.’

He then inſiſts on the neceſſity of liberty in reaſoning, inveighs againſt thoſe who, in ſcientific matters, put implicit faith in human authority, and proceeds as follows:

‘ Many will object to the method of reaſoning herein followed, that philoſophy has only to collect general laws from phenomena, and then apply thoſe laws to the explanation of other phenomena; and has no concern with metaphyſics. To this I anſwer, that the preſent is a phyſical, and not a metaphyſical work (if metaphyſics *are* to be loaded with an unmerited opprobrium); that the object of my inquiry is not facts but powers, not effects but cauſes; that the received theory doth not, agreeably to its profeſſions, confine itſelf to the aſſertion of phenomena, but aſſumes, as cauſes, phyſical principles, which are not matters of fact, nor laws collected by induction, but which are to be examined by phyſical reaſoning alone. Theſe principles, thus aſſumed in the received theory, I have not adopted, and therefore it became neceſſary to ſubſtitute others in their place, and to this end I have employed the following pages. I have not attempted it by means of experiments, becauſe they can diſcover effects only, and not cauſes which I ſought; nor by geometry, becauſe it is concerned only with relations of quantity, and cannot lead to the knowledge of being or of power.

‘ By phyſical reaſoning alone I have found a phyſical principle adequate to the purpoſes of explaining phenomena; a ſubſtance actually exiſting, poſſeſſed of active powers, the baſis of matter itſelf, and the agent in all effects. This *active ſubſtance* appears to have been the deſideratum in all ages of philoſophy; it removes the obſcurity which attends the conſideration of matter as an original and inactive ſubſtance, whoſe eſſence, ſolidity, is confeſſed to be incomprehenſible; it removes the difficulty which has ever attended the queſtion of the origin of motion, by ſhewing motion to be the original form of being; and thus reflects a light upon the very foundations of ſcience.'

From theſe extracts, our readers may perceive what is Mr. Young's intention in the preſent work, and alſo the methods which he has uſed in executing it. We ſhall now briefly ſtate the contents of the eſſay before us.

In the introduction, Mr. Young remarks, that philoſophical principles are of two kinds, *experimental* and *rational*; the former are general facts, which are found uniformly to obtain; the latter 'are conceptions of the underſtanding, whoſe evidence reſts not alone on experiment, but on intuitive perceptions.' To arrive at theſe, he ſays, 'we muſt exerciſe our intellectual faculties.' He aſſerts alſo, that firſt principles, not being objects of ſenſe, are therefore not to be ſought by experiment, but by reaſon and intellect, and 'by analyzing thoſe things wherein they exiſt.'

The firſt part of the preſent performance has the general title, 'Analyſis of Matter and Motion;' in which our author conſiders the qualities of bodies, and thence proceeds with his analyſis. The principal concluſions which he makes are, that 'ſolidity reſolves itſelf into power or activity;' that 'inactivity is a privation, and incapable of analyſis;' that 'matter is both active and inactive in different reſpects; its component parts are active, and, by their action, conſtitute matter as *an* whole inactive;' that 'inactivity has no relation to motion, but is its negation;' that 'the eſſence of body is power;' that 'coheſion is a power which, either in holding together any number of primary ſolid parts, or in conſtituting one primary ſolid by holding its own parts together, is ſimilar both in its nature and mode of operation;' that 'matter is not impenetrable.' In the chapter allotted to the *Analyſis of Motion*, Mr. Young ſays, 'We cannot conceive of any actual motion, without combining together theſe three ideas, a *being* which moves, a *place* in which that being is, and the *change* of that place.' After defining and explaining *being*, *place*, *change*, he concludes that 'all motion implies action, and depends on an active cauſe.' He then conſiders motion 'in its parts: every motion,' he ſays, 'has a beginning, a middle, and an end;' each of theſe he treats ſeparately, and, after ſome reflections on Sir Iſaac Newton's definitions, he ſhews that all motion is produced and continued by action. 'Action,' Mr. Young ſays, 'depends upon, and implies, the preſence of a ſubſtance which is active;' and he concludes, that 'there is therefore throughout nature an ACTIVE SUBSTANCE, the conſtituent eſſence of matter, and immediate natural agent in all effects.'

Our author next examines ſome of the opinions of former metaphyſicians, eſpecially of Berkley, Locke, and Boſcovick. He then proceeds to ſhew, that his '*active ſubſtance* is an immaterial exiſtence, not mind, but intermediate, and related to matter and mind.' It may be neceſſary that we ſhould here inſert Mr. Young's definition of mind — 'mind is a ſubſtance which thinks.'

Having in the firſt part of his work eſtabliſhed the exiſtence of the active ſubſtance, the author treats, in the ſecond, 'of action, and the manner in which the active ſubſtance produces matter and motion, inveſtigated by inferences from effects to cauſes.'

The firſt chapter is 'On the rules of reaſoning from effects to their cauſe.' Here the author attacks Sir Iſaac Newton's rules of philoſophizing; he ſays, 'they are inadequate to the more extended purſuits of rational inveſtigation;' and again, 'there is a fundamental deficiency in theſe rules, a deficiency which expoſes us to every ſort of deluſion and error; they only direct us to follow a ſingle path, rather than many, and command that this path ſhould be the right one, but give us no marks whereby we may diſtinguiſh the right path from many others which are wrong.'

Inſtead of theſe four *deficient* rules, which expoſe us to *deluſion* and *error*, our author gives five of his own, for which we refer our readers to the book. We obſerve that Mr. Young offers a deficient and erroneous tranſlation of Sir Iſaac's *fourth* rule. The *original* is: "*In philoſophia experimentali, propoſitiones ex phænomenis per inductionem collectæ, non obſtantibus contrariis hypotheſibus, pro veris aut accurate aut quam proxime haberi debent, donec alia occurrerint phænomena, per quæ aut accuratiores reddantur aut exceptionibus obnoxiæ.*" Mr. Young's tranſlation: 'Propoſitions, collected by induction from phenomena, are to be admitted before any contrary hypotheſes.'

The next chapter explains 'in what manner the *active ſubſtance* is active, and how it acts,' *viz.* 'by uniting itſelf with the ſubſtance on which it acts.'

The titles of the ſucceeding chapters are as follow: 'On the different origins and circumſtances of activity in bodies apparent from obſervation.'—Of activity in the general, conſidered as appertaining to bodies.'—'Of activity in bodies, as diſtinguiſhed into motion, and the two forms of impulſe, preſſure and percuſſion.'—'Of the production of matter from its immaterial elements.' This is TOTALLY NEW, and contains a great variety of reaſoning, according to the rules which Mr. Young had previouſly delivered.—'On the conſtructive analogy between the primary corpuſcles, the planets with their ſyſtems, the ſolar ſyſtem, and the fixed ſtars.'

The third part is, 'A further inveſtigation of the nature and laws of the active or elementary ſubſtance:' and the fourth contains 'ſome abridgments of the foregoing ideas, their agreement with facts, and concluſion.'

On the appearance of the ſecond volume, in which the author intends to make practical applications of the theory here delivered, we ſhall perhaps more fully underſtand his doctrine. In the mean time we ſhall decline giving a deciſive opinion of an unfiniſhed work.

The following letter from Mr. Young is inſerted to oblige him, and inform our readers of his intentions:

'To the Authors of the Monthly Review.

'Gentlemen,

'If it be conſiſtent with the plan of your uſeful work, you will oblige me, and probably render an acceptable ſervice to many of your readers, by tranſmitting to them the information I herewith take the liberty to ſend you. It is my intention, in a ſecond volume of my Eſſay on the Powers and Mechaniſm of Nature, to make practical applications of the theory there laid down; and, as the very great difficulty and obſcurity of theſe important ſubjects have given riſe to much ſpeculation and uncertainty, I wiſh to forward and facilitate their further elucidation: with this view, I propoſe to allot a portion of the intended ſecond volume, to the inſertion of ſuch critiques and remarks as may conduce to the removal of difficulties, by pointing out objections that merit to be obviated. This plan, I conceive, will tend much to bring forward an enquiry that muſt be intereſting to every lover of ſcience in this liberal and improving age.

'I am, Gentlemen,

'May 20th, 1788, Your very obedient, humble ſervant,
'Warwick-court, Holborn. 'R. YOUNG.

'*P. S.* Such gentlemen as favour the author with their communications as propoſed, will pleaſe to compriſe them in a moderate compaſs, and tranſmit them before the 1ſt of October next.'

Though we have inſerted the above, we mean not to take the leaſt part in any controverſy that it may occaſion, eſpecially after having read the following paragraph in page 42 of this eſſay: 'If any one, without being able to prove theſe premiſes erroneous, ſhould yet inſiſt on the ſolidity and impenetrability of matter, in the ſenſe here contended againſt, he muſt form his concluſion on grounds ſo different from thoſe which direct my judgment, that it would be fruitleſs for me and ſuch a perſon to debate the queſtion.'

Art. XI. *Firſt Lines** of the Theory and Practice of Philoſophical Chemiſtry. By John Berkenhout, M. D. 8vo. 6s. 6d. Boards. Cadell. 1788.

THE laſt twenty years have almoſt entirely altered the theory of chemiſtry. The labours and diſcoveries of Bergman, Prieſtley, Cavendiſh, Kirwan, Scheele, Lavoiſier, De la Metherie, and others, have in a great meaſure overturned the ſyſtems which were formerly reputed to be firmly eſtabliſhed on the foundation of experimental facts. The exiſtence and properties of the permanently elaſtic fluids, opened a wide field to the view of the chemiſt and the natural philoſopher. The doctrine of the elective attractions of bodies, firſt founded by Geoffroy, was raiſed by Bergman into a ſuperb monument that will perpetuate his memory to the lateſt poſterity, and ſerve as a memorial that he not only extended Geoffroy's plan, but that he brought it almoſt to a ſtate of perfection.

The great change that was made in chemiſtry, by the diſcovery of the different elaſtic fluids, was effected by the ſame ingenious and indefatigable man.

Paracelſus, whoſe name is famous, as well for his abſurdities as for his great abilities, appears to have been the firſt philoſopher who applied his thoughts to the conſideration of the elaſtic fluids. His diſciple, Van Helmont, purſued the ſame ſubject, and apparently with greater ſucceſs than his maſter; he appropriated the word *Gas* to theſe fluids, ſeveral of which he obſerved and deſcribed; viz. *Gas Ventoſum* which ſeems to be the atmoſpheric air. 2d. *Gas Sylveſtre*, which by the preſent philoſophers is called fixed, fixable, or mephitic air; or aërial or atmoſpherical acid. 3d. *Gas Pingue*, or the inflammable air. 4th. *Gas flammeum*, which ſeems to have been the dephlogiſticated air. Beſide the peculiar airs of the *Grotto del Cane*, of *mines*, of *cellars*, &c.

Mr. Boyle, and Dr. Hales, made various experiments with theſe different fluids; no material improvement, however, ſeems to have taken place before the time of Dr. Black, who in 1755 publiſhed his experiments, ſhewing the nature and properties of the elaſtic fluid, which he called *fixed air*. About the year 1771, Bergman found that the fixed air was an acid *ſui generis*, to which he gave the name of *acidum atmoſphericum.* Near the ſame time, ſimilar diſcoveries were made in England. Chemiſtry now appeared in a very different light from that in which former chemiſts had viewed it; and the repeated experiments of philoſophers, in various parts of Europe, made with a view to examine the atmoſpheric acid, led to the diſcovery of ſeveral other permanently elaſtic fluids; which, being extracted from bodies that were eſteemed ſimple and uncompounded, were now to be conſidered as the component parts of thoſe bodies.

---

* Our readers muſt pardon us if we detain them a little *limine in primo*, while we remark the impropriety of *Firſt Lines*. Haller intitled his Phyſiology *Primæ Lineæ*, an expreſſion uſually applied to painting, ſignifying *Out Lines*, *Firſt Sketches*, &c. It has, however, been adopted in literal Engliſh, by many medical writers, and other authors, who write *Firſt Lines*, where *Out-lines* would be more proper. What objections could be made to *Elements*, *Principles*, or *Rudiments*? Dr. Berkenhout has publiſhed *Out-lines of Natural Hiſtory*.

The ſtate of the ſcience being thus almoſt wholly deſtroyed, and a new theory eſtabliſhed on its ruins, the neceſſity of an elementary book, explaining the rudiments of the ſcience, is ſufficiently obvious; but, before ſuch a book can be written, it is indiſpenſably neceſſary that the writer ſhould not only be thoroughly acquainted with *all* the known facts and neweſt diſcoveries, but alſo be able to explain, and account for, the ſeveral phenomena which take place during the particular operations. How far Dr. Berkenhout is qualified for ſuch an undertaking, may appear from the following analyſis of his compoſition. It muſt nevertheleſs be conſidered that the ſcience is in its infancy, that many facts are not yet ſufficiently aſcertained, and that ſome of the greateſt chemiſts and improvers of chemiſtry have deduced, from the ſame experiments, concluſions diametrically oppoſite and contradictory to each other.

Dr. Berkenhout does not give any definition of chemiſtry. This defect is, however, partly ſupplied by his ſaying that 'Chemiſtry, as a ſcience, involves the whole creation:' and again, 'As an art, the ſole object of *chemiſtry* is inanimate *matter.*' As we know not that any adequate definition has been given ſince the improvement of chemiſtry, we ſhall ſubmit the following to our readers:—*Chemiſtry* is a ſcience which diſcovers the properties of bodies by analyſis or combination; and explains the phenomena obſervable in theſe operations, together with the laws by which they are performed.

As our author conſiders inanimate matter to be the ſole object of chemiſtry, it is neceſſary that he ſhould deſcribe the properties of matter; we conſequently find that, in the firſt chapter, he enumerates its principal properties, *viz.* extreme diviſibility—impenetrable hardneſs—poſitive inertneſs and gravitation.' He thinks water does not poſſeſs the ſecond property, nor fire the two laſt properties.

The ſecond chapter is appropriated to deſcribe the *Phyſical Elements,* fire, air, water, and earth. He conſiders heat not as a ſubſtance, but as the effect of fire. This is contrary to the opinion of ſome of our moſt celebrated chemiſts, eſpecially of Bergman, who hath given tables of the ſpecific heat of different bodies. We believe, however, with our author, that the ſpecific heat of bodies, as given by that great man, depends on the quantity of fixed fire contained in them. We ſay *believe*, becauſe we have never hitherto ſeen any demonſtration that heat is a ſubſtance, and not a quality. This ſubject will perhaps be better underſtood when the doctrine of light is develloped, and freed from the darkneſs with which it is ſurrounded.

Having deſcribed the *Phyſical elements*, our author proceeds, in the next chapter, to conſider what he calls *Chemical elements*; which he defines, ‘ Bodies diſtinguiſhed by peculiar properties, and which have not been reſolved into primary conſtituent parts.’ Theſe are ſixty-three in number, claſſed under the different heads of Phlogiſton, Gaſſes, Acids, Alkalies, Earths, Metallic calces, Oils, Alcohol, and Water. This laſt, according to Mr. Cavendiſh's experiments, is not a chemical element, for it is a compound of two gaſſes; viz. the dephlogiſticated and inflammable.

Chemical attraction next engages Dr. B.'s attention. This is the fundamental baſis of all chemical knowledge; it cannot therefore be too much enlarged on; and we are compelled to ſay that our ingenious author is ſomewhat deficient on this head, eſpecially on that part of it which relates to the *double attractions*. Bergman, who applied himſelf with uncommon labour to aſcertain the laws of chemical attractions, hath given very extenſive tables of ſingle attractions, the reſult of many hundred, nay thouſand, experiments. Theſe valuable tables Dr. Berkenhout has greatly contracted and abridged *. The tables of double or compound attractions are ſtill more contracted than thoſe of the ſingle. Had the author of this article undertaken to write a book on the elements of chemiſtry, he would not only have given all theſe tables complete, but would have endeavoured to enlarge them, eſpecially thoſe of the double attractions, becauſe they explain, in a moſt perſpicuous and conciſe manner, the ſeveral chemical combinations. They are conſequently, on that account, abſolutely neceſſary, becauſe a knowlege of the combinations can never be perfect without a clear explanation.

In the next chapter, Dr. Berkenhout treats of the theory of chemical operations, under the ſeveral heads of Combuſtion, Fermentation, Solution, Mixture, Diffuſion, Suſpenſion, Precipitation, Evaporation, Diſtillation, Sublimation, Concentration, Rectification, Calcination, Reduction, Vitrification, Smelting, Refining, Parting, Purification. This is a valuable chapter, and it is followed by one equally intereſting on the ſubject of Aſſaying, which cloſes the firſt part of the work.

---

* *In the firſt table of ſingle attractions the author has put the ſign of copper for the ſign of quickſilver.*

Deſcriptions of the apparatus, and inſtruments uſed in chemiſtry, occupy the ſecond part of the work before us. The author, however, does not confine himſelf to the mere deſcription of the inſtruments; he explains their uſes, and the operations which are to be performed by them.

The remainder of the volume conſiſts of a dictionary, explaining the technical terms, and containing ſeveral miſcellaneous articles relative to practical chemiſtry.

From the account we have given of the contents of Dr. Berkenhout's *Firſt Lines*, it evidently appears that the author has compiled a work which will afford much aſſiſtance to the tyro. The many original obſervations with which it is enriched, increaſe its value. The ſcience, as already obſerved, is doubtleſs yet in its infancy. Many alterations may perhaps be neceſſary in a future edition. New diſcoveries will probably change the preſent theory, or ſome part of it. Theſe will demand peculiar attention; and, for the ſake of advancing the ſcience, we hope Dr. Berkenhout, who appears well qualified for the taſk, will not ſuffer them to paſs unnoticed.

ART. XII. *The Commercial and Political Atlas*; repreſenting, by means of ſtained Copper-plate Charts, the Exports, Imports, and general Trade of England; the National Debt, and other public Accounts; with Obſervations and Remarks. By William Playfair (Author of Regulations for the Intereſt of Money). To which are added, Charts of the Revenue and Trade of Ireland, done in the ſame Manner, by James Corry, Eſq. The Commercial Part taken from the Cuſtomhouſe Books, and the Public Accounts from the Journals of the Houſe of Commons, &c. 4to. 1l. 1s. Boards. Debrett. 1786.

ABOUT twenty years ago, Mr. Ferguſon, profeſſor of moral philoſophy in the univerſity of Edinburgh, publiſhed what he called, a Chart of Univerſal Hiſtory, in which the duration, extent, and decline, of the different empires and principal kingdoms that have been eſtabliſhed on this globe were repreſented, and many of their moſt conſiderable revolutions were rendered perceptible to the eye at one glance. This was, to the beſt of our recollection, the firſt attempt that was publicly made, to repreſent the extent of *ſpace* as connected with *time*. Dr. Prieſtley, adopting the ſame general idea, but varying the mode of executing it, hath ſince given an hiſtorical chart, and a chart of biography, on the ſame general principles. The Commercial and Political Atlas of Mr. Playfair is another application of the ſame principle. And it will be acknowleged by every unprejudiced perſon who looks at theſe charts, and compares them with the commercial tables of Sir Charles Whitworth, that, in matters of this nature, the mode of elucidation here adopted poſſeſſes ſome great advantages over that by arithmetical figures alone: in looking at a chart, the eye at one glance ſees the encreaſe and decreaſe of any article there delineated, with the utmoſt facility, and we can trace its progreſs with much ſatisfaction and eaſe; whereas, from the arithmetical tables alone, it is obliged to draw its concluſions from ſeparate, detached facts, which can only be compared together by a proceſs far more tedious and painful, though equally accurate: we cannot, therefore, help thinking the public obliged to Mr. Playfair for this ſpecimen of ingenuity; for whatever *facilitates* the acquiſition of knowlege, we muſt always think, adds greatly to the ſum total of human acquirements. The diſcoverer of a valuable problem in ſcience confers a great favour on mankind, but thoſe who apply this diſcovery to the common purpoſes of life are ſtill more eſſentially uſeful; the diſcoveries of a Bacon and a Newton, had they not been in this way rendered acceſſible to the ordinary maſs of mankind, would have conferred few benefits upon ſociety, in compariſon of what they have done.

We do not view Mr. Playfair ſo much in the light of a political *writer*, as an ingenious arranger of matter heretofore collected by others; he only profeſſes to ſtate, in a particular manner, a few facts collected from various ſources, with as much care as the nature of the ſubject admitted. He has, indeed, added remarks on each of the charts, which, ſome of our modern political writers will ſay, do not ſhew that the author has inveſtigated the ſeveral topics with all the care imaginable: for our own part, though we conſider them as haſty ſketches that ought not to be minutely criticiſed, and though we ſhould beg leave to diſſent from his reaſoning in many particulars, yet we acknowlege with pleaſure, that there is a manlineſs of thought, and an honeſt candour of judgment, apparent in every part of the work, that afforded us no little ſatiſfaction, even where we differed from the writer in opinion. The ſtyle too is conciſe and nervous, without any of thoſe declamatory flowers, with which we are ſo frequently ſurfeited in modern political performances. Neither had we occaſion to complain of that enigmatical quaintneſs, and affected obſcurity, which ſo ſtrongly characterize another numerous claſs of writers on ſubjects of this nature.

As we expect to ſee this mode of illuſtration applied to ſeveral other ſubjects (for many are obviouſly ſuſceptible of it), we ſhall uſe the freedom to ſuggeſt a few hints, that may tend to render a future edition of this work yet more perfect than the preſent, and enable others, who may chuſe to imitate the Author, to guard againſt ſome improprieties which are almoſt unavoidable in a new work.

It is ſufficiently obvious, that whatever can be expreſſed in numbers, may be accurately meaſured by ſpace; any ſeries of numbers of the ſame denomination, denote merely a certain definite quantity of units, and as a unit may be denoted by a definite extent of ſpace, therefore the extent of any number of units may be meaſured with the utmoſt accuracy by a ſcale of equal parts; hence therefore it is obvious, that any number of ſeries of figures of the ſame kind may be compared with each other by lines of different lengths, proportioned to the extent indicated by the arithmetical characters, with the utmoſt accuracy. In things of this kind, therefore, the reader never can be either confounded or miſled by the mode of compariſon here adopted.

If the object expreſſed by numbers conſiſts of two dimenſions, theſe two dimenſions, though apparently but one when expreſſed by arithmetical characters, can be denoted with equal accuracy by ſtraight lines croſſing each other at right angles, or be repreſented by a geometrical ſurface inſtead of a line, as in the former caſe; hence a rectangle, meaſuring 20 by 500, or in any other proportion, may be delineated with equal accuracy by a geometrical figure, as in the former caſe by a line; and may, with equal eaſe and accuracy, be compared with any others of the ſame kind.

The contents of a rectangle may be eaſily meaſured, if denoted by arithmetical characters only; but if the figure be extremely irregular, as, for example, the courſe of a river, though its bendings might be in ſome degree indicated by arithmetical characters meaſuring the angles of deflection, and its contractions and enlargements by other numbers croſſing the longitudinal line at certain determinate diſtances, yet the mind could not, by looking at theſe figures, obtain a true idea of the form and dimenſions of ſuch a river; but were it geometrically delineated, a perfect idea of its form and dimenſions would then be obtained by inſpection only.

In all theſe caſes, the geometrical figure expreſſes the truth with equal accuracy, and much greater perſpicuity than the arithmetical characters. Mr Playfair has illuſtrated the excellence of his charts above all other ways of conveying information, by comparing it to the delineation of a river: but he has not told his readers of a peculiarity in which theſe charts totally differ from ſuch a delineation; the ſcales that meaſure the length and the breadth ought to be the ſame, and therefore, if juſtly delineated, the idea conveyed of its form and dimenſions muſt be phyſically juſt, and invariably the ſame in all poſſible caſes: but when events are to be traced through a ſeries of *times*, and they are to be repreſented as enlarging and contracting at *different periods, by their* occupying a geometrical ſuperficies of *greater or ſmaller* dimenſions; we muſt here perceive, that as the ſcale which forms the unit for the numbers in one of the dimenſions, be it money or any thing elſe, can have no *neceſſary* relation or proportion to the ſcale of units (that is, times or years) which conſtitutes the other dimenſion of the geometrical ſuperficies. It muſt ever happen, that the delineator of ſuch charts muſt proportion theſe two ſcales *at random*, and therefore two repreſentations of the ſame thing may be equally juſt, though exceedingly diſſimilar in their form and dimenſions; one perſon, for example, repreſents the *years*, by a ſcale of half an inch to each year; and the *ſums*, ſuppoſe money expended annually, by a ſcale of one tenth of an inch to a *million*: another delineator chooſes, for the ſake of giving his chart a convenient form, to repreſent *years*, by a ſcale of one tenth of an inch; and *money*, by a ſcale of one tenth of an inch for every *hundred pounds*: the figures delineated would each of them repreſent the truth exactly, but to the ſenſes they would make a very different appearance. This the reader may ſee practically illuſtrated to a certain degree, by comparing the 1ſt with the 6th of Mr. Playfair's charts.

If again, in conſtructing ſeveral charts to be compared with each other, the ſcale for *years* ſhall be continued without variation through the whole, while the ſcale for *money* varies in different charts, a ſimilar error to the former is produced: the reader who compares the 1ſt with the 14th, 15th, and 16th charts of Mr. Playfair, will find that, owing to this circumſtance, the judgment he forms by mere inſpection of theſe charts is extremely erroneous.

As theſe defects cannot be *entirely* obviated, by any contrivance that occurs to us, in a work of the kind before us, it muſt be admitted as a great objection to the plan; but though it cannot be *entirely* removed, the evil might have been greatly mitigated by a little attention in the execution of the work: to bring all the charts to the ſame ſize of the page, the ſcale of *money* units is, in Mr. Playfair's work, varied in almoſt every chart, while that of *years* is in general the ſame. By allowing the charts to be folded down as other charts uſually are, this evil might have been greatly leſſened; the book in this caſe would have been leſs beautiful, but the information it conveyed would have been much more accurate.

This evil might have been remedied by another method, and as it may yet be done at a very ſmall expence, we cannot help recommending it to the ingenious author: let a general chart be added, in which the *years* are on the ſame ſcale he has choſen to adopt, and the *money* on another ſcale, ſuppoſe one tenth of an inch for 100,000 l.; let ten or twelve of the principal charts be delineated on the ſame piece of paper, one above the other, ſo that the ſame years may be denoted by the ſame perpendicular line on the whole; let the bottom of each chart commence at unity, and be carried as high as the line of imports or exports in each chart requires; and let the ſcale be the ſame in each: thus would the eye, at one glance, perceive the *proportion* that any one bore to another in all reſpects; and, were the cuſtom-houſe books to be accounted an exact ſtandard, it would ſhew how, in many caſes, the ſinking of one branch of trade raiſes another; but, as it is ſufficiently obvious that the cuſtom-houſe books are a ſtandard that can in very few caſes be relied on, little eſſential information can be obtained from that ſource.

Mr. Playfair, in purſuing the phantom called *the balance of trade*, which ſo many others have purſued before him, has rendered his charts defective by not colouring the ſpace beneath the loweſt line; it is plain that the whole ſpace from the bottom to the uppermoſt line, denotes the extent of the trade indicated by the numbers from which the line was formed; the whole of it therefore ſhould have been diſtinguiſhed by ſome kind of tint.

Finally, though the ſubject of trade, as connected with political arithmetic, does not ſeem to be as yet underſtood in this country; and though no true notion of it can be ever formed, while our internal trade is ſo totally overlooked as it has uſually been in works of this nature; yet ſpeculations of the kind now offered to the public, and ſome others we have had occaſion to notice within a few years paſt, have a natural tendency to make men reflect on the ſubject.

ART. XIII. *Poems on ſeveral Subjects.* By the Rev. A. Freſton, A. M. Small 8vo. 2s. 6d. Boards. Wilkie. 1787.

THIS ſmall volume of poems was ſome time ago announced to the public, with a ſpecimen of the author's poetical talents, in an *Elegy on the Bones of one unknown*[*]. We are ſorry to ſay, that the expectations which that piece led us to form are not fully anſwered. The Poem which ſtands foremoſt in merit, as well as length, is *On the Formation of the World:* of this the reader may take the following lines as a fair ſpecimen:'

> 'Now the bare earth ſtood manifeſt to view;
> God o'er her face the verdant mantle threw;
> Let there be herb and fruit, JEHOVAH ſaid,
> Straight from her ſurface ſprung the general blade;
> With rip'ning ſeed the bending plant was ſtrung,
> Whilſt from the bough the mellow cluſters hung.
> And now quick-ſhooting from the yet moiſt earth,
> The ſpreading Cedar took her ſtately birth;
> Here Oriptelea[†] from the ſurface broke,
> And here wide-branching ſtood the brown-arm'd Oak;

---

[*] See Review for December laſt, p. 495.

[†] '*Oriptelea.*] *A ſpecies* of the elm, mentioned by Theophraſtus. *Vid.* EVELYN's SYLVA, *with notes by* HUNTER.'

Caſtanea's * bloom was like the orient gem,
And Fraxinus † uprear'd her ſilver ſtem;
Th' aſpiring Pine the rock's tall ſummit crown'd,
The florid Plane ‡ extends her ſhade around;
The Indian Fig ‖ ſhuts out the ſolar beam;
The pendant Willow ¶ kiſs'd Euphrates' ſtream;
From the green Elm depend the cluſt'ring Vines,
Whilſt round her trunk the creeping Ivy twines;
Funereal Yew her waxen berry bore,
And ſcented Myrtles lin'd the Cyprian ſhore.
Each lowly ſhrub in ſweet confuſion lay,
The hero's Laurel, and the poet's Bay;
The burſting flowers expand their leaves beneath,
Beam their gay colours, and their fragrance breathe;
Her yellow head the thorny Aloe rears,
And ſeems the ſtately growth of fifty years;
The Tulip here her varied colour ſhews,
Here falls the fragrance of the bluſhing roſe;
Clytie ** ſtill turns her boſom to the Day,
But hides her beauties from his ſetting ray;
Here Paſſiflora †† (being of an hour)
Drops from her climbing ſtalk her radiate flow'r;
Here Eſchynomene ‡‡ (her feeling ſuch)
Shuns the rude hand, and cloſes at the touch;
(Of ſeed inviſible) fair Orchis §§ ſee,
To her white leaf adheres the ſcarce-form'd bee;
The ſcarlet Lychnis ſhone of glaring hue,
The ſcented Vi'let mixed her paler blue.
Nor gay to ſight, nor ſweet alone to ſmell,
In their ſmall trunks unnumber'd virtues dwell;
When lux'ry's poiſon rankles in the vein,
Or the wide wound throbs faſt with raging pain,
From the dried flow'r the latent fever flies,
Or the bruis'd herb her healing balm ſupplies.'

Theſe lines are correctly written, and, if they were not o
loaded with botanical names, would be melodious. We do

---

* 'The cheſnut tree.' † 'The aſh.'

‡ 'Platanus patulis diffuſa ramis. Cicero.
Umbræ tantum gratiâ expetitur. Pliny.'

‖ 'Ficus Indica. Vid. *Sir W. Raleigh's Hiſtory of the W*
p. 57.'

¶ 'The weeping willow of Babylon. Evelyn's Sylva.'

** 'The Sun Flower.
——— Quamvis radice tenetur,
Vertitur ad Solem; mutataque ſervat amorem.
Ovid. Metam. Lib. iv.'

†† 'The paſſion flower, or paſſant fleur. Linnæus.'

‡‡ 'The ſenſitive plant.
Adjecit his Apollodorus, herbam Æſchynomenen, quoniam
propinquante manu folia contraheret. Ab αἰσχύνομαι.'

§§ 'The bee orchis, whoſe ſeed cannot be diſcerned by
naked eye.'

find our poet every where equally ſucceſsful; in his ſerious pieces, we meet with lines exceedingly faulty both in expreſſion and numbers; for example:

> ‘ Dimm’d was each eye, and ſilenc’d ev’ry note,
> *And the parch’d tongue chok’d up th’ immotion’d throat.*’

Again:

> ‘ Thro’ the blue veins how quick pulſation ran,
> How form’d that curious microcoſm, man!
> By what nice art the *fleſh-inwoven* ſoul
> Pervades, impels, and animates the whole!
> ’Tis not for him, *mechanic.* to conceive,
> But feel *convictive*, and *ſubmiſs* believe.——
> Thee firſt they ſung, parental Deity,
> *Omniſcience, Omnipotence, Eternity.*’

What ear can bear ſuch *verſe?*

Mr. Freſton’s attempts at epigrammatical ſmartneſs are feeble. The following epigram is a curious example of that kind of falſe wit, which conſiſts in underſtanding a metaphor literally:

> ‘ When I call’d t’other day on a Noble renown’d,
> In his great marble hall lay the bible *well bound*;
> Not as printed by Baſkett, and *bound* up in black,
> But chain’d to the floor, like a thief, by the back.
> Unacquainted with *ton* and your quality airs,
> I ſuppos’d it intended for family pray’rs;
> His piety pleas’d, I applauded his zeal,
> Yet thought none would venture the *bible* to ſteal:
> But judge my ſurprize when inform’d of the caſe,
> He had chain’d it—for fear it ſhould fly in his face.’

There can be no ſmartneſs in nonſenſe; and certainly it is not very good ſenſe, to talk of chaining a bible that it may not fly in a man’s face.

The volume concludes with the following ſtanza:

> ‘ Farewell, ſweet Muſe, henceforth beguile no more;
> No critic “ *bangs me* on his turn’d-up noſe;”
> No flatt’ring gale ſhall tempt me from the ſhore,
> Or lure me from the land of humble proſe.’

Our poet ſeems to have a great dread of the *naſo adunco*; but we would not have him be too much alarmed: it is poſſible that he may take another turn on the borders of Helicon, and yet eſcape *hanging*.

Art. XIV. *The Inſufficiency of the Cauſes to which the Increaſe of our Poor, and of the Poor’s Rates, have been commonly aſcribed*; the true ones ſtated; with an Enquiry into the Mortality of Country Houſes of Induſtry, and a ſlight general View of Mr. Acland’s Plan for rendering the Poor independent. By the Rev. J. Howlett, Vicar of Great Dunmow, Eſſex. 8vo. 2s. 6d. ſewed. Richardſon. 1788.

WE have been ſo often entertained and inſtructed by Mr. Howlett, on ſubjects of political economy, that we were not a little pleaſed, on receiving this pamphlet, to ſee that he had undertaken to illuſtrate a very important branch of our domeſtic economy, on which we have hitherto met with little that hath proved ſatisfactory. He juſtly obſerves, that the *poor laws* of this kingdom have afforded matter of very general complaint from time immemorial; yet, though the ſubject be highly intereſting to every individual, we ſcarcely know one that has been treated more ſuperficially, by thoſe who have profeſſedly written on it; and we fear the preſent performance will not prove an exception to the general remark. Mr. H. enters boldly on his taſk, and writes in a deciſive manner, from a few curſory obſervations, and unimportant facts, as if the ſubject had been thoroughly examined, when the fundamental principles, on which the queſtion turns, have not been duly adverted to.

He undertakes to prove that the increaſe of the poor, and the expences of maintaining them, are not to be aſcribed to our injudicious laws, or their defective execution,—nor to the great number of ale houſes,—nor to the increaſed wickedneſs and profligacy of the poor,—(which wickedneſs and profligacy he conſiders rather as a conſequence of poverty itſelf, than a cauſe of it)—nor to the engroſſing of farms; but he maintains that the *real* cauſe of the encreaſed proportion of our poor, as well as the encreaſed expence of maintaining them, is, that the price of labour has not advanced ſo much as the price of proviſions. Such are the leading outlines of the hypotheſis which our author endeavours to maintain.

His ſtrictures, on what relates to our ſyſtem of Poor laws, are chiefly confined to a refutation of ſome injudicious remarks that have been made by former writers on this ſubject. On this plan of procedure, we are ready to admit that nothing is more eaſy than to find matter of triumph. We muſt obſerve, however, that in defending his favourite ſyſtem of poor laws, he ſometimes (in our apprehenſion) miſtakes appearances for realities; than which nothing is more common, on ſubjects of this kind. ‘ Are not,’ ſays he, ‘ the overſeers, except in caſes of immediate neceſſity, merely official inſtruments in the hands of the pariſh at large? Have not the pariſhioners their monthly and other meetings, for the diſcuſſion of parochial affairs? Are not the rates and aſſeſſments made in conſequence of the approbation of a majority of perſons thus aſſembled? And is not the inſpection and ſuperintendence of the workhouſe, and in ſhort, the whole management of the poor, under the ſame general direction?’ True; *in appearance*, we admit this is the caſe, and in law alſo; but is it ſo in *reality* and *in fact*? To anſwer this queſtion in a proper manner, would require a deeper inveſtigation than it has hitherto obtained, or than we can afford to give it. We ſhall here ſimply bring forward an old adage, that what is the buſineſs of every man is attended to by none; and leave its farther inveſtigation to thoſe who can afford leiſure to conſider the queſtion more fully.

We may farther remark, that the few caſes here adduced, reſpecting the management of the poor *in Scotland*, are (unfortunately for Mr. H.'s argument) directly againſt the concluſion he has drawn; for we have been informed, on authority which we conſider as very good, that in the two caſes he has pitched on, and ſome others of the ſame kind that might be found, a *poor's rate* has been there eſtabliſhed *as in England*; and if the ſame conſequences reſult in both caſes, nothing appears to be extraordinary. In Scotland at large, however, we are aſſured, on the ſame authority, that the poor are provided for in a very different way, and that neither complaints of ſuperabundant poor, nor great expence attending them, have been there heard of, unleſs in thoſe very places where a poor's rate has been eſtabliſhed, and in ſome towns under a bad ſyſtem of police.

Though we conſider his remarks on the fundamental part of the argument as not very concluſive, Mr. Howlett's obſervations on what has been idly urged about alehouſes, and monopolizing of farms, ſeem to us perfectly juſt, and highly ſatisfactory. His digreſſion on the bounty on corn might have been ſpared, if he meant to add to his own reputation: a man often thinks he underſtands a ſubject fully, when he has got a glimpſe of it only under one point of view, and if the pen be in his hand, it then runs on very ſmoothly. Nor does it appear to us, that he has ſucceeded either in proving that the price of labour has not (in England) riſen in general in the ſame proportion to the price of grain, or that the riſe in the poor's rates, &c. is to be attributed to that circumſtance. Here, as in the firſt part of the work, our author has only catched at ſlight appearances, without taking in a variety of circumſtances that would highly affect the argument. His remarks on the unhealthineſs of houſes of induſtry are judicious, and ought to be attended to.

Mr. Howlett is a quick and lively writer; and in thoſe parts of his work which tend to point out the defects of the plans that have been propoſed by others, there is much ingenuity. But he ſeems to have viewed the ſubject in too ſlight and ſuperficial a manner, to rear and ſupport a fabric of his own that will be better able to ſtand the teſt of future enquirers. We obſerve a certain degree of dictatorial concluſiveneſs prevailing through the whole pamphlet, which its ingenious author will do well, in future, to avoid. He has evidently read too much himſelf not to have remarked, that thoſe who reaſon the moſt deeply, uſually find cauſe to be very guarded in their concluſions.

MONTHLY CATALOGUE,

For JUNE, 1788.

POLITICAL.

Art. 15. *Letter from M. Lambert*, Comptroller General of the French Finances, to Mr. Jefferſon, Miniſter Plenipotentiary for the United States of America at the Court of Verſailles; with an Arret of the King's Council of State, for the Encouragement of the Commerce of France with the United States of America. Both dated Dec. 29, 1787, and publiſhed by Authority in France. 4to. 1s. Johnſon, in London. 1788.

TREATIES and ordinances to invite and to regulate an interchange of national benefits, from whatever motives they may originate, have a direct tendency to promote the true general intereſts of humanity: and in that point of view we are glad of occaſions to mark their progreſs. France appears to have done all that can be done to ſecure the trade of America, particularly in the articles of tobacco, and American built ſhipping; ſo that if the American commerce does not principally flow in that channel, there muſt be ſtrong natural cauſes to give it a different direction. We perhaps truſt too ſupinely to the operation of ſome ſuch cauſes, while they may be progreſſively ſubdued by time and induſtry.

Art. 16. *Obſervations on the late Increaſe of the Dividend on Bank Stock.* 8vo. 6d. Sewell. 1788.

The late extraordinary increaſe of the dividend on Bank Stock appears in a very queſtionable light to the Author of theſe Obſervations;—who expreſſes his doubts and apprehenſions on the ſubject, with great propriety.

Art. 17. *Extravagance ſupported on the Principles of Policy and Philoſophy.* 8vo. 2s. Symmonds. 1788.

This pamphlet firſt appeared in the year 1783, under the title of "Luxury no Political Evil;" and was reviewed in our 69th vol. p. 138. It is now republiſhed by 'the Truſlers,' as the new title-page informs us.

Art. 18. *Conſiderations on Parochial Evils:* in a Letter addreſſed to Thomas Gilbert Eſq. 8vo. 1s. L. Davis. 1788.

This judicious and ſenſible letter appears to be written by a magiſtrate, who has had long experience in office, who poſſeſſes a talent for obſervation, and who is animated with a warm zeal for the public good. The deſign of the letter is to ſhew, that the laws now ſubſiſting are ſufficient, not only for the proper management of the poor, but for the prevention of thoſe diſorders which produce and perpetuate poverty. It is not the defect of the laws, but the irregular and imperfect manner in which they are executed, that occaſions the evils ſo long and ſo juſtly complained of. Inſtead of making new laws, therefore, or amending the old ones, which ſeems to be the aim of ſome members of parliament, rather well-meaning than enlightened, the great object ought to be an enforcement of the due execution of the laws now exiſting. That this is not to be expected from the perſons to whom it is now entruſted, the Author ſufficiently proves; and then proceeds to offer a plan for the better execution of the laws reſpecting the poor; for the particulars of which we muſt refer to his pamphlet. It was our wiſh to inſert it, but we want room.

We ſincerely wiſh, that the ſenſible obſervations contained in this letter, may meet with proper attention from thoſe who have power to render them beneficial to the Public, by reducing the Author's plan into practice.

SLAVE TRADE.

Art. 19. *Examination of the Rev. Mr. Harris's Scriptural Reſearches on the Licitneſs of the Slave Trade.* By the Rev. James Ramſay. 8vo. 6d. Philips. 1788.

In our Review for April (p. 344.) we gave a ſhort account of Mr. Harris's publication in defence of the ſlave trade, on the ground of ſcripture authority and ſanction; and we then expreſſed our apprehenſion, that his *Scriptural Reſearches* might tend to confound and perplex ſome of thoſe well-meaning perſons who are laudably aiming at the ſuppreſſion of Negroe ſlavery in the Weſt Indies, &c. We therefore recommended the taſk of refuting Mr. Harris, to Mr. Ramſay, or Mr. Clarkſon; and our wiſh, in this reſpect, is completely gratified: the great cauſe of liberty is here ably defended, and the Scriptures are fully vindicated from the implied charge of countenancing the moſt enormous oppreſſion of our fellow-mortals, that one human being can poſſibly inflict on another.

Art. 20. *An Anſwer to the Rev. Mr. Harris's* "Scriptural Reſearches on the Licitneſs of the Slave Trade." By the Rev. W. Hughes, M. A. 8vo. 1s. Cadell, 1788.

A *ſecond*[*] champion here enters the liſts againſt the reverend aſſertor of *ſlavery*, on ſcripture principles. We were ſorry to ſee the ſacred writings involved in this controverſy; but they will, probably, find many competent vindicators of their credit, againſt the ſpecious charge of countenancing a practice founded in manifeſt injuſtice, and ſupported only by the iron hand of power: but POWER is not RIGHT. —Mr. Ramſay and Mr. Hughes have, very laudably, led the way; and there is no doubt but they will be followed by other able defenders of the great cauſe of humanity.

MR. GILBERT'S POOR BILL.

Art. 21. *A ſummary View of the Objects and beneficial Proviſions in Mr. Gilbert's new Bill,* intended to recommend it to public Notice and Encouragement. 8vo. 1s. Debrett. 1788.

A familiar explanation of Mr. Gilbert's bill, which is now rendered of little uſe, as the bill has been ſet aſide by the Houſe of Commons. The Public are certainly under great obligation to that gentleman for his indefatigable labours on this great object; and though it might not be deemed prudent to adopt his plan, the diſcuſſion it has given riſe to, has cauſed the nature of our poor laws to be more generally and better underſtood than they were before.

---

[*] See the preceding article.

Art. 22. *Curſory Remarks on Mr. Gilbert's laſt Bill*, for the better Relief and Employment of the Poor, &c. and his Conſiderations thereon: in a Letter to that Gentleman. By H. Bate Dudley, Clerk, one of his Majeſty's Juſtices of the Peace for the County of Eſſex. 8vo. 1s. Debrett. 1788.

Mr. Dudley's objections to Mr. Gilbert's bill appear to be well founded, and are clearly ſtated. He has ſummed up his character of it in few words:—'Your plan departs too widely, and wildly, from the ſimplicity of our eſtabliſhed ſyſtem of poor laws, multiplying, rather than diminiſhing, the difficulties of redreſs.' The Houſe of Commons ſeem to have been of the ſame opinion. He thinks our preſent poor laws ſufficient for their purpoſe, if properly enforced, and to that end recommends an intermediate officer, under the name of comptroller, with a ſalary, between the juſtice of the peace and the pariſh officers, to keep the latter to their duty. The high conſtable, he thinks, might execute this truſt.

The extraordinary petition of Mr. Wilkinſon, the great iron manufacturer, of Bradley in Staffordſhire, to the Houſe of Commons, praying that his workmen might be deemed extra-parochial, and of courſe exempted from removals to ſettlements, and engaging to provide for his poor among themſelves, as cited by Mr. Dudley, may hint to us on the authority of a mechanical head, (and ſuch heads may be truſted in all points that affect their own intereſt), that the number of poor in an induſtrious community, is no formidable cauſe of apprehenſion; and that the *ſmaller* the diſtricts, the eaſier the helpleſs poor may be ſupported; cheaper to thoſe who pay, and more humane to thoſe who receive.

Art. 23. *Remarks upon the late Reſolutions*, &c. publiſhed by Henry Zouch, Clerk (a Juſtice of the Peace), in the Year 1776, and now republiſhed by a Member of Parliament. Together with a few Remarks upon Mr. Gilbert's preſent Bill, which is ſhortly to be offered to the Houſe of Commons. 8vo. 1s. Cadell. 1788.

Theſe Remarks on the Reſolutions of the Houſe of Commons were firſt noticed in our Review, Vol. liv. p. 334; and the Remarks now added on Mr. Gilbert's bill are not more friendly to it than thoſe of Mr. Dudley above mentioned, but predict its operation and tendency in very alarming terms.

WOOL-BILL.

Art. 24. *A Letter to Arthur Young*, Eſq. on the Bill now depending in Parliament to prevent the Exportation of Wool. By Thomas Day, Eſq. 8vo. 1s. Stockdale. 1788.

Mr. Day reprobates, with a becoming warmth, the principles of the Wool-bill, and throws out many pertinent obſervations that would well have merited the attention of our legiſlators; but we think he apprehends greater danger from it than there is reaſon to fear; or, at leaſt, that the danger is of a different ſort from what he forebodes. Such abſurd laws as this, cannot tend, we ſhould think, to undermine the conſtitution. Their operation muſt be too ſhort-lived to produce that effect. For, however weak, or inconſiderate, our law-makers may be at an unlucky moment, they will ſoon be brought to think more juſtly by the good ſenſe of a Mr. Day, and others, who will point out their miſtakes; and a ſpeedy repeal muſt be the conſequence. The conſtitution will not, therefore, be deeply affected; but trade and manufactures are of ſuch a delicate nature, that *they* may be ruined by an injudicious meaſure continued only for a ſhort time, and cannot be re-eſtabliſhed by a repeal of the obnoxious law. When a manufacture is once abandoned, it cannot be reſumed at pleaſure; and when trade is, by any accident, diverted from its uſual channel, we *ſeldom* ſee that it ever can be brought back to its former courſe. We fear for the loſs of our woollen manufacture; a loſs which, when it takes place, will be ſeverely felt; but which will not be recovered by unavailing complaints. Now is the time to look forward, and to avoid evils which an injudicious conduct in our legiſlators may too ſpeedily accelerate. Mr. Day's well-written pamphlet contains many judicious obſervations on the nature and tendency of the Wool-bill.

Art. 25. *A Speech on the Wool-Bill*, that might have been ſpoken in the Houſe of Commons, May the 1ſt, 1788, on the Queſtion of adjourning the Conſideration to that Day three Months. 8vo. 6d. Nicoll, St. Paul's Church-yard.

Our youthful and enterpriſing *Premier* laid himſelf open to the laſh of cenſure, by an inconſiderate and ill-digeſted ſpeech in the Houſe of Commons, on the queſtion mentioned in the title-page of this tract; and the acute writer of theſe remarks has expoſed the abſurdities of the ſpeech, and pointed out the pernicious tendency of ſuch raſh meaſures with much force of argument. The Chancellor of the Exchequer, he ſays, declared that he had not *had leiſure* to examine the facts on which the queſtion turned,—yet he did not heſitate to give a clear and decided opinion on a queſtion that materially affected the intereſts of the country. He had not (it is here obſerved), according to his own confeſſion, examined the facts, yet he takes all the aſſertions, on one ſide, as facts uncontrovertable, without paying the ſmalleſt attention to thoſe ſtated on the other ſide of the queſtion.—He boldly advanced, then, blindfolded, to decide;—and after him followed his ever faithful adherents—but *when the blind lead the blind*, we know what to expect, as the natural conſequence.

We recollect once to have heard of a man who conſtantly prayed that it might pleaſe the Almighty never to make him a king.—We, humble reviewers, have ſometimes been tempted by Satan, and have in our hearts wiſhed to be admitted among the envied fraternity of "*parliament men.*" But, although we are not yet entirely devoid of ambition, we ſolemnly proteſt by our ink-horn and gooſe-quill, the ever faithful companions of our ſolitary hours, that we rejoice, on the preſent occaſion, that we cannot be numbered among the *ſervum pecus* belonging to that auguſt body.

The man whoſe ſituation, in a great kingdom, enables him to *diſpenſe favours and diſtribute* rewards, we are ready to admit, has *need of more than* an ordinary ſhare of ſound ſenſe, and an enlightened underſtanding, becauſe the opinion of ſuch a perſon alone frequentl frequently determines queſtions that may be in the higheſt degree beneficial or hurtful to the community. A wiſe man, a good man, even a *prudent* man will, therefore, in that ſituation, be cautious how he gives a decided opinion. In doubtful caſes, where his own intereſt, at leaſt, is not immediately concerned, he will allow things to take their natural courſe, and not make himſelf reſponſible for the errors of others. It would, perhaps, have been lucky for the premier, had the ſpeech here preſented to the public, been ſpoken on the occaſion that gave riſe to it. It might poſſibly have ſaved him the mortification of being obliged, at ſome future time, avowedly to condemn the meaſures he, at that time, ſo warmly ſupported.

Art. 26. *The Queſtion of Wool truly ſtated.* In which the Facts are examined for and againſt the Bill now depending in Parliament. 8vo. 6d. Nicoll, St. Paul's Church-yard. 1788.

This little pamphlet might ſerve as a model for compoſitions of this ſort. Important facts, on which hang the true merits of the queſtion, are ſtated with a diſtinctneſs, perſpicuity, and brevity, that muſt prove highly ſatisfactory to every candid enquirer. The author is evidently maſter of the ſubject himſelf, and he compreſſes into a ſingle page more real information than is uſually to be found in whole volumes, written on commercial queſtions.

He begins with obſerving that no ſet of men ſhould come to parliament to demand an alteration of the ſubſiſting laws, unleſs they can ſhew,

1ſt. That they are under the preſſure of ſome general or particular evil, which is of magnitude ſufficient to call for the interference of the legiſlature.

2d. That the ſpecific method of removing ſuch evil, which they propoſe to be adopted, is beſt calculated for doing it, with the leaſt poſſible inconvenience to others.

He next enquires, whether, in the preſent caſe, the allegation of the woollen manufacturers, that their trade is declining, be well founded. On this head he ſhews, from a ſtatement laid before the houſe of commons, that the average exports of woollen goods were as under, viz.

For ſeven years, from 1776 to 1782 — —	£3,162,426
Average of 1783 and 1784 — — —	3,427,984
Average of 1785, 1786, and 1787 — —	3,697,653

From which it appears that woollen manufactures, *for exportation*, are not on the decline, but much the reverſe.

Though it be more difficult to aſcertain the amount of the manufacture for *the home market*, he clearly ſhews that the ſame thing has taken place with regard to one of the greateſt manufactures in the kingdom, the Yorkſhire fabric of broads and narrows, from the following ſtatement of the quantities ſtamped:

Average of four years 1779*, 1780, 1781, 1782	Broads —	3,446,835
	Narrows —	2,625,212
	Together — —	6,072,[illegible]

---

* Miſprinted 1789.

Aver

Average of 1783 and 1784 —	Broads	—	£4,323,855
	Narrows	—	3,324,325
	Together	— —	7,648,180
Average of 1785, 1786, and 1787	Broads	—	4,876,887
	Narrows	—	3,668,074
	Together	— —	8,544,961

That the manufacture of ſuperfine cloth has advanced in a yet higher ratio, he concludes from the following ſtatement of the quantities of Spaniſh wool imported during the ſame period:

Average for 7 years from 1776 to 1782	—	1,578,085
Ditto of 1783 and 1784	— —	2,116,183
Ditto of 1785, 1786, and 1787	—	2,966,389

And the year 1787 is £4,188,280, being the greateſt import ever known.

Theſe facts, taken together, prove in a very ſatisfactory manner, that there is no decline in the woollen manufacture at the preſent time.

He next proceeds to enquire if the complaint of the great increaſe of ſmuggling of wool be well founded? And here, controverting Mr. Anſtie's ſtatement of this article (according to which it would appear that the average from 1783 to 1787, both incluſive, amounts only to 11,000 *tods* *), he ſhews, by an authentic account of the wool imported into France from England, produced by Sir Joſeph Banks, that it was as under:

		£.		Livres
In 1782	—	208,062	—	312,126
1783	—	286,328	—	389,201
1784	—	219,862	—	344,612
1785	—	253,005	—	390,439
1786	—	262,320	—	357,649
1787	—	104,591	—	183,128

This account is corroborated by another produced by Mr. Arthur Young, from which it ſeems proved that ſmuggling of wool is not gaining ground, but has actually of late greatly declined.

He then ſhews that the price of wool (Spaniſh wool excepted) is nearly 100 per cent. dearer in France than in England, and of courſe that ſmuggling, in one way or other, muſt ever prevail while that diſparity ſubſiſts; but that at the higheſt, as the quantity of wool grown in this country amounts (according to a ſtatement produced by Mr. Erſkine) to about 600,000 packs; and the average export to France, even according to Mr. Anſtie's ſtatement, to no more than 11,000; this muſt appear ſuch a trifling quantity as to deſerve no parliamentary notice.

Theſe are valuable facts, and we have choſen to tranſcribe them, thinking they might be of uſe to many of our readers. The remaining part of the pamphlet conſiſts of pertinent remarks on the

---

* *Should not this be packs?* A tod is only 28lb. a pack is 240lb.

Wool-bill propoſed, the general tendency of which he ſeverely condemns; and points out the great abſurdity and iniquity of its clauſes. If members of parliament would take time to conſider ſuch performances as the preſent, we ſhould not be ſo often peſtered with abſurd laws, which muſt be repealed in a ſhort time, after having greatly retarded the general proſperity of the country while they continued in force.

Art. 27. *While we live let us live.* A ſhort View of the Competition between the Manufacturer and Land Worker, occaſioned by a late Publication, entitled *Live and let live.* 8vo. 1s. Printed at Norwich. 1788.

A diſpaſſionate and well-written defence of the Wool-bill, which has been ſo much agitated of late. We call it well written, becauſe it makes the argument, in favour of the bill, aſſume a plauſible appearance; not becauſe it tends to elucidate the ſubject in a manner that will certainly prove ſatisfactory to thoſe who wiſh to enter deeply into the merits of the caſe. The author dwells on the hackneyed ſubject of the landed intereſt[*] being hurt by a ſuppoſed depreſſion of the price of Britiſh wool, and that of the manufacturers being benefited by it. We have already had occaſion to ſhew that if the bill ſhould be capable of lowering the price of wool for a time, it would be the manufacturer, and not the farmer or landowner, who would, in the end, ſuffer by it[†]. We ſhall only add here to what we then ſaid, that the penalties, contained in the bill, are ſingularly well calculated to prove vexatious to the farmer, and to make him, in a rapid manner, decreaſe the breed of ſheep, and of courſe to raiſe the price of wool, or the price of mutton, to a very high rate.

Our author ſays ‘I do not pretend to penetrate far into the influence of political and commercial regulations upon each other;’ if ſo, why enter on the conſideration of a queſtion of ſuch nice diſquiſition as the preſent? Smith[‡], Eden[‖], Tucker[§], Anderſon[¶], Herrenſchwand[**], Caſaux[‡‡], how are your writings foiled! Poſterity may ſay that great is truth, and it ſhall at length prevail; but they will have occaſion alſo to lament that its progreſs is ſlow, and that in political affairs its fruits are tardy. As a proof, the writings of theſe philoſophers will be ſhewed as having exiſted in England, at the period that the Wool-bill—this *famous* Wool-bill, for ſuch it will be, paſſed the houſe of commons of Great Britain, by a conſiderable majority.

---

[*] Or *Land-workers*, as he ſtyles them.

[†] See Review of Mr. Anſtie's Pamphlet, in our laſt Catalogue.

[‡] Dr. Adam Smith on the Wealth of Nations. M. R. vols. 54, 55.

[‖] William Eden, Eſq. Letters to the Earl of Carliſle, &c. M. R. vols. 61, 62.

[§] The Rev. Joſiah Tucker, Dean of Glouceſter, author of many valuable tracts on political economy, trade, and manufactures.

[¶] Obſervations on national Induſtry, &c. M. R. vol. 58.

[**] *Diſcours ſur l'Agriculture, &c.* See our late Reviews.

[‡‡] *Mechaniſme des Societés*, &c. do.

We cannot help thinking it a little remarkable that none of the writers in favour of this bill, take any notice of a particular much inſiſted on in the pamphlet entitled *Live and let live*; viz. the abſurdity of ſubjecting the *wool growers*, who never, from their ſituation and circumſtances in ſociety, can become extenſive ſmugglers, to ſevere penalties under the pretence of inſuring againſt ſmuggling; while the *wool-buyers*, and manufacturers, who muſt obviouſly be the ſmugglers, if ſuch a practice does actually prevail, are not only freed from all trouble upon this account themſelves, but are beſides entruſted with ſuch powers, by this bill, as to be able to ruin any wool-grower againſt whom they may take a pique, let him be ever ſo honeſt and conſcientious in his dealings. What can be the intention of introducing ſuch clauſes into any bill? Certainly it can neither tend to promote the intereſts of the country, nor to diſcourage vice and immorality among the people. The man who is himſelf the ſmuggler, and who commits the very crimes the bill is avowedly intended to prevent, may not only be ſafe himſelf from all harm, but, if he be wicked enough, may ruin hundreds of honeſt men, and enrich himſelf with their ſpoils. Will it be believed that a bill, having ſuch clauſes, could have obtained the approbation of the houſe of commons of Great Britain, toward the cloſe of the eighteenth century?

DRAMATIC.

Art. 28. *Clariſſa*; or, The Fatal Seduction. A Tragedy, in Proſe. By Robert Porrett. 8vo. 5s. Lowndes. 1788.

Founded on Richardſon's celebrated novel of Clariſſa. The taſk of reducing ſo many characters, and ſuch a number of incidents, as compoſe a novel of ſeven octavo volumes, into the narrow limits of five acts, could not but be attended with great difficulty. Our author's motive for undertaking it was, as he informs us, a conviction produced in his mind by the late Mr. James Harris, that domeſtic tragedy is more uſeful to mankind than the cataſtrophe of kings and heroes. The queſtion is curious, but need not be decided: at preſent it will ſuffice to ſay, *whatever is beſt written, is beſt.* There was, however, another difficulty in the way of Mr. Porrett, of which he does not ſeem to have been aware; and that is, the difficulty of repreſenting to the eye, what in the narrative has ſtruck every imagination. The firſt impreſſion can never be equalled. In reading Richardſon, we weep over Clariſſa; and, perhaps, Mrs. Siddons would not draw ſuch copious tears, as guſh from every eye in the cloſet: the hearſe rumbling in the court yard could not be introduced in the drama, and that incident, in the original work, is pathetic beyond expreſſion. The author ſhews, in his preface, that he is capable of taking advice; which is rarely ſeen among poets: being told that his fable was not likely to produce an effect on the ſtage, he acquieſced, and we commend his judgment. He undertook to imitate the inimitable. When next he *endeavours* to make the tears of ſorrow promote the intereſts of virtue, we adviſe him to plan a fable from his own invention; he may then entertain hopes of ſucceſs.

Art. 29. *The Prince of Angola*; a Tragedy, altered from the Play of Oroonoko, and adapted to the Circumſtances of the preſent Times. 8vo. 1s. 6d. Printed at Mancheſter. 1788.

Of a play ſo well known as Southern's Oroonoko, it will not be neceſſary for us to give any kind of account; much leſs to enter into a compariſon of Dr. Hawkeſworth's alteration, with that now before us. Mr. Ferriar, the name of the preſent editor, undertook the taſk, not ſo much with a ſpirit of theatrical criticiſm, as from political motives. He tells us expreſly: 'When the attempt to aboliſh the African Slave-trade commenced in *Mancheſter*, ſome active friends of the cauſe imagined, that by aſſembling a few of the principal topics, in a dramatic form, an impreſſion might be made, on perſons negligent of ſimple reaſoning.' A more fallacious method could not be deviſed: by looking at things in *profile*, we are all too often deceived. The queſtion relating to the ſlave-trade is of the firſt magnitude, and nothing but what Mr. Locke calls a *round-about view* can enable us to take in all circumſtances, and form a juſt concluſion. Let us liſten, awhile, to what moderate men have ſaid on this ſubject. "The ſlave-trade," they ſay, "may call for regulations, particularly in the mode of conveyance from the coaſt of Africa: avarice may crowd too great a number into a narrow compaſs, and this ought to be reſtrained. In the iſlands, laws, no doubt, are requiſite for the protection of men who are purchaſed like cattle at a fair: the planter, who finds himſelf the owner of his fellow-creatures, may prove not only a maſter, but a tyrant. To check the inſolence of pride, certain pains and penalties may be neceſſary. But whether this trade, when all concomitant circumſtances are duly weighed, is in principle repugnant to humanity, has not been, as yet, ſufficiently demonſtrated. Does any negroe, though of ſufficient age to know his own country at the time when he was exported, ever deſire, after any conſiderable lapſe of time, to return home? It ſhould alſo be fully known, whether, by abandoning the traffic, we ſhould not abandon the cauſe of humanity, and leave the wretches, who are exported from Africa, to a worſe lot in their own country. This is the firſt, and the material queſtion; till this is decided upon full and clear evidence, it is not eaſy to pronounce, that the carrying on of ſuch a commerce is a violation of humanity: but humanity may be, and perhaps often is, violated by the captains of ſhips, and the lords of ſlaves in the iſlands. This, no doubt, ſhould be prevented; we want no declamation to prove it: but when the queſtion is of the firſt importance, the ſtate of the negroe in his own country ſhould be fully known, before a fair concluſion can be drawn *." To this purpoſe, indeed, an alteration of a play conduces nothing. The piece before us is avowedly a political pamphlet, and for that reaſon we do not conſider it in a dramatic light.

Art. 30. *The Patriot King*; or, Alfred and Elvida. An Hiſtorical Tragedy. By Alexander Bicknell, Author of the Life of King Alfred, &c. 8vo. 2s. 6d. Printed for the Author. 1788.

The author deſigned this play for the ſtage, in the year 1778, when an invaſion was expected from the united powers of France and Spain; but the managers, it ſeems, thought that this country might be defended by other means. The play is now publiſhed at the requeſt of friends. The firſt act repreſents the Danes, fluſhed with victory, and in poſſeſſion of the kingdom of Weſſex. Alfred's queen, Elvida, is their priſoner. Haldane, the Daniſh king, is enamoured of her beauty. Gunhilda, queen of Denmark, hears the tale, and is of courſe inflamed with jealouſy. So far the plot begins to thicken. Alfred, ſoon after, is ſeen making his eſcape through devious paths; but he is not introduced with that ſublimity of ſentiment and diction with which Thomſon has adorned him; he ſinks, in this play, to the level of Mr. John Home's Alfred.

---

* For the obſervations, in this article, which we have diſtinguiſhed by inverted commas, we are obliged to our very reſpectable correſpondent, SIDNEY.

In the ſecond act, we have the epiſodic love of Emma for Edwin, a young Saxon nobleman. The time for this is ill choſen; and the introduction of inviſible ſpirits ſeems an imitation of Thomſon. Encouraged by celeſtial ſtrains, Elvida rejects the ſuit of the Daniſh king. Gunhilda is rouſed, by the perfidy of her huſband, to a plan of vengeance and deſtruction. Alfred is ſeen carrying logs of wood into a cottage. Elvida meets her father, Ethelred, a Saxon earl; and afterwards defends herſelf from Haldane, the Dane, by the ſtage trick of taking up the dagger which he lets fall. In the mean time a Saxon army begins to aſſemble, and, to favour their deſigns, we are conveyed to Norway, where we are preſented with mountains of ſnow and ice. Magicians and preternatural beings are introduced; but Shakeſpeare's magic cannot be copied. By the help of magic however we get back to England, and behold Alfred ſhaping a bow at a cottage door. In a ſhort time he joins the Saxon leaders. After this he ſeeks Elvida in the Daniſh camp, and there plays on his harp. Gunhilda, ſtill burning with jealouſy, tampers with a witch. Alfred attacks the Daniſh camp, and kills Haldane. Gunhilda offers a poiſoned bowl to Elvida, but in that moment Alfred enters. His queen is reſcued; Gunhilda drinks the poiſon and dies. In this manner, Alfred redeems his country. Such is the buſineſs of this play. The diction is not ſo quaint as in ſome late productions, but it does not any where riſe to that dignified ſimplicity which tragedy requires. A pretty engraving is given by way of frontiſpiece.

Art. 31. *The Conſtant Maid*; or, Poll of Plympton. A Muſical Entertainment, in two Parts. By the Author of the Birth-day. 8vo. 1s. Bew. 1787.

Moſt of our readers will remember this piece, as it was performed laſt Summer at the Royalty Theatre. Mr. Banniſter, Mr. Sedgwick, and Miſs George, contributed their joint aſſiſtance, and made it a favourite entertainment. It gave offence, however, to the managers of the winter theatres, and ſome of the actors were proſecuted as *rogues and vagabonds*. But legal objections are now removed, and Poll of Plympton may once more give delight to the Tower-Hamlets.

Art. 32. *A Match for a Widow*; or, the Frolics of Fancy. A Comic Opera, in Three Acts. As performed at the Theatre-Royal, Dublin. 8vo. 1s. 6d. Dilly, in London. 1788.

Whether this opera is the production of any of the very *extraordinary geniuſes* who cater for the public taſte in London, we cannot ſay. If not written on this ſide of the water, the influence of faſhion is rapid and extenſive; for, on opening the book, the firſt thing that occurred was the following ſong, by an intriguing corporal in the character of a conjuror:

Hocus, pocus, l'agremento,
Calibaſtic, in ſilentio.
Rory tory, rantum ſcantum,
Vino, beero, et nanquintum,
Mixum, gatherum, preſto, brewit,
Molly Penſey, Nancy Suet.

This certainly equals *rigdum jigdum, haily gaily gamberailly*, and the reſt of the kind, with which the town has been of late years regaled at Covent-Garden theatre. Dean Swift uſed to adviſe the people of Ireland, to burn every thing that went from England, except the coals: if they adopt the hint, we would adviſe the wits of the country, to add all Engliſh farces and comic operas to the heap. To imitate traſh and nonſenſe is too low a degradation.

POETRY.

Art. 33. *The Ruſſian Prophecy.* A Poem, occaſioned by a remarkable Phenomenon in the Heavens, obſerved in Ruſſia, Feb. 19, 1785. 4to. 1s. 6d. Robinſons. 1787.

Theſe verſes can anſwer no imaginable purpoſe, that we can conceive, except it be to encourage ſuperſtition.

Art. 34. *Peter's Penſion.* A ſolemn Epiſtle to a ſublime Perſonage; with an Engraving, &c. By Peter Pindar, Eſq. 4to. 3s. Kearſley. 1788.

The report of the author's having accepted a penſion, although there was *nothing in it*, has furniſhed him with a freſh ſubject for a poem. With this prolific genius, a hint is ſufficient, and he never lets the iron cool upon the anvil.

It ſhould ſeem as though Squire Peter thought his M——y had not been *done enough* before, and therefore he now gives him another *dreſſing*, nor do we ſee any appearance of an end to this *cookery-royal*; yet ſurely the public will at length be cloyed with ſo ſtale a diſh, roaſted, broiled, ſtewed, haſhed, and ſerved up again and again—aye, and *again* and *again!* But is there nothing elſe about the court, nothing in the city, the ſenate, the church, or the ſtate, that will furniſh a proper ſucceſſion of ſubjects, and give more variety to the compoſitions of this excentric ſon of ſarcaſm? "*Variety!*" our ſatiriſt will, perhaps, exclaim, "is there any want of variety in my productions? is there a dearth of it even in this *Solemn Epiſtle?* have I not, in this ſingle publication, beſide the *penſion buſineſs*, given you a number of gentle *ſonnets*, to prove that *I have not a hard heart?* and have I not entertained you with the ſtories of farmer George's worried ſheep, and alderman Skinner; of the K—g's hunting with parſon Young; of the dead dog and the orthodox divine? and all to make you as merry in reading as I was in writing them—then why the p— this complaint of the want of variety?" Cry your mercy, maſter Peter, your plea muſt be allowed: you have, it is confeſſed, given, in this individual poem, various ſpecimens of your poetic talent talents in different kinds of compoſition, and ſome of them perfectly harmleſs: we are, likewiſe, farther obliged to you for the humorous etching of *a Great Perſonage offering a penſion to P. P.* who turns from the gracious profferer, with a countenance of ſuch comical indignation *, as cannot fail of adding another laugh to the number of thoſe which the peruſal of the verſes will certainly excite, if the reader has any riſibility in his compoſition.

After all, however, with reſpect to the matter of *penſion*, Peter Pindar, Eſquire, leaves us to queſtion the conſtancy of his refuſal; witneſs the following couplet:

> 'I will not ſwear, *point-blank*, I ſhall not *alter*—
> A ſaint—my nameſake—e'en was known to faulter!'

But here ariſeth a dilemma! If our poet *ſhould* alter, he will be a poet no longer, for ſo he has declared in his 'Epiſtle to Brother Tom †:'

> 'I cannot do without crown'd heads.——
> Bards muſt have ſubjects that their genius ſuit,
> And if I've not crown'd heads, I muſt be mute.'

Never fear, Peter, there can be no danger of a ſatiriſt growing dumb, while there are corrupt ſtateſmen, rapacious lawyers, ignorant doctors, profligate parſons, inſidious paraſites, daubing painters, ſilly-poets, mouthing actors, mock patriots, gameſters, fops, and fribbles, in the world.

Art. 35. *The King's Ode*; in anſwer to Peter Pindar on the Subject of his Penſion. 4to. 2s. 6d. Stalker. 1788.

If Peter is ſlanderous, this opponent of Peter's goes a great way farther, in the ſame licentious paths: for he makes his M—— write verſes, ſuch as not only St. James's, but St, *Giles's*, would be aſhamed of.

Art. 36. *The Hiſtory of Peter Pindar*; from that memorable Æra when he received a ſound Thraſhing, down to the preſent Time. By Tom Fact. 4to. 2s. Stalker. 1788.

This profeſſed hiſtory conſiſts of invectives, in verſe, deſigned to repreſent the famous ſatiriſt who aſſumes the name of Peter Pindar, Eſq. as a malignant fabricator of 'Helliſh Lies,' &c. &c. &c. As to the hiſtorical circumſtances, they inform us only of Mr. Pindar's having formerly figured at a market town, in Cornwall, in the capacity of an apothecary; which ſituation he was obliged to quit, in conſequence of his having lampooned his worſhip the mayor; who cudgelled him, in reward of his ingenuity. This diſaſter, we are farther told, drove the unfortunate poet to London; where he took up the trade of libelling the great: by which, as this hiſtorian beautifully expreſſes it, he '*has ſome money made.*'

This is a meagre buſineſs. The meaneſt anecdote retailer to a news-paper could have told us a great deal more of Peter's private hiſtory, Mr. *Fact* does not ſeem to know that his hero ever was a clergyman.

---

* His averted, angry look, ſeems to indicate a refuſal, couched in the language of his nameſake to Simon Magus, Acts viii. 24.

† *For an account of which,* ſee Review for laſt month, p. 439.

Art. 37. *Derwent*; an Ode. 4to. 6d. Longman. 1787.

Of this unimportant performance, the following apoſtrophe to two pairs of little gentlemen, who, we believe, were never before apoſtrophized, ſhall ſerve as a ſpecimen:

‘ Hope calls; man no longer delays,
  Nor ſees how is way is beſet;
Till at length on his happier days,
  Out of breath he looks back with regret.
Double ff, I remember you well,
  Double ſſ, I alone was to blame,
When your perſons, in learning to ſpell,
  To me ſeem'd exactly the ſame.’

Art. 38. *Althan and Galvina.* A poetic Tale. B. J. I. 4to. 1s. Hookham. 1788.

The babes and ſucklings of literature will here meet with a kind of panado perfectly ſuited to their taſte. This, however, is a food of which they ought to be ſomewhat ſparing, or *crudities* will enſue.

Art. 39. *Laura*; or the Fall of Innocence. A Poem. 4to. 1s. 6d. Macklew. 1787.

A paltry tale of ſeduction, we had almoſt ſaid without either rhyme or reaſon; but we believe there are two or three good rhymes, among a multitude of bad ones; but which, like a few grains of wheat in a buſhel of chaff, nobody will be at the pains to pick out.

Art. 40. *The Micthodion*; or, a Poetical Olio. By a young Gentleman. 12mo. 2s. 6d. ſewed. Gardner. 1788.

What a bold young man! to dare, at the age of ſeventeen, to throw out his ſneers at her moſt gracious majeſty's maids of honour, and contemptuouſly to attack even the reviewers! How theſe court ladies will approve of ſuch a chicken's pecking at their *virginity*, we, not having the honour of their acquaintance, will not pretend to ſay; but as to ourſelves, we can aſſure him that we have not the leaſt objection to his pecking at *our brains* as long as he pleaſes; but let him take care how he offends us, for till he can produce a brat leſs *rickety* than the Micthodion, he may ſtand in need of our *go-cart*. Owing to the flattery of friends, perhaps, he is elated with a full confidence of ſucceſs; this confidence, however, ſhould have been more concealed: expreſſions of contempt for criticiſm, if at all allowable in an *old* writer, are certainly improper, not to ſay indelicate, in the mouth of an author in his *teens*. Can ſo young a writer have the vanity to think that he has reached perfection? and, if not, why deſpiſe the *criticiſing pates* of thoſe who may contribute to help him on towards it? We flatter ourſelves we could make ſuch remarks on this *poetical olio*, as might improve the genius of the author (for genius he has), and contribute to render him in future a more correct and valuable poet; but as he is abundantly *too old* to be taught, we will not be ſo impertinent as to aſſume the office of his preceptors, and that we may not incur the cenſure even of attempting to mangle his poetical

‘ ——Child, the fruit of num'rous woes,
Of num'rous labours, and of num'rous throes;

we ſhall give an extract from the beginning of the beſt poem in the collection, and leave the readers to judge for themſelves:

‘ Trite's the remark—“ The univerſal aim
Of man is HAPPINESS.”—And who can blame?
Another comes, the ſorrieſt of the two—
“ None are ſucceſsful, or, at leaſt, but few;”—
Tho' each purſues it in his fav'rite pleaſure,
Wine, women, gaming, ſtudy, pow'r, or treaſure,
Still the fleet phantom, faithleſs to the claſp,
Flits juſt before him, and eludes his graſp.
Strange! that the devotees to joy ſhould miſs
Thoſe very objects that can furniſh bliſs;
Yet all lamenting that they can't diſcloſe
What lies within ſix inches of the noſe.
‘ Avaunt, ye fruitleſs ſtudents! off! and know
You're all miſtaken, for I tell you ſo;
Know that *that* ſecret is at length reveal'd,
Which, ſpite of all your labours, lay conceal'd;
Which, ſpite of all your labours, ſtill would *lay*,
Had I not peer'd the gloom, and pour'd the day.
You'll aſk me how I found it——be it known—
In ſearching for your pleaſures, not my own.’

With great propriety is this little work entitled an OLIO: here are odes, ſonnets, parodies, epitaphs, epigrams, tranſlations, &c.; here wit and ſeriouſneſs, love and religion, prayers and kiſſes, are blended together; here are ſome pages which contain twenty lines, others containing only four, and others, to make the variety as great as poſſible—nothing!

Art. 41. *Excurſions to Parnaſſus*; or, the Entertainment of a Summer's Vacation. By a Gentleman of the Univerſity of Cambridge. 4to. 2s. 6d. ſewed. Deighton. 1787.

Among the numerous adventurers who are now daily making *Excurſions to Parnaſſus*, ſmall indeed is the number who bring back with them any ſlips of thoſe rare plants, which ſome of our former poets cultivated with ſo much ſucceſs, WIT and HUMOUR. The genuine ſpecies is now become ſo ſcarce, that we are very glad to take up with a baſtard ſhrub, ſomewhat reſembling the true, particularly in the power of producing, on a proper application, a temporary dilatation of certain muſcles of the face. Of this plant, which is diſtinguiſhed in the Parnaſſian ſyſtem by the name of *Fun*, and which is often miſtaken by thoſe who have not ſtudied this branch of *natural* hiſtory ſcientifically, for one of the more valuable plants above mentioned, the writer of theſe poems, in his rambles along the lower ſkirts of the mountain (for it does not appear that he has ever as yet viſited the ſummit), has gathered a few ſprigs; of which we had a very agreeable proof, in the hearty laugh afforded us by his *Family Fracas*. The tale is too long to be inſerted entire, and we cannot think of ſpoiling it by mutilation; we muſt therefore refer thoſe readers who wiſh to partake of the joke, to the poem itſelf; at the ſame time aſſuring them, that they may alſo expect from theſe *Excurſions* other entertainment, of a more ſerious kind. The Ode to

Fancy, though perhaps it might more properly have been called an elegy, is a pleaſing poem.

Art. 42. *The Journey to Brighton*; an Heroi-Comic Poem, &c. &c. By Thomas Griffies. 4to. 2s. 6d. Faulder. 1788.

SPECIMEN.

'This Summer we went for to ſpend at Bright*on*
The caſh that we'd ſav'd for a journey *thereon*.'

HUMBLY IMITATED.

And wrote verſes about it, to make people ſcoff,
At the bellman-like nonſenſe and dulneſs *thereof*.

Art. 43. *Ode, by Dr. Samuel Johnſon, to Mrs. Thrale*, on their ſuppoſed approaching Nuptials. 4to. 1s. Faulder. 1788.

It is a pity this piece of wit (for witty it is) had not a better foundation. Nature and probability are too much violated in the ſuppoſition of matrimonial views on the part of Johnſon after the death of his friend Thrale. Let us recollect the general tenour of his correſpondence with Mrs. T. lately communicated to the public, in which many of his letters were fraught with woeful complaints of his infirmities, and indelicate details of the operations of his medicines: if theſe were *love-letters*, they were very peculiar ones, indeed!

Art. 44. *Soliloquy in a Thatched Building in a retired Part of W—— Gardens*. 4to. 2s. 6d. Faulder. 1787.

We ſhould have been wholly at a loſs, in what claſs of poetry to rank theſe verſes, had not the author, in a note, informed us, that his original and entire aim was to give his poem under the uniform character of reflective and refined philoſophy, expreſſed with elegance and elevation. If the reader wiſhes for farther information, the following extract will give him an idea of the author's manner—for he is indeed a *manneriſt*:

'Me ne'er let cunning's *falſe pretence*
Or cheat, or tempt, with *maſk of ſenſe*;
Cunning! that paltry, wretched thing,
Encircled in its little ring;
Its object ſingle, near, and ſmall,
Itſelf, ſhort ſighted, ſees as all,
And then, perhaps, as ſquinting too,
Sees not that object ſtrait or true:
CONSISTENCY ne'er gain'd its love;
With CONTRADICTION, *hand and glove*;
Precipitancy too moſt dear,
For that condemns *before* you hear;
Deceit and lies its only rule,
Itſelf at once *both knave and fool*;
And then its own dear Self-applauſe
The whole to one *bright focus* draws.
Thus have I ſeen a ſquirrel put
In corner of the room his nut,
Unconſcious that myſelf could ſee
Where the nut lay as well as he?

This ſquirrel is, to be ſure, a cunning thief; but how he came here, or what he is like, or what the poet means to ſay, we confeſs we cannot tell.

Art. 45. *Tales, Apologues, Allegories, Viſions, Epigrams, Epitaphs,* &c. in Verſe. By William Walbeck. 8vo. 2s. 6d. Faulder. 1788.

The writer of the Tales and Apologues before us, is a great admirer of La Fontaine, and particularly deſirous of appearing as *great* as that diſtinguiſhed and capital wit *. But all his puffing and ſwelling is to no effect. As Mr. Walbeck is not deſtitute of abilities, we ſhould be ſorry to ſee him, like the frog in the fable, *loſt* in ſo ridiculous an attempt; an attempt in which we have already aſſured him it is impoſſible that he ſhould ever ſucceed.

The following quotations will exhibit our author in the character of a *wit*, and of an *honeſt man*; in the latter he will probably be thought by 'a many' to *ſhine*:

THE POETASTER AND THE POET.

'One of thoſe wretched ſcribblers who recite
To every perſon every thing they write,
Meeting with Pope, ſaid—"*Brother Poet*, do
Give your advice, which of theſe *Poems two*
You'd have me publiſh?" and began to read
A part of one: Pope ſtopt him—"There's no need
To waſte your breath; enough, enough, my brother,
You read *that* well, but prythee print *the other*."

'Though the mention of JUPITER, and other ethnic names and phraſes, in modern ſtories, may ſeem incongruous, I ſhall uſe them whenever there is mention or implication of ſupernatural agency, in any tale which has a burleſque turn. I would not, at ſuch times, be thought even to glance at that great, tremendous, awful, and holy Power, which Voltaire dared to ſpeak of as falſely as familiarly; nor would I indeed, for the reputation of wit ten thouſand times as brilliant as Voltaire's, incur his impious character. Authors daily ariſe, whoſe conceit carries them ſo far as to make them think, they are the moſt profound and enlightened philoſophers of any age; and they ſet at nought all the ſyſtems of religion, not excepting the revealed one. Vanity has pretty deep root in all of us, but one would think ſelf-preſervation ſhould have a ſtronger hold; if he is not a downright madman, he is the worſt of fools, or the worſt of ſcoundrels, who, by weakening our religious faith, would deſtroy the beſt bond of ſociety, and thereby endanger the temporal and eternal happineſs of all mankind. I ſhall make no apology to the reader for this or any other ſerious notes; on the contrary, I ſhall be glad if a many, not looking for religious inſtruction in a work under a comic title, ſhould benefit by it.'

How the man who had made the foregoing pious obſervation could ever become the imitator of La Fontaine, a writer whom the more

---

* Witneſs a tale or two in the preſent collection of poems; witneſs alſo 'Fables Ancient and Modern,' publiſhed about a year ago, and of which an account was given in our Review for September 1787.

Art. 46. *Auguſta*; or, th
ſewed.

" 'Tis theſe that
Inſtruct the eyes o
Teach infant chee
And little hearts t

So ſays the poet when ſ
ſpeaking of *Romances*—ſome
productions, while they con
are the encouragers of fop
formance, which is nothing
heroes is known among the l
Adonis,' another by that
And is it for the fate of chara
of their ſkin that we are to b

Art. 47. *Catharine*; or, t
Tale. 12mo. 2 Vo

A ſomewhat romantic, but
Dryden's celebrated *Muſic Od*
Yard, we cannot, however, in
in this novel appears to be bo
Fatal Marriage. It has been

Art. 48. *Auguſta*; or, the
3 vols. 7s. 6d

But however faulty this performance may be in point of compoſition, it will, no doubt, be approved by many readers, on account of the variety of incidents of which it is compoſed, and which are managed with ſome degree of ſkill. It is much more eaſy to twiſt and entangle a ſtory, than to inſtruct or improve us by juſt and noble ſentiments, or to preſent us with faithful images of men and things.

Art. 49. *Features from Life*; or, a Summer Viſit. By Miſs Blower. 12mo. 2 Vols. 6s. ſewed. Kearſley. 1788.

Mr. and Mrs. Conway, happy in the boſom of rural tranquillity, and in a numerous offspring, are ſummoned to London on the marriage of Sir Harry Gaythorne, the friend and quondam companion of Mr. C. The lady of the baronet is a *woman of ſpirit*, and being pleaſed with the manners of Mr. Conway, ſhe contrives to wean his affections from an amiable wife. The latter, on diſcovery of her huſband's diſloyalty, affects to be little moved at it, while ſhe is ſecretly tormented with the moſt pungent and exceſſive grief. Mr. Conway, in conſequence of his illicit amour, being at length engaged in a duel, is wounded, and expires in the arms of Mrs. C. The moral inculcated in this performance—*a ſteady and undeviating perſeverance in the path of honour*—deſerves particular praiſe; and the language, ſome few *ladyiſms* excepted, is ſufficiently pleaſing and correct.

Art. 50. *Clara and Emmeline*; or, the Maternal Benediction. By Mrs. Helme, Authoreſs of Louiſa, or the Cottage on the Moor. 12mo. 2 Vols. 6s. ſewed. Kearſley. 1788.

Clara and Emmeline, as a *moral* production, may be placed foremoſt in the liſt of novels. The incidents, however, are trite and common; a few of the ſentiments are ſtrained and affected; and the language, to uſe a lady-like expreſſion of the author's, is frequently faulty and inelegant '*to a degree!*'—For an account of the pretty novel of *Louiſa*, by the ſame writer, ſee Review for May 1787, p. 449.

Art. 51. *Fairy Tales, ſelected from the beſt Authors.* 12mo. 2 Vols. 5s. ſewed. Lane. 1788.

While we readily acknowlege, with the editor, that theſe hiſtories are ſelected from among the moſt conſiderable of the dealers in *diminutives*, we have little to ſay in their praiſe. Fairy Tales were formerly thought to be the proper and almoſt the only reading for children; it is with much ſatisfaction, however, that we find them gradually giving way to publications of a far more intereſting kind, in which inſtruction and entertainment are judiciouſly blended, without the intermixture of the marvellous, the abſurd, and things totally out of nature.

Art. 52. *Favourite Tales*, from the French. 12mo. 3s. ſewed. Robinſons. 1787.

Theſe tales, with the exception of that intitled, 'Azef, or the Miſtakes of Sentiment,' are light and trifling; and *one* is of the *free and eaſy* kind. Productions like the preſent are extremely numerous on the continent, but we wiſh not to ſee them encouraged here. *The verbiage, the* frothineſs of a Pariſian *petit-maitre*, is no way *ſuitable to honeſt* John Bull.

Art. 53. *Authentic and intereſting Memoirs of Miſs Anne Sheldon.* 12mo. 4 Vols. 10s. ſewed. Sold by all the Bookſellers. 1787.

Miſs Anne Sheldon, who was formerly of conſiderable note in the pleaſurable circles, has here preſented the public with her *adventures*; and the ſcenes ſhe brings to view, excite at once our pity and diſguſt.

EDUCATION.

Art. 54. *A Footſtep to the French Language.* Containing ſuch Obſervations as will facilitate the Acquiſition of it, and render its Study leſs diſguſting to Beginners: Or, a ſhort Introduction to a Work entitled, The complete Syſtem of the French Language. By Nicholas Salmon. 4to. 1s. 6d. Elmſley. 1787.

We know not in whoſe *footſteps* Mr. Salmon may have trodden, but we cannot heartily perſuade our young readers to purſue his path; we mean as a philologer, or grammarian of the higher ſort: which diſtinction, from his talking of a 'Complete Syſtem of the French Language, &c.' * he ſeems to claim. Of the following ſentences, the firſt is not *Engliſh* and the ſecond is not *French*:

'*He attaches himſelf to pleaſing her.* Il s'attache à lui plaire'.

'I want a horſe that will go well. *Je veux un cheval qui aille bien.*' There are many equally faulty expreſſions in Mr. S.'s work. Books of this kind are unneceſſarily multiplied. Chambaud, Rogiſſard, Boyer, and Reſtaut, have done enough.

SUNDAY SCHOOLS.

Art. 55. *Sunday School Dialogues*; being an Abridgment of the firſt Principles of Religion, &c. adapted to the Capacity of the infant Mind. 12mo. 3d. Marſhall.

Mrs. Trimmer has here abridged a work of M. P.'s, which has been held in no ſmall degree of eſtimation by thoſe who are engaged in the important duty of conveying religious and virtuous principles into young minds. The ſcarcity of books, adapted to the capacities of children in the lower claſſes of life, has, ſince the eſtabliſhment of Sunday Schools, excited Mrs. Trimmer, and ſeveral others, to furniſh ſuch as are neceſſary for that purpoſe; and, perhaps, literature is ſeldom more uſefully employed.

HISTORY.

Art. 56. *Univerſal Hiſtory, Ancient and Modern*; in a Series of Letters to a Youth at School. Exhibiting a View of the Origin, Progreſs, Decline and Fall of every conſiderable State, from the earlieſt Times to the preſent Period. With a copious Chronological Table of remarkable Events and Occurrences, from the Creation to the Year 1787. By the Rev. Richard Turner, Jun. L. L. D. late of Magdalene Hall, Oxford. 12mo. 3s. bound. Robinſons. 1787.

This little epitome being written in a plain and eaſy ſtyle, is, on that account, more fit for young readers than moſt of the books that are deſigned for their uſe.

---

* The Complete Syſtem in our next.

The chronological table (which is copious and accurate) is a uſeful addition to the work.

SCHOOL-BOOKS, *&c.*

Art. 57. *The Lady's Encyclopedia*; or a conciſe Analyſis of the Belles Lettres, the fine Arts, and the Sciences. Illuſtrated with 50 engraved Heads, and 34 Maps. By the Rev. J. Seally, L.L.D. Member of the Roman Academy. 3 Vols. 12mo. 12s. Boards. Murray. 1788.

This publication contains a variety of miſcellaneous matter, which, to juvenile readers, will prove both inſtructive and entertaining. The firſt volume is allotted to Poets, Orators, Legiſlators, and Philoſophers. A ſhort life of each is given; with ſome remarks on his talents, writings, &c. The ſecond contains an Engliſh grammar; a treatiſe on rhetoric and oratory, or elocution; an abſtract of the art of poetry; the heathen mythology, with an epitome of Ovid's Metamorphoſes; and a brief account of ſome of the more celebrated heroes and founders of empires. The third volume is wholly appropriated to Geography, with a few introductory pages on the Copernican ſyſtem.

The compilation of theſe materials muſt have been attended with much labour; accuracy is not, however, the characteriſtic of this publication. An inſtance or two, in ſupport of this remark, may ſuffice, viz. at p. 50, vol. iii. where an engraved plate is given explanatory of Eclipſes. The plate, perhaps, has formerly belonged to an old work, probably a French one; for in it the moon and the earth are called *Lune* and *Terre*. Another example is the ſynoptic table of the Copernican ſyſtem, which is the old one, formed before the year 1761, when the earth was erroneouſly placed 15 millions of miles nearer the ſun than it really is.—In the firſt volume, the Engliſh poets, orators, &c. are unnoticed, though the writings of ſome of them claim, at leaſt, equal attention, and are more worthy of imitation, than many of the ancients, who are here mentioned with high approbation.

In his account of the ſtate of religion in England, the author manifeſts his attachment to the eſtabliſhed church, by his contemptuous manner of mentioning the ſectaries. He thus introduces his account of the Arians:—' Old heretics, the diſciples of *one* Arius, above a thouſand years ſince; and in our times ſome men are apt to believe his errors, which are, &c.'—Of the Quakers he thus begins his account—' they did generally ſhake and quake at their *coming up*, which was above a century ſince, &c.' So much for liberality of ſentiment, and elegance of expreſſion!

Art. 58. *Ruddiman improved:* Or the Rudiments of the Latin Tongue, in Queſtion and Anſwer, after the Manner of Ruddiman. 12mo. 1s. 6d. bound. Buckland. 1788.

The propoſed intention of this ſchool-book is, to omit what was redundant, to ſupply what was defective, and to correct what appeared faulty in former editions of Ruddiman's grammar. The alterations here made, appear, in general, to be juſtifiable and uſeful. But the editor, aware that his little work will admit of farther improvement, has printed but few copies more than were requiſite for his own uſe.

He wiſhes to render it as complete as poſſible, and therefore ſolicits the remarks of thoſe maſters of grammar-ſchools into whoſe hands the book may fall.

MISCELLANEOUS.

Art. 59. *Hiſtorical Sketches of Civil Liberty*; from the Reign of Henry VIII. to the Acceſſion of the Houſe of Stuart; with an Account of the Antiquity, Uſe, and Duty of Juries: In which are interſperſed ſeveral intereſting Particulars, illuſtrative of the Liberties of the Subject. 8vo. 6s. Boards. Robinſons. 1788.

What we have moſt to commend in this work, is the good intention of the compiler, who ſeems to have been deſirous of bringing within a ſmall compaſs a number of ſtriking facts, which may help to preſerve, in the minds of Britons, a juſt ſenſe of the importance of their liberties. The deſign is ſo laudable, that we are ſorry it has not been executed with a more accurate attention to method and ſtyle. Remote and recent facts are related in ſtrange confuſion; and, except where the narrator has adopted the words of the authors, the dignity of the ſubject is by no means ſupported by the graces of hiſtorical writing. The author inſiſts largely on the ſtate of election in the Scottiſh boroughs—the exorbitant power of the court of ſeſſion in Scotland—the illegality and danger of military governors—the violations of the rights of juries, and other ſimilar topics.

Art. 60. *An Account of the Culture and Uſe of the Mangel Wurzel, or Root of Scarcity*; tranſlated from the French of the Abbé de Commerell. The Fourth Edition. 8vo. 2s. Dilly. 1788.

We noticed the firſt edition of this tranſlation in our Review for Auguſt laſt, page 166. The preſent impreſſion is increaſed with a large preface, in which Dr. Lettſom confeſſes that the Mangel Wurzel is a ſpecies of beet; as he is doubtful whether it is the *Vulgaris* or the *Cicla*, he calls it *Beta Hybrida*, but he does not give the ſpecific character. A neat coloured engraving of the root is prefixed, as well as of the axillary racemus; but as the general habit of the plant is not repreſented, it is difficult, from the plate, to determine the ſpecies. If it be a new ſpecies, a ſcientific botaniſt would not have given a new name without a character. See *Lin. Syſt. Nat.* vol. ii. at the end of the preface.

Art. 61. *An Hiſtorical Memoir of the Firſt Year of the Reign of* FREDERIC WILLIAM II. King of Pruſſia; read at a Public Meeting of the Royal Academy of *Sciences and Belles Lettres* at Berlin, Aug. 23, 1787. By the Count de Hertzberg, Miniſter of State, Curator and Member of the Academy. Tranſlated from the French. 8vo. 1s. Bell. 1788.

'Having read,' ſays the Count de Hertzberg, 'for eight years, at the public meetings of the Academy, hiſtorical diſſertations on the public adminiſtration of the Pruſſian monarchy, during the courſe of every year, I read, at the laſt meeting, *An hiſtorical memoir of the laſt year of the reign of* Frederic II.—I ſhall purſue this method, and read, this day, a memoir, in which I ſhall give a compendious account of the principal tranſactions of the firſt year of the preſent reign.'—Of the memoir of the laſt year of the great Frederic II. the laſt king of Pruſſia, an Engliſh tranſlation was publiſhed, and reviewed in our number for December, p. 505.—The noble and ingenious author, we find, propoſes to continue theſe annual hiſtoric details to the academy; a practice ' honourable in itſelf, as well as intereſting and uſeful to the public.' On this laſt occaſion, he tells us, that he engaged in the undertaking with the more pleaſure, as being enabled to ſhew, by a ſeries of facts, that Frederic William II. ' has truly recommenced and continued the reign of Frederic II. on the principles of his illuſtrious predeceſſor, with the ſame activity and application, and with the ſame love of the public good; *and, perhaps, with more mildneſs, benignity, and general juſtice.*' This is a great character, indeed! but we queſtion whether Frederic II. could he read it in the grave, would not bite his lip at the latter part of it, which we have printed in *Italics.*

Art. 62. *The Wreck of Weſtminſter Abbey*; alias, the Ordeal of Sepulchral Candour; being a Selection from the Monumental Records of the moſt conſpicuous Perſonages who flouriſhed toward the latter End of the eighteenth Century. 4to. 2s. 6d. Stalker. A. D. 2001.

Abuſe of living characters, by way of anticipation. The ſatiriſt ſuppoſes them all defunct, and depoſited, with ſuitable epitaphs, in Weſtminſter Abbey; being, chiefly, perſons of rank and conſequence, this noble duke is recorded as a vile ſcrub—that celebrated lord, a great raſcal—that famous baronet, a traitor to his country—'ſquire **** a moſt egregious cuckold—and Tom ——— a mere Tom Fool: Thou, beauteous counteſs! waſt an abandoned harlot—and lady ******* an infamous —— every thing that may be comprehended under ſtars and daſhes; and every individual of this illuſtrious aſſembly is ſo hiſtorically marked, and ſo palpably deſcribed, that there is no fear of your miſtaking the portraiture.——*But is all this warrantable?*

Art. 63. *Familiar Letters from a Gentleman to a few ſelect Friends*; with ſome original Poems on various Subjects. 8vo. 4s. Boards. Murray, &c. 1788.

Under this title, the reader is preſented with a collection of unimportant incidents, and puerile conceits, low expreſſions, and bad puns. *Familiar* they are indeed, to ſuch a degree, that the author runs ſome riſk of incurring the penalty annexed to too much familiarity. The curioſity excited by men of diſtinguiſhed celebrity, finds a gratification in ſearching into their minuteſt tranſactions, and the reader is not diſguſted when he is told that Dr. Johnſon *drank tea at 3 o'clock in the morning*—that Pope was *fond of ſtewing lampreys*, and that Swift *took delight in running up and down ſtairs*. Theſe trivial anecdotes intereſt us, not only as they relate to men of whom we think we can ſcarce hear too much, but as they moreover flatter our vanity by proving that however exalted ſuch eminent perſons are above us by the ſuperiority of their intellectual endowments, they are at leaſt allied to us by the frailties, neceſſities, and appetites of the ſame imperfect nature.

But when pages are filled with telling us when an individual, whom the *reader never heard of*, and conſequently can have no intereſt in, eats his *ſupper—ſtirs his fire—drinks his friend's health*—or *pilfers lavender-water*, the reader muſt of courſe yawn, and will probably ſhut the book. A reviewer, alas! muſt go through with it, and encounter all that '*nonſenſe* with which this gentlemen tells his friends he takes the liberty to *pelt them*.' As a proof that his pellets are not improperly deſcribed, take the following extract from letter 17, addreſſed to a lady: 'My birds are ſo unuſually cheerful at this moment, that I can almoſt fancy they are applauding my preſent dedication to you, by a ſpirit of intuition; and who can argue againſt ſuch a ſuppoſition?—Charming Pope ſaid enough to build ſuch a conjecture upon, in the following couplet:

"Who ſees with equal eyes, as God of all,
"A hero periſh, or a ſparrow fall."

We cannot congratulate our author on the appoſiteneſs of his quotation. A conjecture was never before ſo ſupported.

As a further ſpecimen of the compoſition of his pellets, we might give his very new expoſition of the words of Scripture (written paſt midnight when his pate was full of wine), *they reel to and fro, and ſtagger like a drunken man*; but we have ſaid enough to convince him that we require ſomething more ſolid for our intellectual banquet than ſuch trifles as he has here preſented to us; and muſt aſſure him that our minds remain as diſſatisfied after a repaſt of this kind, as our bodies would be were we to dine merely upon the froth of a whipt ſyllabub. We therefore would recommend to him to find out ſome better employment for his leiſure hours, and for his pate when it is full of wine; or, at leaſt, to confine his epiſtolary exerciſes, and his original poems, to the circle of his friends, who may behold them through the medium of partiality, and knowing all the trivial circumſtances to which they allude, be more amuſed by them than the public can poſſibly be. To us, they ſeem too trifling for publication, and may juſtify the author in exclaiming with the Italian,

Quanti di hò conſumati indarno!

Art. 64. *Characters of the Kings and Queens of England.* Selected from different Hiſtories; with Obſervations and Reflections, chiefly adapted to common Life; and particularly intended for the Inſtruction of Youth. To which are added Notes, Hiſtorical. By J. Holt. Vol. II. 12mo. 2s. 6d. ſewed. Robinſons. 1787.

When the firſt volume of Mr. Holt's publication made its appearance, we noticed it, with approbation, in our number for January 1787, p. 83.

The characters in this volume begin with that of Richard II. and end with that of Henry VIII. Mr. Holt continues to extract them from Hume, Smollett, Rapin, &c. each character being followed by obſervations of his own, which well deſerve the attention of his young readers: as by placing in a proper point of view, and by juſtly remarking on, and illuſtrating, the ruling paſſions and infirmities of the reſpective monarchs, he pathetically exhorts his '*young friends*' to ſhun their vices, and imitate their virtues. The notes relate, partly, to the laws, improvements, &c. made in each

reig

reign, and the manners and cuſtoms of the times: they are taken from Stowe, Cotton, and other ancient writers, as well as from ſome of more modern date. In one of them, there is a little miſtake which may be corrected in a future edition;—*Regno* Hen. V. 'The revenues of the crown,' ſays Mr. Holt, 'amounted to £55,754 : 18 : 10 *per ann.* and the expences of government to £52,507 : 16 : 10. The king, therefore, could only have a ſurplus of £3,026 : 14 : 0 for the ſupport of his houſehold, wardrobe, &c.' We apprehend, however, that on ſubtracting £52,507 : 16 : 10 from 55,754 : 18 : 10, the remainder will be 3,247 : 2 : 0. The notes contain many curious particulars, which young perſons will find more pleaſure in peruſing in this abridged ſtate, than in ſeeking for them through the works of more voluminous writers.

Art. 65. *A plain Narrative of the much lamented Death of the Rev. Henry Peckwell,* D. D. which was occaſioned by the Prick of his Finger, in the Examination of a Young Woman. In which are interſperſed, Strictures on him, as *a Miniſter, Phyſician, Philanthropiſt,* &c. By a Viſitor of the Sick Man's Friend, &c. 12mo. 6d. Barker.

A Narrative!—why will this Author miſname his production? which is nothing more than a long ſermon in the methodiſtic ſtyle, from Job xii. 14. containing little concerning Dr. Peckwell; but in which we meet with the following inſtruction: '*That the perfection and uprightneſs of Job muſt conſiſt in his relation to or union with the Lord Jeſus Chriſt.*'—'*That the uprightneſs of Adam before the Fall is to be explained by a reference to the perſonal character of our Lord Jeſus Chriſt when upon the earth, only with this difference, that the one was a poſſeſſor of this rectitude eſſentially and mediatorially, and the other poſſeſſed it derivatively.*'—'*That every ſaint is a ſinner*'—'*that this however is a paradox that the world cannot receive till they are brought into the mould of the Goſpel.*' Now as we underſtand this paradox, the Author perhaps may cheriſh ſome hope of us poor ſinful Reviewers; notwithſtanding our free confeſſion that his diſcourſe is not altogether to our taſte.

Art. 66. *The Twin Brothers*; or a new Book of Diſcipline for Infidels and old Offenders. In Verſe and Proſe. 8vo. 2s. ſewed. Elliot, and Co. 1787.

Theſe twin Brothers are two eſſays, introduced to the Public by the Editor as foundlings. The firſt, which is in verſe, is entitled, *A new Colony propoſed and conſidered. A Converſation, anno* 1783, *with Notes, and Illuſtrations variorum*—with this motto, QUA DATA PORTA RUUNT, Virg. The ſecond is in proſe, and is entitled, *A new Exhibition; or a Sermon written on a new Plan: addreſſed to a Congregation of old Bucks, who ſtill keep it up; and are the Patrons and Patterns of the riſing Generation of bold Spirits. With Anecdotes and Obſervations for the Uſe of the Public, and particularly of Parents and Guardians.*

For the *Poetical Converſation,* it may have a meaning, and perhaps a very good meaning, could we diſcover it. But when a poem requires to be ſtudied like an abſtruſe mathematical propoſition, we ſeldom think it neceſſary to beſtow extraordinary pains in trying to unravel its myſtical mazes. This being the caſe with the piece before us, we muſt leave it to be *ſtudied* by thoſe who have more leiſure and perſeverance than ourſelves. The ſermon would have been a good ſermon, had it *not* been written on a *new plan*. The Author, who ſeems to be a reſpectable man, and is certainly not deſtitute of literary talents, would have appeared to much greater advantage in that *ſerious* character which ſeems to be natural to him, than in the fantaſtical dreſs of a wit and droll, which does not ſit eaſy on him. While, therefore, we approve his *deſign*, we cannot commend the mode in which this little work has been faſhioned. Let him write in a ſtrain and manner natural to him, and we are perſuaded he will do it with eaſe to himſelf and ſatisfaction to his readers; but nature, it would ſeem, never intended him to ſucceed in the walk of a Foote or a Stevens: they could not have equalled him in ſerious compoſition; why ſhould he wiſh to rival them? *Non omnia poſſumus omnes.*

Art. 67. *Poetical Eſſays on Moral Subjects:* to which is added, A Winter Piece in Proſe. By a Youth. 12mo. 1s. 6d. Buckland. 1787.

The pious ſpirit and the good intention of this young writer will not, we are afraid, atone for the want of fancy in his verſe, and of ſimplicity in his proſe. In the former, his Muſe creeps as much too humbly, as ſhe ſoars too loftily in the latter.

LAW.

Art. 68. *A full and accurate Report of the Trial* between Mr. Stephens, Truſtee to E. Bowes, commonly called Counteſs of Strathmore, and Andrew Robinſon Stoney Bowes, Eſq; her ſecond Huſband, in the Court of Common Pleas, before Lord Loughborough, May 19, 1788. 4to. 2s. Kearſley.

This was an *iſſue* directed out of the Court of Chancery, to the Common Pleas, and the caſe from which it ſprung was ſimply this:—The Counteſs of Strathmore, in January 1777, executed a deed to truſtees, whereby ſhe veſted in them, to her own ſole uſe, all her eſtates. She ſoon after married the defendant, Andrew Robinſon Stoney, Eſq; who took the name of Bowes. In May the ſame year, Lady Strathmore executed a ſecond deed, whereby ſhe revoked the firſt, and veſted all her eſtates in her huſband. The queſtion was, whether this ſecond deed was obtained by *dureſs*? The jury found in the affirmative, and the Lady thereby recovers her fortune. Many curious, and, to the lovers of ſcandal, entertaining particulars, came out in the courſe of the evidence, and the pleadings of the counſel; into which, however, it would be improper for us to enter.

MUSIC.

Art. 69. *Senſe againſt Sound; or, a Succedaneum for Abbey Muſic.* 4to. 2s. Stalker. 1788.

We uſed to imagine that Dr. Monro, and his aſſiſtant keepers and matrons of Bethlem, took better care of their patients, than to ſuffer thoſe fit only for a ſtrait waiſtcoat to be indulged with pen and ink. This is letting them looſe on the public with an inſtrument in their hands as dangerous as that of the Iriſh Mohawks in Queen Anne's time, who uſed to run about the ſtreets in the duſk of the evening, armed with a pen-knife, with which he ſlit the noſe of every ſingle paſſenger he met, crying out, when the bloody deed was done,—“ Arrah, my dear, I beg your pardon, but it's a way I have;”—and then ran away in purſuit of another victim.

That the Drawcanſir who has penned this rhapſody is, or ought to be, in Bethlem, no one will doubt who has patience to read a ſingle page of his rhapſody, in which not only King, Lords, and Commons are abuſed, but divines, phyſicians, and orators, as well as every muſician, male and female, who falls in his way; and this is to paſs for wit and humour. Sarcaſm and ridicule are often made pleaſant and uſeful in the hands of thoſe who know how and when to adminiſter them properly; but ſuch indiſcriminate and clumſy ſatire as this can be acceptable to none but black fanatics, who not only execrate muſic, but all ſcience, ingenuity, and elegant arts, to whatever pious or uſeful purpoſes they may be applied. That the commemoration of Handel, and its anniverſaries, have been miſchievous, would be difficult to prove, though it is eaſy to demonſtrate the advantages that have been derived from them, if a ſerious reply were neceſſary to ſuch ravings as this pamphlet contains. For whatever may have been the original motives of the patrons of this celebration; whether the general love of muſic, or excluſive admiration of an individual muſician; whether national honour, and gratitude to a deceaſed artiſt, or the propagation of their own muſical taſte and opinions, to the utter extinction of every ſpark of living genius foreign and domeſtic, were the ſtimuli, the throwing ſo many thouſand pounds into the lap of charity, by a voluntary tax upon the curioſity of the lovers of ſuch an idle but innocent art as muſic, was an expedient which merits the thanks of the Public, and the praiſes of much better writers than the author of *Senſe againſt Sound.*

HERALDRY.

Art. 70. *The Pocket Peerage of England, Scotland, and Ireland*; containing the Deſcent and preſent State of every noble Family; with the extinct, forfeited, and dormant Titles of the three Kingdoms. Alſo general and particular Indexes, and Tranſlations of their Mottos. 12mo. 2 Vols. 7s. Boards. Rivingtons, &c. 1788.

Horace ſays,

> ——— *brevis eſſe laboro*
> *Obſcurus fio.*

But had he lived in theſe days, and been writing a Pocket Peerage of England, &c. (rather unlikely, though, by the bye), inſtead of a Treatiſe *De Arte Poeticâ*, he would have entirely reverſed his aſſertion; — here, the ſhorter the author, the clearer and more intelligible to his reader; for when the makers-out of pedigrees are tracing the great-great-great-grandfathers, and mothers, and couſins of fifty removes, loſt and bewildered, ten to one but he commits ſome very *important* blunder in his *noble* and *beneficial* reſearches. Leſt we too ſhould be *confuſed* and *confounded*, we have not run the hazard of cloſely examining the line of anceſtry of each family here made out; but we aſſure our Readers, that the publication has all the appearance of being correct, has been reviſed to the end of laſt year, and is accompanied by neat engravings of the arms, frontiſpieces, &c. and the particulars mentioned in the title-page.

THEOLOGY.

Art. 71. *A Diſcourſe on Prayer*, addreſſed to an Aſſembly of Proteſtant Diſſenters, Auguſt 19, 1787, at the Old Meeting, Birmingham. By John Hobſon, Miniſter of a Congregation of Proteſtant Diſſenters at Kingſwood, Worceſterſhire. 8vo. 6d. Dilly. 1787.

Prayer, in the more limited ſenſe of the term, as it denotes *petition*, is here talked about in a tone of familiarity not very ſuitable to the ſubject. The Author ſeems to have given ſome offence by the diſcourſe, and appeals to the Public to determine whether he has aſſerted that a man ought, or ought not, to pray to the Deity. As the writer is not very clear in his aſſertions, or accurate in his reaſonings, we ſhall not take upon us the deciſion of the queſtion in diſpute.

Art. 72. *Jeſus Chriſt the true God*, and only Object of ſupreme Adoration. By J. Hodſon, M. D. 12mo. 2 Vols. 5s. ſewed. Deighton. 1787.

Miſtaken, or otherwiſe, it muſt be ſaid in favour of this writer, that he manifeſts the beſt intentions. Convinced himſelf, as he apprehends, of the truth, and perſuaded alſo of the importance, of the ſentiment for which he contends, he wiſhes to convince or to confirm others. Dr. Jebb's reaſons for reſigning his preferments in the church, we are told, led our Author to an oppoſite view of the ſubject; and Mr. Robinſon's plea for the divinity of Chriſt rendered him neutral. In this unpleaſant ſituation, he determined to enquire and judge for himſelf; and theſe volumes are the product of his deliberations. In general, we think, he writes with the candour that he profeſſes; yet ſome expreſſions are too much of a ſneering and ſarcaſtic kind: and we muſt think him uncautiouſly and unjuſtifiably ſevere, when, ſpeaking of the introduction to St. John's Goſpel, he obſerves, 'it has been brought forth by the opponents of Chriſt's divinity in "ſuch queſtionable ſhapes," that ſo far as it is poſſible for human learning and dexterity in criticiſm to "wreſt" this part of "ſcripture to their own deſtruction," it has been done.'

The firſt of theſe volumes is employed to eſtabliſh his opinion; the ſecond to anſwer objections: and an Appendix is added, containing obſervations on an *Examination* of Mr. Robinſon's *Plea*. Of his ſcheme and arguments the following ſhort remarks may, perhaps, convey a ſlight idea: 'That the ſelf-exiſtent Deity is unapproachable; that the Son, or glorified humanity, is the medium by, through, or in, which we worſhip the Father, or Divinity; that in worſhipping the Lord Jeſus Chriſt, we worſhip the One true and only God, in whom is a Trinity of nature, Father, Son, and Holy Ghoſt, united in one glorified Perſon.' Dr. Hodſon does not aim at criticiſm, or pretend to much acquaintance with the languages in which the Scriptures were originally written, yet ſurely ſome knowledge of this kind is requiſite to a full and fair diſcuſſion of the ſubject. He contents himſelf with the common Engliſh verſion; and though what can properly be called *new* is not to be expected in a track ſo repeatedly

travel

traverſed and examined, the reader may obſerve ſufficient marks of attention and ingenuity.—Concerning the words of Chriſt, *In that day ye ſhall aſk me nothing*, he offers conſiderations to prove that the phraſe *that day* refers to the time of their heavenly happineſs, when their *joy* would *be full* and perfect. He ſeems alſo to think that *aſking in the name* of Chriſt, is intended to mean addreſſing the One living and true God, who was anciently made known by the word *Jehovah*, or *God Almighty*, under this name of *Jeſus Chriſt*.—But we muſt not enter into the ſubject, although we have thought it right to give ſome general account of the performance. On mature and impartial reflection, ſome readers will, perhaps, be led to conclude, that the diſputants on this and other ſimilar points, are nearer to each other in their ſentiments than they themſelves apprehend. What this Author ſays concerning the Holy Spirit appears to amount to little more than *divine influence* or operation, and it would by no means be ſtrange, if his account of the *humanity and in-dwelling Deity* ſhould be conſtrued into ſomewhat very like *Sabellianiſm*, or *Socinianiſm*.

Art. 73. *The Imperſonality of the Holy Ghoſt*: an humble Endeavour to refute the Opinion that God and his Spirit are two diſtinct Perſons. By J. Marſom. 12mo. 9d. Marſom. 1787.

This little tract, we are told, was firſt written for the information of a friend, at his particular requeſt, and is now publiſhed with a view of leading the attention of the ſerious reader to a diſtinguiſhed branch of divine truth. The opinion here maintained, that the Spirit of God means God himſelf, or the divine influence, is not new; but this writer conſiders the ſubject like an enquirer after truth, and not like one who is actuated by party zeal. He coolly produces the arguments, and endeavours to obviate the objections that may be raiſed. He profeſſes a deſire that the ſentiments he advances may be candidly examined, and if they ſhould appear to be ſupported by reaſon and ſcripture, he would then indulge a hope that they will meet with a cordial reception.

Art. 74. *A full Confutation of the Rev. Mr. John Fletcher's Appeal to Matter of Fact and Common Senſe*. By Nicholas Manners. 12mo. 6d. Marſom. 1787.

A continued diſpute about free-will, grace, original ſin, &c. which begins to grow tedious and irkſome. This writer pronounces on Mr. Fletcher's book, and many others, intended to prove original ſin, as written to prove a *non-entity*. We have only to obſerve, that we think it might be as well to lay aſide the pen.

Art. 75. *The Chriſtian Scheme*, or Goſpel Method of Salvation, fully opened and clearly ſhewn. In a Series of Queſtions and Anſwers, in which the fundamental Principles of the Chriſtian Religion are laid down in a plain and eaſy Manner, and ſo arranged as to form a regular Plan or Syſtem; a Plan founded on Divine Authority, and equally conſonant to Reaſon and Scripture. By the Rev. Joſeph Nelſon, Vicar of Skipwith, Yorkſhire. 12mo. 1s. Robinſons. 1787.

A well-intended performance; the commendable employment of a clergyman for the benefit of his pariſh. He writes, as a miniſter of the

than of Chriſtianity; a
not always ſo *conſonant*
preſſes. At the ſame
meant performance may
thoſe for whom it is inte

Art. 76. *The ſpiritual*
ian's Faith, Worſhip,
God, the Precepts a
New Covenant. By
ters in Defence of t
1787.

This writer, with ever
ſtudy of divinity as the
the plebeian, as well as t
ſupport the principles of
the doctrine of the Trini
ment, imputed righteouſn
to form a ſociety on the p
ſame time that he ſpeaks
Eſſex Street, he adds,—'
ſociety to men walking in
ſelves.' He intimates tha
of inſtances. Concernin
that it would be a reflect
neglect thoſe in *inferior* ſta
and good man, and well
language is not

ſequences which do not ariſe from any ſingle effort, but from the general diffuſion of ſcience. As true philoſophy advances, the errors of our old theological ſyſtems will diſcover themſelves, and our creed will be brought more to the ſtandard of pure ſcripture and truth.

In the dark ages, when there was no learning, nothing exiſted worthy the name of religion; during the age of the ſchoolmen, a ſcholaſtic theology prevailed; but as ſoon as the lamentable ignorance of the one, and the perplexing ſubtleties of the other, began to give way to the light of real ſcience; *when our phyſics began to be facts, our metaphyſics common ſenſe, and our ethics human nature* *, opinions once held ſacred were ſoon abandoned, and authorities once venerated, deſpiſed.

To the revival of learning in Europe we owe the Reformation; and as learning advances, it is reaſonable to conclude that we may improve on the improvements of the Reformers They did much; but who can ſuppoſe that, juſt emerging from popery, and having many violent prejudices to contend with, they ſettled the public faith on the immutable baſis of truth? By the attentive and critical examination which the Scriptures have ſince undergone, and the additions made to almoſt every other branch of knowledge, the opinions of ſenſible men have now varied from the Reformers' ſtandard of orthodoxy. A philoſophical ſpirit of enquiry has deſtroyed implicit faith even in the higheſt human authority, and generated a variety of opinions. Dr. Purkiſs conſiders theſe as evils; but if ſo, they are evils which are the neceſſary appendages of an invaluable bleſſing; they are the *ſhadows* which the ſun of ſcience occaſions. In an age like this, we muſt expect bold opinions to be advanced, and men ready to eſpouſe and defend them; but if unfounded in truth, they will die away, like the vapours of the evening at the approach of light. The abettors of fixed ſyſtems of doctrines have reaſon to declaim againſt free enquiry; but their declamations againſt it, as *tending to unſettle the mind*, will not now contribute to keep men from it. Authority is no longer allowed to mould and faſhion our faith. *Heterodoxy*, it is granted, may be Truth, and ſenſible men will examine for themſelves whether it be ſo or not. Whatever be the queſtion, the appeal muſt be made to evidence and to reaſon.

Dr. Purkiſs, in this ingenious ſermon, does not deſcend to the full diſcuſſion of the particular points of controverted theology, but obſerves, that the modes of our preſent purſuits in learning, as they affect religion, may be claſſed under the three following heads: *firſt*, A philoſophical plan of reducing the whole of our being into a ſyſtem of natural effects; *ſecondly*, A ſceptical deſire of arguing away the phraſeology of Scripture, when it ſeems to convey doctrines above our comprehenſion, in order to reduce them to the level of our own opinions; *thirdly*, A growing indifference for religious ſentiment *concealed* under the ſacred name of toleration.

What he has advanced under the *firſt* head on the ſyſtem of the materialiſts, and under the ſecond, on the mode of explaining the phraſeology of Scripture, is upon the whole extremely judicious, and deſerves much conſideration. ‘ If (ſays he) Chriſt was but a preacher of righteouſneſs ſent from God, let us at leaſt give what he taught, its full and genuine meaning. But if man's redemption and the mediation of our Lord are to be done away, it ſeemeth to have been uſeleſs that expreſſions ſo powerful and ſo numerous, as to perſuade almoſt every unbiaſſed reader with reſpect to the truth of theſe doctrines, ſhould have been in any wiſe admitted into Scripture.’ It is not for us to ſay what reply Socinians would make to this and other reaſoning of Dr. Purkiſs; but of this we are confident, that the more the language of Scripture is ſtudied, and the preciſe meaning of its phraſes ſought out and compared with each other, the ſooner we ſhall come at the true ſenſe of Scripture. Innovators, by promoting this, may render eſſential ſervice to Chriſtianity. Truth needs not fear any attack or any inveſtigation. Under this perſuaſion we did not much reliſh what Dr. Purkiſs has advanced on *toleration*. He is not for extending toleration to the diſbelievers of the Goſpel, aſſigning this reaſon for it, ‘ The religion of Jeſus manifeſtly excludes every other, and we muſt adhere to this excluſive principle if we aſſent to its divine authority.’

---

* See Hurd's Dialogues.

But here Dr. P. has not fairly ſtated the caſe. The religion of Jeſus ſo far excludes, as it claims the pre-eminence over, every other religion, but it nowhere commands any degree of intolerance, or perſecution, as a prudent meaſure to enforce its claims. No aſſiſtance does it aſk from the ſecular arm. Its Founder indeed ſays, *whoſoever ſhall deny me before men, him will I deny before my Father*; but no where requires his followers to deny them any earthly privilege. On the other hand, when the intemperate zeal of his diſciples prompted them to forbid one *who followed not them*; his command was, *Forbid him not*.

Chriſtianity has nothing to fear from the moſt unlimited toleration. We muſt therefore in this reſpect adopt (however we may differ from them in other points) the ſentiments of thoſe *multifarious writers** (Drs. Price and Prieſtley) who would allow it *in its utmoſt* extent.

---

* This is what Dr. Purkiſs calls them.

CORRESPONDENCE.

⁎ *Amicus Juvenis* requeſts that we would ‘ oblige our Readers with examples of the rules we recommend to be followed’ with reſpect to the uſe of the *ſubjunctive mode*. If he will turn to the firſt article of correſpondence for March laſt, he will perceive that our beſt writers have not furniſhed deciſive authorities; and, on that account, examples would be needleſs; for as many might be produced of the indicative, as of the ſubjunctive mode, after conjunctions.

‖†‖ J. L.'s polite letter is received; the object of his enquiry will be found in our 73d volume [N° for Auguſt 1785], p. 132—135, and [N° for December] p. 401—414.

ERRATA *in our laſt Number*.

P. 390, l. 3, read forms.
410, l. 6, dele the *e* in ‘ prochaine.’
415, l. 8, read *heterophylla*.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTY-EIGHTH.

FOREIGN LITERATURE.

ART. I.

Eſſai ſur la Phyſiognomonie, &c. i. e. *An Eſſay on Phyſiognomony*, deſigned to promote the Knowlege and Love of Mankind. By JOHN GASPARD LAVATER, &c. Vol. III. 4to. Hague. 1787.

A CONSIDERABLE time has paſſed ſince we have had occaſion to contemplate M. LAVATER, expatiating in the wide field of phyſiognomonical ſcience. But here he comes forth again (as he ſays himſelf, in the introduction to this volume), '*full* of hope and joy, but *agitated* at the ſame time with fear and anxiety.' His fear is, that he ſhall not be able to make the rays of his phyſiognomonical light converge ſo accurately in the focus of the reader, as that the latter ſhall perceive the objects preſented to him in the ſame point of view in which they appear to himſelf. How far this apprehenſion may be well founded, we ſhall not determine. We, ourſelves, have ſome fears about the matter, which are ſuggeſted by experience. The expreſſions of *mind* conveyed through the medium of *body* are, indeed, rendered marvellouſly palpable, by the wiſe arrangement of Providence, as far as they are neceſſary to the purpoſes of ſocial life; and thus the peaſant, as well as the philoſopher, can read the characters which the paſſions imprint on the human countenance. Higher and finer expreſſions of the calmer affections, of moral character, and intellectual qualities, are alſo more or leſs perceivable. Here, however, as the neceſſity of ſuch expreſſions begins to diminiſh, ambiguity begins to take place, and the judgment of the mind becomes liable to errors, ſimilar to thoſe to which the eye is expoſed in optical illuſions. But when phyſiognomonical ſcience is extended to ſuch ſubtile details as thoſe to which our Author carries it, we do, indeed, think that his *apprehenſions* of not being always underſtood, are *far from being groundleſs*. The *initiated* may follow him by the ſuppoſed light of evidence, the credulous by the docility of faith or fancy; but ſevere inveſtigators, whoſe organization is not in uniſon with his, will be contented with turning to their profit or entertainment the many ingenious and elegant obſervations which he makes in the courſe of his inquiries, and, with reſpect both to the principles of his ſcience and his applications of them, will often ſay, *non liquet*—the matter, Sir, is not clear.

Our Readers already know that M. LAVATER divides his work into *Fragments*, and, if we remember well, the propriety of this term has been illuſtrated in our former accounts of this ſplendid work. Our *General Index* will point out the preceding articles on this ſubject.

The 1ſt FRAGMENT of the preſent volume contains paſſages, drawn from different authors of note, with the remarks that they have ſuggeſted to our Author. Among theſe paſſages are the ingenious reflections of Lord Bacon, on *Deformity* and *Beauty*, on which M. LAVATER makes ſome good obſervations, both in the way of illuſtration and criticiſm. Theſe are followed by ſome miſcellaneous obſervations of one of his friends and brethren in phyſiognomony, whoſe reflexions on the *mouth* had almoſt taken us in, when thoſe of the Author brought us out again.

'The opening of the mouth' (ſays this friend) 'cannot be ſtudied with too much attention. This ſingle feature characterizes the whole man. It expreſſes all the affections of the ſoul, whether they be of the mild, the tender, or energetic kinds. One might write *folios* on the diverſity of theſe expreſſions; but it is better to leave this object to the immediate feeling of the obſerver, who has made the ſtudy of man his buſineſs. I think I can place the ſeat of the ſoul no where ſo properly as in the muſcles that are near the mouth; theſe do not favour the *ſmalleſt diſguiſe*. Hence it is that the ugliest face ceaſes to diſpleaſe us, when we obſerve in it any agreeable lines about the mouth; and hence, alſo, a wry mouth is one of the things that we behold with the greateſt reluctance.'

We have a very great regard for the mouth in all its functions, though we do not like to ſee it encroaching on the precious privilege of the eye in point of expreſſion. As to the article of diſguiſe, M. LAVATER vigorouſly oppoſes his friend, and, applauding in general what he has ſaid of the mouth, he maintains, nevertheleſs, that it is the principal ſeat of diſſimulation; 'for where,' *ſays he*, 'can diſſimulation be more expreſſively delineated, than in the moſt *moveable part* of the face, in that which receives with more facility than all the others the impreſſion of our paſſions?'—Poor eyes again!

The celebrated M. de BUFFON, who was Nature's chief painter, and who is known to have given a particular degree of attention to national phyſiognomonics and characters, is a [illegible] in the ſide of our Author, more on account of the weight which his reputation gives to his objections againſt phyſiognomonical ſcience, than of the objections themſelves. M. LAVATER anſwers theſe objections with ſpirit and dexterity. His obſervations on genius, in a following article, are excellent. In general, there is a great deal of miſcellaneous good reading in this firſt Fragment, where we find many obſervations on a multitude of different and heterogeneous ſubjects, thrown upon paper, without the ſmalleſt appearance of order or connexion. The paſſages drawn together, by heads and tails, from Maximus Tyrius, the Abbé Winkelman, the Bookſeller Nicolai, Mr. Burke, King David, the Evangeliſts, and the Apoſtles, fill above 80 large quarto pages; and what is peculiarly to be noticed is, that a great number of theſe paſſages have no relation to the ſubject of this work, which is comprehenſive and complicated enough to fill many volumes, without the interference of foreign materials to ſwell the maſs. But among the many good things iſſuing from our Author's pen, on *Grace*, *Beauty*, and particularly on the prolific article of *Noſes*, ſuch effuſions of jargon, phyſical and metaphyſical, come pouring down upon us, as make us almoſt think that

The moon-ſtruck prophet feels the maddening hour.

The phyſiognomonical paſſages (as he calls them) which he draws from the Holy Scriptures, and his remarks upon them, we ſhall notice only to expreſs our wonder how they found a place in his book. They are followed by a collection of paſſages in the Goſpel, which he illuſtrates, and propoſes as a *ſource of conſolation to thoſe whoſe phyſiognomony has been injured by their own fault.* This may be conſidered as a pathetic ſermon, or exhortation to any diſſolute young man, who has degraded the beauty of his countenance and his mind, by the irregular purſuit of pleaſure at the expence of happineſs; and what our Author ſays on the ſubject is ſenſible, liberal, and edifying,—but perhaps out of its place. 'No,' ſays M. Lavater, 'I am a miniſter of the Goſpel, and I am not more aſhamed of being ſuch in my Fragments on phyſiognomony than in the pulpit of Zurich.' Be it ſo;—but conſider that each volume of your work coſts three guineas, and that we can purchaſe ſermons cheaper, and good ones too.

The 2d FRAGMENT, which bears the general title of *Phyſiological Miſcellanies*, is divided into four chapters. The *firſt* treats of temperaments or conſtitutions. There is, ſays our Author, in the great magazine of God, a particular mould or form for every individual, which determines the duration of life, and fixes the degree of ſenſibility and activity; hence it is that *every body has its proper individual conſtitution, its peculiar meaſure of irritability* and elaſticity. The qualities of bodies, that form what we call *conſtitutions*, are moiſture, dryneſs, heat, and cold, proceeding from the four elements. From theſe our Author derives the four principal conſtitutions, the choleric, the phlegmatic, the ſanguine, and the melancholic: in the firſt of theſe, heat predominates, in the ſecond, moiſture, in the third, air, in the fourth, earth, i. e. according to his explication of the matter, the predominant element is that of which the moſt ingredients enter into the maſs of the blood and the nervous fluid, where they are converted into ſubſtances infinitely ſubtile, and, as it were, volatile. M. LAVATER then proceeds to point out the contours and characteriſtic lines, whence may be deduced the general temperature of each individual, and the higheſt and loweſt degree of his irritability. A great number of heads, delineated in 24 plates, are exhibited here, to render more intelligible his obſervations, not only on the four principal temperaments, but alſo on their mixtures and modifications in different perſons. He concludes the article by propoſing ſome queſtions relative to this object, that may be of uſe in the conduct of life, to which he ſolicits the anſwers of men of wiſdom and experience, and in the mean time gives his own, in which we find ſentences that ſeem to mean ſomething, and even ſomething philoſophical; but they will not ſtand a tranſlation. In Engliſh, both their meaning and philoſophy evaporate, which ſhews that they are very thin and volatile. We ſhall only obſerve, that he conſiders the *phlegmatico-ſanguine* as the propereſt conſtitution for the conjugal bond, and the *cholerico-melancholic* as the moſt adapted to friendſhip.

In the ſecond chapter of this Fragment, he treats on the ſtrength and weakneſs of conſtitutions, the reſpective marks of which are here enumerated, and illuſtrated by ſeveral figures. The third chapter relates to the ſtate of health, and of ſickneſs, and is called an Eſſay on *Semeiotics*, or the ſcience of medical ſigns and ſymptoms. But this eſſay really is no more than an expreſſion of our Author's wiſh, that we had a good eſſay on the ſubject, accompanied with ſome paſſages from *Zimmerman's* excellent *Treatiſe on Experience*, in which the nature and ſymptoms of the different diſeaſes produced by the paſſions are accurately deſcribed. The next article on *youth* and *old age* is more intereſting, though it abounds in thoſe vague and arbitrary notions and deciſions, that, by their uncertainty or obſcurity, dazzle and perplex much more than they enlighten and inſtruct. The phyſiognomony of *youth* ſhews what the perſon will be, and that of *age* what he has been. As the bones, whoſe ſyſtem is M. LAVATER's principal guide in his ſcientific indications of ſentiments and characters, are not fully formed nor conſolidated in youth, this circumſtance renders it much more difficult for him to interpret the countenance of a young perſon, than of one who is advanced in years. He gets over this difficulty as well as he can. He preſents to the reader a ſeries of heads, which repreſent *man* in all the ſtages of his exiſtence, from infancy to old age, and draws from them a multitude of remarks and concluſions, more or leſs perſpicuous and intereſting. But the greateſt part of the heads and profiles, that are deſigned to expreſs infancy, are very inaccurate repreſentations of that period, and are evidently more expreſſive of youth or adoleſcence; and this has an inauſpicious influence on our Author's interpretations. His adoleſcents' heads are much more conformable to the period they repreſent; but they are too ſmall. They would have been ſingularly pleaſing on a larger ſcale; but whether, on any ſcale, an attentive and intelligent, but *un*-initiated ſpectator, would gueſs at the peculiar and diſtinctive lines of character attributed to each, is another queſtion.

'There are' (ſays our Author) 'three claſſes of children, and three claſſes of men, in one of which every individual muſt be ranged. The human body is either *ſtiff* and *tenſe*, or *lax* and *ſoft*, or it holds the middle line between theſe two extremes, and, in this caſe, it exhibits the joint characters of *eaſe* and *preciſion*. In our ſpecies, the extremes are but half-men or monſters. On the contrary, the more that Nature is in her centre, the more are her forms accurate and eaſy; they have preciſion without ſtiffneſs, and eaſe without laxity. The ſame diſtinction takes place in moral character. A *tenſe* character is oppreſſive to others, while a lax one is eaſily cruſhed and overwhelmed; but the *eaſy* and *accurate* is burthenſome to none, and has a ſpring that can reſiſt the weight of oppoſition. The aſſemblage of a great number of right lines, or of lines that are nearly ſuch, neceſſarily ſuppoſes a poſitive and obſtinate humour, and a turn of mind which is difficult to manage. On the other hand, a complete roundneſs of contours or outlines is the certain indication of ſenſuality, lazineſs, and, in one word, of a conſtitution that ſacrifices to the fleſh at the expence of the ſpirit. But there will be neither undue tenſion nor relaxation of character in a form where right lines are gently blended with curves.'

So far the Author: but there is a groſs error, we think, in the plate, where this doctrine is illuſtrated by three figures; for the figure which expreſſes ſtiffneſs, or tenſion, is repreſented in a kind of action which requires effort, and here tenſion is proper, becauſe it is the neceſſary effect of the exertion that is employed. Such a figure as that of the prim gentleman who ſays "*Indeed!*" in Mr. Bunbury's admirable print *, would have been a much properer illuſtration of M. Lavater's doctrine; and the little thick, *fat*, *oily* man, who ſays "*Heigh ho!*" in the ſame print, is not a bad example of the rounded outlines which expreſs relaxation and indolence.

---

* The *Propagation of a Lie*, one of the excellent productions of *that admirable* drawer of characters and caricaturas.

We have given this paſſage, as a ſpecimen of the manner in which M. LAVATER continues to write and to reaſon.

The 3d FRAGMENT contains (what he calls) *Remarkable Singularities.* Of the five chapters that compoſe this Fragment, the *firſt* preſents to us *obſervations* on new-born children, on dying and dead perſons. Singular, indeed, are theſe obſervations. M. LAVATER found in ſome children, immediately after their birth, a ſurpriſing reſemblance between their profiles and thoſe of their fathers, which diſappeared almoſt totally a few days after, and returned about twelve hours after their death. But this is not all; it is even nothing when compared with what follows:

‘ As often,’ *ſays he,* ‘ as I have ſeen dead perſons, I have made an obſervation, which has always held good. It is, that after an interval of 16 or 24 hours (and ſometimes ſooner, according to the nature of the preceding diſeaſe), the lines of the countenance become more prominent, and its features *infinitely more beautiful,* than they were during life; they acquired more preciſion and proportion, diſcovered more harmony and *homogeneity,* appeared more noble and more ſublime.’

From this ſingular fact (if a fact it be, and there is no illuſion in the caſe) M. LAVATER ſeems inclined to conclude, that every one of us has a primitive phyſiognomony, whoſe origin and eſſence are *divine*; that this fundamental phyſiognomony is diſordered, and, as it were, ſubmerged by the ebb and flow of events and paſſions; and that, in the calm of death, it recovers itſelf gradually, as a troubled water grows clear when it is no longer agitated. There is ſomething fanciful and not diſpleaſing in this concluſion, however vague are the ideas which it conveys to us. We wiſh to know the preciſe meaning of the term *Divine* in the paſſage now cited. But many vain wiſhes of this kind have we formed in reading the ſingular book before us. The current of this ingenious and good man's ideas is more rapid than clear; he has more quickneſs and facility than he can manage, and his fancy often plays fairy tricks with his philoſophy.

What M. LAVATER ſays of the *dying* is not leſs pleaſing than what he ſays of the *dead,* and we have ſeldom or never ſeen theſe diſmal objects exhibited under ſuch an encouraging aſpect, unleſs when combined with the views and proſpects of a higher philoſophy than phyſiognomonical ſcience. With theſe, no doubt, our pious as well as ingenious Author combines them; but what is peculiar in the following paſſage to him and his favourite ſcience, is the *phyſical* anticipation of theſe views, as we here find it:

'I have,' ſays he, 'often had occaſion to be preſent at the laſt hours of dying perſons. In ſome of theſe, whoſe countenances had always appeared to me ignoble, and deſtitute of any thing that expreſſed either elevation of mind or dignity of character, I have obſerved a remarkable change, on the approach of their diſſolution. A few hours (and in ſome a few minutes) before death, their phyſiognomonics aſſumed viſibly a noble aſpect. Every thing in the countenance, its colouring, *deſign*, and expreſſion, were palpably changed. A celeſtial dawn broke in upon it! another exiſtence approached! Even the moſt careleſs obſerver was ſtruck with the phenomenon—the hardeſt heart was ſoftened into feeling, and the infidel was obliged to believe. Immortality ſeemed to pierce the cloud of mortality, and a ray of the Divine image diſpelled the horrors of death. —I turned aſide and adored in ſilence.—Yes, ſaid I to myſelf, the glory of God is manifeſted even in the weakeſt, the moſt imperfect among men.'

The ſubject of the ſecond chapter of this Fragment is the *influence of imagination on the formation of man, on his phyſiognomony, and on his character*. This is a curious ſubject; but our Author, inſtead of treating it with a certain depth and extent, tells us candidly, that he has neither leiſure nor knowlege ſufficient for this; and he therefore confines himſelf to ſome haſty obſervations, in which there is a great abundance of myſtical words and phraſes, but few rays of light, with little, if any, ſolid information. His general hypotheſis is, that imagination, animated by love, or with any other lively paſſion whatever, operates not only on ourſelves and on the objects that are before our eyes, but alſo on thoſe that are abſent and at a great diſtance. He even thinks it probable that futurity is comprehended within the circle of its inexplicable activity, and that the imagination of a dying man, *concentrated in the focus of a warm affection*, may act upon the *ſenſes* and *viſual faculty* of another, at any diſtance, in ſuch a manner as to produce his *apparition* after death. Hence the phenomena of ghoſts and ſpectres. We would adviſe both the head maſter and the diſciples of this phyſiognomonical ſchool, who are all (*ſi Deo placet*) metaphyſicians, to peruſe, night and day, Profeſſor *Reid*'s *Eſſay on the Intellectual Faculties*, that they may learn to appreciate the uſe of common ſenſe, ſobriety, and temperance, in philoſophical inveſtigation and analyſis.

The third chapter contains 'Obſervations on the *Marks* which Children bring with them into the World; on Monſters, Giants, and Dwarfs.' Inſtead of *Obſervations*, we find nothing here but a few ſilly ſtories, and an hypothetical idea, that *marks*, *monſters*, *dwarfs*, and *giants*, owe their uncommon forms to a concentrated look of the mothers in a moment of emotion. There is ſomething much more ingenious and intereſting in the following chapter, in which our Author treats of the reciprocal *influence of phyſiognomonics on each other*, and diſcuſſes the pleaſing ſubject with ſobriety as well as ſenſibility. It is an undeniable fact, that certain countenances are mutually attracted, while others produce a contrary and reciprocal effect. The conformity of lines of character between two individuals, who ſympathize together and frequent each other, keeps (ſays he) conſtant pace with the developement of their qualities, and eſtabliſhes between them a reciprocal communication of their reſpective, particular, and perſonal ſenſations. The countenance preſerves a kind of ray, reflected from a beloved object. Sometimes this relation or connexion depends on a ſingle line of moral character, or a ſingle feature of phyſiognomony, and ſometimes it reſults from ſingularities that are inexplicable, and reject all definition. M. LAVATER thinks (and ſo do we) that it would be very deſirable to know preciſely the character of phyſiognomonics which aſſimilate each other with the greateſt facility. We wiſh he had not treated this ſubject with ſuch brevity; for the little he has ſaid upon it is good and ſenſible. His addreſs on this occaſion to the young man entering upon life, to be circumſpect in his connexions, and to guard againſt the ſeduction of falſe appearances, of ſympathy and conformity of character, is highly judicious, and happily expreſſed; and the application he makes of two texts of Scripture * to this pleaſing ſubject, is elegant and ingenious.

The 4th Fragment, which relates to (what our Author calls) the *exterior of man*, treats, in ſix chapters, of the ſtature and proportions of the body—of attitudes, movements, and poſture—of geſtures—of language and voice—of ſtyle—of drawing, colouring, and hand-writing—of dreſs. That the adept in phyſiognomonical ſcience has a large field for deep inveſtigation in the objects of this Fragment, is not to be denied. We cannot, indeed, ſee in any figure the tenth part of what M. LAVATER diſcovers in it, nor can we bring ourſelves to believe that *all* variations in the ſtature and proportions of the human body have ſuch an intimate connexion, and are in ſuch perfect harmony with the ſtate of the mental faculties and affections, as to determine the moral and intellectual character of every individual. We, however, acknowlege that almoſt all the objects of this Fragment may be ſtrongly indicative of mind, manners, and both intellectual and moral character. We do not even exclude totally from this acknowlegement the wonderful phenomenon of diverſified *hand-writing*, and the article of *dreſs*, though we look upon the former rather as a mechanical arrangement of Providence, to prevent confuſion and fraud in civil and commercial tranſactions, than as always an effect of variety of moral character. In general, this Fragment is inſtructive, though the interpretations of the indicative objects be often over-ſtrained, and carried to degrees of refinement that eſcape our penetration. The plates facilitate our comprehenſion of the Author's doctrine, and when we contemplate the *outward ſign*, and combine it with the *inward ſenſe* annexed to it, imagination comes alſo forward with its influence, and makes us ſometimes acquieſce, we ſcarcely know how or wherefore. It is a ſtrange kind of ſcience!

---

* 2 Corinth. iii. 18.—1 John iii. 2.

But what a torrent of *virtû*, *literature*, and philoſophy, comes pouring down upon us in the 5th FRAGMENT, *from the different parts of the human body*, the head, face, and profile—the forehead—the eyes and eyebrows—the noſe—the cheeks and chin—the mouth and lips—the teeth—the ears—the neck and its nape—the hair and beard—the hands—the breaſt and belly—the thighs, legs, and feet! All theſe (the feet included) have their reſpective phyſiognomonies, which expreſs the *whole man* jointly and ſeverally. Each *part* preſerves the impreſſion and character of the *whole*, and is (as our Author ſpeaks) the cauſe or effect of *one individuality*. We cannot, *continues he*, repeat it too often, that every thing in man characteriſes man; that (excepting violent accidents) we may conclude from the part to the whole, and from the whole to each part, in conſequence of the marvellous harmony of the human body.

Among the many details of reaſoning and the multiplicity of figures which are employed in the illuſtration of this doctrine, we found nothing more pleaſantly contrived than three pair of feet, that came forth below the laſt line of a page full of deep argument, and are ſeparately interpreted. 'The third pair,' ſays M. LAVATER, 'denote a body happily organized, eaſy in its movements, and accompanied with ſweetneſs of temper, elevation and dignity of character, and extraordinary talents;' and all this expreſſed by two feet, in ſimple outlines, without even the aſſiſtance of leg or thigh!

The *hands* are not leſs expreſſive. He finds in them, conſidered in themſelves, cunning or ſimplicity, coquetry or modeſty, elevation, dignity, wiſdom, folly, the warmth of friendſhip or the coldneſs of indifference.

The *ears* here exhibited, announce wit or ſtupidity, circumſpection, giddineſs, inſignificancy, and many more qualities, good, bad, or indifferent. All this is wonderful; *we* muſt take it entirely on M. LAVATER's word. We examined with the deepeſt attention, twenty or thirty of theſe ears, and to us they expreſſed nothing but the rude outlines of that organ: if they are not totally dumb, we, at leaſt, are totally deaf.

The *eyes, indeed, have* an affecting power of expreſſion, and *it is there we ſee* drawn (ſays M. de Buffon) the faithful image images of our ſecret emotions. The eye belongs more peculiarly to the ſoul than any other organ; it ſeems to be (as it were) in contact with it; it partakes of its movements; it expreſſes all its lively paſſions, and all its mild and delicate feelings; it receives and reflects, at the ſame time, the light of intelligence and the warmth of affection. So ſay we all; but M. LAVATER ſays more. This to him is only the language of vulgar obſervers, who confine their attention to the *pathognomy* of the eye. *He* has a better rule of judging of this marvellous organ, and its power of expreſſion, and this is by its outline, or even a ſection of its outline, which alone will enable a true phyſiognomoniſt to determine and aſcertain its phyſical, intellectual, and moral character.

We have hitherto followed M. LAVATER as a bewitched traveller follows a *will-with-a-wiſp*, and with ſimilar ſucceſs in the purſuit. We ſhall therefore refer the reader to the work itſelf for an account of the *head* and *face*, of the front or forehead, which is marvellouſly productive, and occupies about thirty pages, in reflexions, doctrine, ſketches, caricaturas, ſupplement, and additions—of the *noſe*, which is a very important member in the ſphere of expreſſion—of the *cheeks* and *chin*, which have alſo a conſiderable part aſſigned to them in the interpretation of nature—and of the *mouth* and *lips*, which our Author deſcribes in all their indicative powers, with a minute detail, and in a high fever of rapture and enthuſiaſm. Theſe are the leading members in the ſchool of phyſiognomony. We paſs over with leſs reluctance, the *teeth*, the *nape* of the neck, and the hair, though they are not without their merit in the preſent ſyſtem. Through all theſe parts of the phyſiognomonical microcoſm, M. LAVATER goes on at a rapid pace; but when he comes to the diſtrict of the breaſt and belly, the thighs and legs, he prudently ſtops ſhort, makes, with a kind of trepidation, a few general reflexions, and, abruptly turning the head of his *Pegaſus* another way, he pays a viſit to the rock of Gibraltar and to the American continent, and terminates this volume with the eulogies and portraits of Lord *Heathfield* and General *Waſhington*.

Our readers may think, perhaps, that this volume concludes the work, according to the plan propoſed by M. LAVATER when he undertook this French edition of his phyſiognomonical Eſſays: No ſuch thing: The materials have ſo increaſed and multiplied under his pen, that he muſt either leave the Public in poſſeſſion of an imperfect work, or add a fourth volume to thoſe that have appeared. We are not at all ſurpriſed at this addition; for the ample *field* which he appropriates to his ſcience would furniſh, according to his manner of *beating* it, materials for not only four, but for four hundred volumes.

But as there is no reaſon to be ſurpriſed at this addition, ſo neither is there any cauſe of complaint. The *ſubſcribers* have no right to complain of an additional volume, becauſe, though nearly as expenſive to the Author as the two preceding ones, it will be given to them GRATIS: as little reaſon have non-ſubſcribers to complain, for they are neither obliged to purchaſe it, nor to read it. But what is the new (we dare not yet ſay the laſt) volume to contain? SIX FRAGMENTS, accompanied with *forty* large prints, and fifty *vignettes*. The ſubjects of theſe Fragments are as follows: The different faculties *of the human mind*—virtues and vices—the female ſex—*family phyſiognomonics and national phyſiognomonics—heads of ſaints and monks—heads of Chriſt.*

The editors, *Steiner* and Company, foreſeeing that thoſe ſix FRAGMENTS will not make out a volume of the ſame ſize with that of the ſecond and third, have engaged M. LAVATER to compoſe a *ſupplement* to anſwer that purpoſe. This ſupplement, which will contain a review of the whole work, beſide ſeveral intereſting *additions*, and a conſiderable number of plates, will be ſold ſeparately, at the price of a guinea and an half to the ſubſcribers, if they chuſe to purchaſe it; for this is left to their choice; and whether they purchaſe it or not, the fourth volume will be delivered to them *gratis*.

ART. II.

VOYAGE PITTORESQUE *des Iſles de Sicile, de Malte, & de Lipari*; i. e. Travels through Sicily, Malta, and Lipari; containing an Account of the Antiquities of thoſe Iſlands, the Natural Phenomena they exhibit, and the particular Cuſtoms and Manners of the Inhabitants. By M. Houel, &c. Numbers XXII [*], XXIII, XXIV, XXV, XXVI, XXVII, of the SECOND VOLUME: Large Folio. Each Number containing ſix Plates and eight Pages of Deſcription. Price 12 Livres per Number.

OUR ingenious and learned Traveller, in whoſe excellent work ſcience and *virtù* are ſo happily united, deſcends, in the twenty-ſecond number, from the ſummit of Ætna, where the moſt majeſtic ſcenes of nature, mixed with innumerable beauties of a milder aſpect, had filled his mind, by turns, with awe and delight, and ſometimes blended theſe different emotions into one ſolemn and pleaſing impreſſion, that rejects deſcription. Before he goes over the plain, which ſurrounds this ſtupendous mountain, he takes a laſt look at the grand *enſemble* [†], and exhibits to us, in the 127th plate, a general view of Mount Ætna;

---

[*] Vid. Rev. vol. lxxvi. p. 601.

[†] *We want a better term than whole to expreſs the French enſemble.*

of the city and harbour of *Catana*; of the eruption of 1669; of the ſea-rocks of the Cyclops; and of *Caſtel* d'Acis. He repreſents Catana, not as it is at preſent, but as it muſt have been at the great volcanic eruption in 1669, that thus he might give his readers a clearer idea of the dreadful effects produced by the torrent of lava at that time. He has alſo ſhewn us, in this intereſting plate, in what manner a current of fluid lava extends itſelf, how, in its courſe, its exterior ſurface, when cooled, forms a kind of cruſt, through which it continues to flow, with increaſing force, expelling and accumulating, above its ſtream, all the heterogeneous matter that may be carried along with it, and all ſubſtances that are diſtinct from true and genuine lava. Among ſeveral other curious matters contained in the deſcription of this plate, we find a liſt of the eruptions of Mount Ætna, from the firſt, known in hiſtory, to the preſent time.

The 128th plate contains an accurate and curious plan of Catana, in its preſent ſtate, which is deſigned to enable the reader to follow the author, with more facility, in his accounts and deſcriptions of the ancient monuments of that city. On this intereſting Plan, all theſe ancient remains are marked, as alſo the moſt conſiderable edifices of the modern city. Hence it appears, that modern Catana is preciſely in the ſame place that was occupied by the ancient; which is ſingular enough, as earthquakes and volcanic eruptions naturally occaſion a change of ſituation in the cities which have been rebuilt after theſe calamities. The ſuburbs, and a part of the town, are built upon the lava, that covers a multitude of ruined edifices, whoſe fragments are found, at whatever depth the ground is dug in queſt of theſe objects.

The 129th and 130th plates exhibit the view of a reſervoir, called *Botta d'Acqua*, built by the Greeks to receive and collect the ſtreams of different ſprings which deſcend from Ætna, and an aqueduct by which they were carried from Licodia through a ſpace of 18 miles to Catana. The remains of this aqueduct, which was compoſed of hewn lava, and was almoſt totally deſtroyed in that part of it which approaches Catana, have ſomething noble and bold in their aſpect. The two following plates repreſent *ancient baths*, near Mount St. Sophia, to the ſouth of Ætna; and a ſepulchral monument, of Grecian architecture.

No. XXIII. The greateſt part of the ancient monuments, which M. HOUEL's work has hitherto exhibited, are repreſented in that deplorable ſtate of degradation and ruin, to which they have been reduced by the lapſe of ages, and ſtill more by the ferocity, ignorance, and ſuperſtition of men. Very laudable meaſures have been employed, of late years, by the Miniſtry of Naples, in conſequence of the King's expreſs orders, for preſerving from farther damage, the noble remains of ancient art, with which Sicily is enriched. The *number* now before us, is a proof that theſe meaſures have not been unſucceſsful, by the beautiful objects it preſents to the eye of the curious ſpectator. Among theſe, the *General View* of the Amphitheatre of Catana, delineated with exquiſite taſte in the 133d plate, deſerves particular attention. In the works of preceding travellers, we have only ſome detached parts of this magnificent ſtructure, which remained uncovered by the maſſes of earth, trees, and even cottages, under which the reſt lies buried and concealed from view. The late attempts of the Prince of Biſcaris, to diſengage this edifice from theſe incumbrances, have been ſo far ſucceſsful, as to enable our Author to form an idea and give a plan of the whole. This plan is accompanied with a curious deſcription, and a compariſon between the amphitheatre of Catana, and the Coliſeum of Rome, the theatre of Capua, and thoſe of Verona and Niſmes. That of Catana is of Grecian ſtructure, and is the moſt ſurpriſing of them all, conſidering the extent of the city in which it was conſtructed. A ſuccinct and learned account of the gymnaſtic exerciſes, both Greek and Roman, terminates this article. The five following plates exhibit exterior and interior views of the amphitheatre of Catana, and an aſſemblage of objects and *baſſo relievos*, which are contained in the *Muſeum* of the Monaſtery of the Benedictines, in that city. Some of theſe ancient remains diſplay elegant marks of Grecian taſte, and they are delineated and deſcribed by our Author in an intereſting manner. As we proceed in this work, we are ſurpriſed at the little attention that Mr. *Brydone* has beſtowed on the precious remains of the fine arts in Sicily.

No. XXIV. The ſix plates of this number contain geometrical plans of the grand theatre of Catana, and of a ſmall ſtructure of the ſame kind, called *Odeo*, which are exhibited with ſuch minute details, as muſt have coſt M. Houel infinite labour, and nothing can be more elegant and beautiful than the engraving of theſe plates. We have alſo, in this number, a circumſtantial and intereſting account of the valuable contents of the Muſeum of the Benedictines at Catana. Theſe are arranged in a gallery, divided into five parts, which contain, ſucceſſively, the Greek, Roman, Tuſcan, and Sicilian vaſes—the objects relative to natural hiſtory—machines, models, inſtruments, medallions, porcelains, ſkeletons, anatomical preparations, and a collection of medals—antiques in metal—and antiques in marble. The building is, in magnificence, rather *royal* than *monaſtic*; and, from the gallery, the eye takes in a proſpect of the immenſe ſurface of Ætna, together with the rich and delightful country that forms its baſe, which reaches to Catana.

No. XXV. Here we have ſome fine remains of ancient ſculpture and architecture, drawn and engraven with true taſte. Our Author found them in the noble collection of the Prince of Biſcaris, of which, among other things, there is a curious and intereſting account in this number. The theatres, and the great amphitheatre, already mentioned, give a general idea of the coſtly magnificence, and the admirable diſplays of taſte and genius, that reigned in the ancient edifices of Catana; and the fragments of ſculpture, the buſts and ſtatues here delineated, are ſtill more particular and deciſive proofs of the high degree of improvement to which the fine arts were carried in that city, and conſequently of its ſplendour in ancient times. When it is conſidered, on the one hand, that Catana is repreſented by the ancients as a city only of the ſecond order, and, on the other, that in this city there were two theatres, a grand amphitheatre, a circus, an hippodrome, a naumachia, a gymnaſium, ten magnificent temples, a multitude of fountains, aqueducts, public baths, private and public buildings, whoſe remains announce, by the beauty of the materials and the elegance of the workmanſhip, a prodigious opulence, what conceptions muſt the aſtoniſhed imagination form of ancient times?

Plate 145 repreſents *Fragments of ancient Statues and Architecture*, which the Prince of Biſcaris, at an incredible expence, had dug out of the ruins of the grand theatre of Catana. Theſe fragments prove, ſays our Author, that this edifice muſt have been erected when the fine arts in Greece were at the higheſt period of their improvement. One of theſe figures is a *Torſo* *, which is, indeed, the fineſt we have ever ſeen, and which M. HOUEL deems ſuperior in dignity of form, and in the elegance of its proportions, to the celebrated *Torſo* at the Vatican. He believes it to be a Jupiter. He thinks it exhibits all the natural and ideal beauties that imagination can conceive in a human form. He deſcants upon it with all the warmth and enthuſiaſm which the moſt perfect production could inſpire.

The 146th plate of this exquiſite number repreſents a moſt elegant and richly ſculptured pedeſtal, dug out of the *proſcenium* of the theatre above mentioned, on which is placed a fine buſt of Ceres, which ſeems to have ſuffered little from the devaſtations of time and barbariſm. The two following exhibit the ancient baths, and an interior view of the Temple of Bacchus; and the 149th, an ancient tomb, in good preſervation, that is ſituated near the Hoſpital of St. Mark. The 150th repreſents the Cathedral of Catana, which is dedicated to St. Agatha, and the decorations that are annually made in the interior of that church in honour of her feſtival. Our Author deſcribes at large the circumſtances, religious and profane, that accompany this feſtival, which is celebrated in the months of February and Auguſt. They may defy Paganiſm to produce any thing of the kind more abſurd, inſipid, and ridiculous.

---

* The trunk of a ſtatue of an human figure; i. e. the body, wanting the head and the limbs.

No. XXVI. The objects we meet with, in opening this number, are of a much more agreeable and graceful kind than the mummeries of St. Agatha. In the 151ſt plate we have a harveſt-feſtival, which ſeems to exhibit ſome feeble remains of the ancient feaſts of Ceres, and to have thence derived its origin. The next repreſents the mendicant monks and orphan girls of Catana, whoſe *inſtitute* is deſcribed with much more detail than it deſerves.

Before our Traveller leaves Catana, he gives us a compendious view of its hiſtory, and in his way to Paterno delineates the artificial hot-baths or ſtoves of *Herba Bianca*, which are neat, and make a very good figure in the 152d plate, as they have been better preſerved than other ancient ſtructures of that kind. The environs of Paterno, which is twelve miles diſtant from Catana, abound with the veſtiges and fragments of ancient edifices. Near this, at a place called *Bella Courtina*, is a handſome baſſo-relievo of ancient workmanſhip, repreſenting a chace of boars, ſtags, and lions, as alſo baths to which the water is carried by aqueducts and canals. All theſe are repreſented in the 154th plate.

M. HOUEL thence proceeded to Aderno, where he was ſtruck with the air of grandeur which ſtill appears in the remains of the walls of that ancient city. At a little diſtance, he obſerved an ancient maſs of building, which the antiquaries of the country, through ignorance or vanity, affirm to be the remains of the famous Temple of Adrano, of which ſo many wonderful ſtories have been told. It is a mark of the inadvertency of many travellers, and of thoſe who have publiſhed accounts of Italy and *Magna Græcia*, that they have adopted ſo eaſily this brilliant fiction. Our Author, by an accurate obſervation, found this pretended temple to be nothing more than a bath, conſtructed of bricks and lava, in the lower period of antiquity, when both Sicily and the Roman empire had loſt all their eminent artiſts. This bath is repreſented in the 155th plate. The concluding one repreſents the women of Aderno, in their ordinary dreſs or *coſtume*, which is that of their huſbands; for man and wife have all things in common, even to their habit. They not only wear a ſimilar, but the *ſame* covering; they have only one for them both, ſo that when the *Gentleman*, or the *Lady*, goes out with it, the other muſt ſtay at home. Poverty in this diſtrict is exceſſive.

No. XXVII. Several views of the bridge and city of *Centorbi*, or *Centurippi*—an ancient ſtable, well preſerved and characterized—ſome beautiful remains of an ancient fountain or reſervoir; are the objects repreſented in the ſix plates of this number. Centurippi was a democratical city, which, like Syracuſe, received its liberty from Timoleon. Its inhabitants cultivated the fine arts, particularly ſculpture and engraving. In digging for the remains of antiquities, cameos are no where found in ſuch abundance as at Centurippi and its environs. The ſituation of the place is romantic: it is built on the ſummit of a vaſt group of rocks, which was probably choſen as the moſt difficult of acceſs, and conſequently the propereſt in times of civil commotion. The remains of its ancient bridge are a proof of its having been a conſiderable city. Cicero ſpeaks of it as ſuch. It was taken by the Romans, plundered and oppreſſed by Verres, deſtroyed by Pompey, and reſtored by Octavius, who made it the reſidence of a Roman colony.

No. XXVIII. The objects contained in this number are all modern, except a baſſo-relievo of a *Sarcophagus*, in white marble, placed in the Cathedral of Sclafani. It repreſents a *feſtival of Bacchus*, with all its allegories, and contains ſeveral very graceful figures. The city of *Speringa*, celebrated in modern hiſtory for the aſylum it furniſhed to 300 French, during the horrors of the Sicilian veſpers, is here beautifully repreſented in its pleaſant ſituation on the ſummit and declivity of a high mountain. This is the ſubject of the 163d plate. The following one contains a fine drawing of the baſſo relievo now mentioned. The 165th and 6th plates repreſent the nuptial ceremonies of the *Albanians*, performed according to preſcriptions of the Greek ritual. Theſe Albanians fled into Sicily for an aſylum from the perſecution of the Turks. They founded four villages, the moſt remarkable of which is *Palazzo Adriano*, ſituated at the foot of the *Mountain of Roſes*, ſo called from the immenſe quantity of theſe flowers that it produces ſpontaneouſly, and famous for other aromatic productions, which form a conſiderable branch of commerce. There is ſomething very pleaſing in the figures of theſe Albanians, as they are delineated from nature by our ingenious artiſt. The men have aſſumed the Sicilian habit, but the women ſtill retain the dreſs of their ancient country, which is very graceful as it is repreſented in the 167th plate. In the ſecond diviſion of the ſame plate, there is an antique figure of *Minerva*, called *Sai*, which, in a very remote antiquity, was worſhipped at Polizzi, on a ſplendid altar, and has now no other reſidence but a baſket. It carries, even in its preſent ſhattered and degraded ſtate, the veſtiges of the brilliant period of the arts. It has three heads; one of a woman, another of a young man, and the third of an old man; and the heads, the figure, and the drapery, ſeem to us to be in the pureſt and fineſt taſte. M. Houel does not attempt to explain this figure, or its attributes. He ſuppoſes it to be an emblem of ſome religious truths or duties. Whatever the intention of the artiſt may have been, we think the three heads a very happy emblem of the *beauty*, *vigour*, and venerable *dignity*, that are involved in the idea of true Wisdom.

The 168th plate exhibits the Albanian women of the lower claſſes, in their uſual dreſs, which is really graceful, and ſuperior to all our refinements of luxury in that line.

No. XXIX. In the 169th plate, our Author has followed the Albanian ladies into their dreſſing-rooms. He ſeems unwilling to leave them. The dreſs of the ladies of quality, as exhibited in this plate, is modeſt and rich, and not inelegant. The following plate repreſents the interior of a Sicilian houſe, and is accompanied with an intereſting deſcription of ſeveral of their domeſtic occupations and cuſtoms. In the 171ſt, 2d, and 3d plates, we have *A View* of the eaſtern extremity of the mountain of Caſtrogioanni, and *two* of the lake of Naphtia. This number is terminated by the view of a noble ancient edifice, of which it is not eaſy to point out the purpoſe. If it does not offer to our view ſuch ſplendid remains of the arts of antiquity as ſome of the preceding numbers, it nevertheleſs contains a learned and intereſting account of the places through which M. Houel paſſed, ſuch as Bivona, Santo Stephano, Cuiſquina, Caſtranovo, Alimena, Caſtrogiovanni, Piazza, Aidone, Mazzarino, Barrafranca, Pietraperzia, Caltagirone, Mineo, the lake and town of Palica, Militello, and St. Lio.

We muſt advertiſe our Readers, that the third volume of this great and elegant work begins with the twenty-fifth Number.

[*To be continued.*]

Art. III.

D. Wyttenbachii *Deſcriptio ac Specimen Editionis Operum Plutarchi.* i. e. A particular Account, accompanied with a Specimen, of a new Edition of the Works of Plutarch. By M. Wyttenbach, Profeſſor at Amſterdam.

It is now fifteen years ſince this Edition of Plutarch was promiſed to the Public by the learned and acute M. Wyttenbach, Profeſſor in the academical ſchool at Amſterdam, and eminently diſtinguiſhed from the vulgar and inſipid claſs of philologiſts by his philoſophical genius, judgment, and taſte. He undertook this laborious work in the fervid ſeaſon of youth, and propoſed to finiſh it in ten years; but at this ſeaſon the ſpirit of enterpriſe does not always permit us to weigh deliberately the powers of execution. Maturer thought ſuggeſted to him the neceſſity of adding five years more to the ten; and the work is finiſhed in a manner which we believe will give great ſatisfaction to the Public, and place our Editor in a high rank among the critics and interpreters of the ancients. The account which M. WYTTENBACH gives of his labours is elegant and judicious. He began them on a very extenſive plan. By conſulting and collating a great number of ancient manuſcripts of his Author in the libraries of Holland, France, Italy, Moſcow, &c. he not only reſtored a multitude of words that had been evidently corrupted, but filled up conſiderable chaſms, which rendered the meaning of Plutarch incomplete and defective. By the peruſal alſo of ancient writers, and the aſſiduous ſtudy of his Author, he collected a great quantity of materials both for the purpoſes of amending the text and explaining its true ſenſe. But while he was going on at a great rate in theſe reſearches, he bethought himſelf of the old maxim, that *art* is *long* and *life* is *ſhort*: apprehending alſo that ſuch ample collections would tempt him to ſwell his edition to an enormous ſize, he reſolved to depart from his primitive plan, and to reduce his work to a narrower compaſs. He thinks (and ſo do we) that his undertaking will meet with the approbation of learned and candid judges, if his edition of Plutarch be found, with reſpect to the correctneſs of the text, the propriety of the notes, and the fidelity of the Latin verſion, much ſuperior to former editions. To render it ſuch, M. WYTTENBACH has ſpared no pains; and, if we may judge from the ſpecimens of the text, verſion, emendations, and notes, that we have now before us, we think he has perfectly ſucceeded. The emendations and *variantes*, which take up little room, are printed under the text, and then follow, on the ſame page, the Latin *verſion*, and below it the *notes*. This arrangement we think more commodious both to the eyes and hands of the reader, and conſequently leſs apt to divide and weary his attention, than the method followed by thoſe editors who, ſacrificing convenience to typographical elegance, print the text, readings, verſion, and notes, in ſeparate pages. Nor does this arrangement at all deform the preſent edition, which will be pleaſing to the eye by the beauty of the type, the quality of the paper, and the excellence of the preſs-work. If, as he tells us, his edition will be ſtill more elegantly printed than the ſpecimen annexed to this *proſpectus*, it will certainly deſerve encouragement, even on account of its typographical merit.

But the very higheſt encouragement will be due to it on account of merit of a ſuperior kind. The improvement that M. W. has given to *Xylander*'s verſion by the elegant and judicious *touches* of his truly claſſic pen, is indeed valuable, but his notes have a degree of merit which entitles him to a diſtinguiſhed place in the firſt claſs of interpreters. We find here no pompous oſtentation of barren and uſeleſs philology, no accumulation of phraſes to explain paſſages in which there is no real difficulty, or to illuſtrate ſuch as can only appear obſcure to the ignorant. Nothing, on the contrary, can be more judicious than the choice of the paſſages on which our Editor has beſtowed his labours, as a grammarian, a critic, or a philoſopher; and much light does he caſt upon his Author in theſe characters, as appears even by the ſpecimens of the work now before us. It is only doing juſtice to the learned Profeſſor to obſerve, that he has reduced to practice the rules of *interpretation* which he has himſelf laid down in the elegant and judicious piece we are now reviewing, and againſt which the laborious herd of commentators have ſinned ſo grievouſly. As a proof of his taſte and judgment, we ſhall ſelect the following paſſage from what he has ſaid on this ſubject; its length, we truſt, will not diſpleaſe our learned readers.

'*Ceterum, interpretatio certum quoque finem ac modum habeat. Nam ut nemo dubitat, quin obſcura illuſtrari, et impedita expediri debeant, ita dubitatur, quid ſit obſcurum et impeditum. Atqui hæc non per ſe, ſed comparatione, conſtant: non ſunt abſoluta, ſed relata; ut quod aliis obſcurum impeditumque ſit, idem aliis perſpicuum expeditumque reperiatur. Ergo neque ita diffundenda eſt* interpretatio, *ut eos etiam locos explicet, qui non niſi pueris ac tyronibus obſcuri ſunt; neque ita reſtringenda, ut ſolos attingat eos locos, in quibus doctiſſimi homines hæreant. In priori genere ſunt* Minellianæ, Farnabianæ, *ſimileſque editiones; quas ego haud penitus contemno, quippe ipſe quondam eorum utilitatem expertus: ſed Plutarchum totum ad eam rationem edi nolim. In altero genere ſunt* Bentleianæ *editiones, quæ unice in emendando verſantur, rerum verborumque omnem interpretationem, quaſi legentibus cognitam, omittunt, nec eam niſi obiter, ubi emendationis ratio reddenda eſt, attingunt. Ad quam item rationem paucis accommodatam, non edendus eſt Plutarchus, cujus doctrina eum habet fructum, qui in publicam utilitatem explicari debeat. Quid igitur? Media quædam tenenda eſt via, quam quiſque non imperitiſſimus ſequi poſſit.* Carneades *in ſchola nimium clamans, a vicino admonitus ut vocem aliquantum ſubmitteret, reſpondit,* Da mihi vocis menſuram: *cui vicinus,* menſuram habes auditores tuos. *Ita editor menſuram interpretationis habet legentes, quorum captui, quaſi auribus, ita vocem accommodabit ſuam, ut a quovis non ſurdo intelligatur, nec contentione obtundat acutiores, nec ſubmiſſione præterlabatur hebetiores. Non igitur ſe ipſe faciet menſuram, ut de iis tantum locis dicat, qui adhuc ipſi difficiles videantur, prætereat autem locos, quos, antea minus intellectos, jam longo auctoris uſu intelligit. Perſonam ſumet medii hominis, qualis ipſe fuerat anteaquam ad interiorem cum Auctore familiaritatem pervenerat: tum ipſe ſe excutiet, ac ſua ſenſu explorabit, quem interpretationis modum legentibus admetiatur. Denique de locis deſperatis, quibus lucem aut ſanitatem adferre non potuerit, ne* taceat, ſed ignorantiam *ipſe ſuam candide profiteatur. Qui ſecus* facit, dupliciter peccat; *et quod ſilentio intelligentiam ſimulat, et quod* aliis corruptum tamquam *ſanum tradit. Nec poteſt, niſi ſimplex et apertus, quiſquam eſſe bonus interpres.'*

Theſe characters of a judicious annotator are realiſed in our learned Profeſſor, who, by his profound knowlege of the genius of the Greek language, his own philoſophical ſpirit, and his intimate and extenſive acquaintance with the philoſophy of the ancients, has illuſtrated his Author with the greateſt ſucceſs in ſome of the notes that are now before us.

Among the many circumſtances that render this edition of Plutarch worthy of our recommendation, the *four indices* deſerve attention. The firſt contains *things*, and is much more ample than that which we find in the edition of Stephens; the ſecond, the *matters* and *words* that are explained in the notes; the third, the names of the *writers* who are mentioned by Plutarch; and the fourth is, a Lexicon of Plutarch's Greek, in which are contained the new obſervations that have occurred to the Profeſſor with reſpect to the diction of his Author, and the meaning and import of the terms he employs. This may be called a *clavis Plutarchiana.*

The preſent edition will contain all the works of Plutarch that are extant, beginning with his *moral* writings, and ending with his *lives*; and a particular and circumſtantial account of all the manuſcripts which M. WYTTENBACH has made uſe of in reſtoring the true text of his Author, will be given in the Preface.

ART. IV.

Sermons ſur divers Textes de l'Ecriture Sainte, par feu M. CHARLES CHAIS, *Paſteur a la Haye, Membre de l'Academie de Haarlem et de la Societé de Dublin.* i. e. Sermons on ſeveral Texts of Scripture. By the late Rev. CHARLES CHAIS, Paſtor of the French Church at the Hague, and Fellow of the Philoſophical Societies of Haarlem and Dublin. 8vo. Printed for Schourleer, Hague. 1787.

GOOD ſenſe and ſound argument conſtitute the character of our Britiſh preachers; but their ſermons, however excellent as theological or philoſophical diſcourſes, have not, in general, that fervor and animation which ought to diſtinguiſh an addreſs to a popular audience, from a *diſſertation* intended for the cloſet. Indeed ſo far is an eloquent ſtyle and an animated delivery from being encouraged, either by the precept or example of our elder and ſuperior clergy, that nothing is more common than to hear all pretenſions to theſe accompliſhments treated with ſeeming contempt, and nothing is more rare than to find them cultivated. Thus, from their exceſſive dread of one extreme, our preachers frequently fall into its oppoſite: hence the moſt ſublime and affecting form of prayer often loſes all its beauty and effect by being read in a ſlovenly monotonous manner;

ner; and many a ſermon, excellent in other reſpects, fails to reach the hearts of its hearers, becauſe it is not compoſed in that animated ſtyle, nor delivered with that earneſtneſs of manner, which are neceſſary to attract and fix the attention of a mixed audience. Should a clergyman endeavour to riſe above this level method, to read with greater propriety, or to preach with more vivacity than the majority of his brethren, the very attempt to excel is ſure to meet with the diſapprobation of many, who will aſcribe it to an unwarrantable deſire of popular applauſe, who will cenſure it as either methodiſtical or theatrical, and give him the title of *orator* as a term of reproach. It is indeed true that enthuſiaſts, by their extravagant flights, have often expoſed themſelves and their preaching to contempt, and that others, in their miſtaken endeavours to be eloquent, have ſacrificed ſenſe to mere ſound, and have been betrayed into a turgid declamatory ſtyle. But the popularity frequently acquired by this falſe eloquence, is an additional reaſon for cultivating the true *. Nothing will ſo effectually diſcourage the former, as the more general ſtudy of ſuch a manner of compoſition as ſhall command the attention, and engage the feelings of the heart, as well as the aſſent of the underſtanding. Of this kind of pulpit eloquence, we have comparatively few models in our language, and in this reſpect the French preachers have, in general, far excelled our own. Theſe, however, ought to be ſtudied with caution; becauſe, even in the moſt juſtly admired of them, amid the moſt ſtriking ſpecimens of true eloquence, many inſtances may be found of exaggerating declamation. Beſide, ſo different from theirs is the genius of our nation and language, that modes of expreſſion, which might be uſed with the happieſt effect to a French congregation, would appear extravagant and unnatural if adopted by an Engliſh preacher. For theſe reaſons, we think the ſermons in this volume peculiarly deſerving of our attention, as poſſeſſing the advantages, while they are free from the defects, of the French manner of preaching. They have great merit both as argumentative diſcourſes and as eloquent compoſitions; and, though we believe they were written without any view to publication, they do honour to the memory of their reſpectable Author, whoſe learning and piety rendered him, during a long and uſeful life, one of the moſt valuable ornaments of the French Proteſtant church. They are affectionate addreſſes to the audience, and have, in a very high degree, that kind of eloquence which Cicero calls the ethic, and deſcribes as *ad naturas, et ad mores, et ad omnem con-*

---

* *Quare, meo quidem animo, nihilo minus eloquentiæ ſtudendum eſt, etſi ea quidam et privatim, et publice perverſe abutuntur; ſed eo quidem vehementius.* Cicero de inventione Rhetor. l. 1. cap. iv.

ſuetudinem accommodatum (Orator, cap. xxxvii). When the ſubject requires it, the preacher ſhews himſelf capable of riſing into the pathetic, and gives many ſpecimens of true pathos, and unaffected ſublimity of diction. They have alſo the advantage of being methodical without ſtiffneſs and formality. The preciſion and clearneſs with which the text is explained, and the ſubject deduced from it; the accuracy with which this is diſcriminated and propoſed; the ſolidity, force, and luminous arrangement of the arguments; the depth, yet perſpicuity of reaſoning, by which they are illuſtrated and applied; the ſerioufneſs and fervour with which the practical inferences and exhortations are directed to the heart; together with the rational and animated ſentiments of piety and devotion which prevail throughout the whole of theſe diſcourſes, render them excellent models of that kind of compoſition which ſeems beſt adapted to anſwer the beneficial ends of public inſtruction.

The two firſt are ingenious and elaborate diſcourſes on *Heb.* iii. 12. in which the nature of that practical unbelief, proceeding from a corrupt heart, is admirably deſcribed and illuſtrated; its effects and conſequences are pointed out in a juſt and ſtriking manner, and the means of preventing it are recommended in that affectionate and earneſt tone of perſuaſion which reſults from a deep ſenſe of the importance of the ſubject.

The *third* ſermon, from Joſhua xxiv. 24. is a very good practical diſcourſe on the nature and reaſonableneſs of a reſolution to ſerve the Lord. The *fourth*, which treats of *meditation on the Divine perfections*, is in a higher ſtyle of compoſition: it abounds with the moſt ſublime ſentiments of piety, founded on the moſt rational and philoſophical ideas of the Supreme Being. The eloquence of this diſcourſe is truly ſuch as belongs to the ſubject.

The fifth diſcourſe, on the judgments of mankind, is a maſterly piece of moral reaſoning, and ſhews an uncommon acquaintance with the various cauſes that unduly affect our manner of judging of actions and characters. The Author has here pointed out, more eſpecially, with his uſual acuteneſs, the defects of knowlege and the prejudices of ſelf-love, that render many incapable of diſcerning true merit, and indiſpoſed to appreciate it with candour, even where it is diſcerned. After many judicious obſervations on this head, he exemplifies the partiality and fallacy of human judgments, and their pernicious effects, in ſeveral caſes; and concludes this part of his diſcourſe with the following paſſage, which, though it muſt loſe much of its beauty and energy in a tranſlation, we ſhall lay before our Readers:

'This, O bleſſed Jeſus, didſt thou feel by bitter experience; and thy death, which exhibited an eternal monument of benevolence and charity to the univerſe, ſtill proclaims to heaven and earth the horrid iniquity of the judgments of men! Yes, my brethren, the ſanctity of the Son of God diffuſed inward ſhame through the corrupt hearts of the phariſee and the ſcribe, and they accuſed him of intemperance, ſedition, and blaſphemy. His miracles filled them with confuſion, and they aſcribed them to the aid of infernal powers. Conſtrained to admire his ſublime doctrine, they vented their malignity by throwing contempt on his perſon, and meanly reproaching him with the obſcurity of his birth. Exaſperated by his juſt reproof, they beheld him only as an enemy. His virtues excited their envy; from envy they proceeded to hatred, from hatred to calumny, from calumny to violence; and this erected the croſs on which the Saviour of the world expired.'

The *ſixth ſermon*, from Proverbs xviii. 14. compares, in ſeveral affecting views, the good and the wicked when apprehenſive of impending adverſity, and when overtaken by it.

The *ſeventh*, which is on *religious gratitude*, and the *tenth*, which treats of *love to Chriſt*, are admirable models of that tender and affecting manner, which ſteals upon the heart, and engages the moſt amiable feelings in the cauſe of religion.

The *eighth*, from Jeremiah xlvii. 6. was delivered on a public faſt in 1746, and is replete with ſentiments of genuine patriotiſm, extenſive benevolence, and bold deſcriptive paſſages; and is, on the whole, a fine piece of pulpit oratory. The following paſſage may be given as a ſpecimen of the Author's ſtyle of compoſition:

' *Dans quel climat que la guerre exerce ſes fureurs, qui ſont ceux qui les y portent, et ceux qu'elles atteignent? Qui ſont ceux qui ſe prêtent aux violences, aux crimes, aux abominations, à tous les excès qui ſ'y commettent, et ceux qui en ſouffrent? Qui ſont ils, ces ſoldats furieux, que la terreur devance, que le carnage accompagne, que la mort ſuit, et qui laiſſent par tout, ſur leurs traces enſanglantées, la miſere, la deſolation, le deſeſpoir? Hélas! Ce ſont des hommes, nos ſemblables, des enfans de Dieu comme nous, des frères, par conſéquent, qui lors même qu'ils deviennent nos ennemis, ne ceſſent jamais d'être nos frères; ce ſont des hommes, que nous devons aimer, pour qui nous devons prier, dont les malheurs, mais plus encore les crimes, doivent nous affliger, et au ſalut deſquels rien ne ſauroit nous diſpenſer de prendre plus d'intérêt, que nous n'en prennons à tous nos biens temporels.*'

The *ninth ſermon* is of the argumentative kind, and is intended to ſhew the validity of the *written teſtimony of the Apoſtles.* This is proved in a brief, conciſe, and ſatisfactory manner. The queſtion diſcuſſed under the firſt head is, whether the teſtimony of the apoſtles, as contained in the authentic books of the New Teſtament, is ſufficient to produce in us as firm a conviction of the truth of the facts of the Goſpel, as if the apoſtles had in perſon aſſured us of them. In the inveſtigation of this queſtion, the preacher argues, that to us, who have the utmoſt reaſon to be convinced of their integrity, the written teſtimony of the apoſtles is to the full as valid as their oral evidence could have been; and that if there be any difference, it is entirely in favour of the former; becauſe we can more eaſily and more accurately examine it; becauſe in the books of the New Teſtament we have the advantage of being able to conſult all the apoſtles, to compare and confront their ſeveral depoſitions; and becauſe theſe written depoſitions, before they could reach us, muſt in many inſtances have been ſubmitted to the trial of juridical inveſtigation, and have undergone a ſeverity of examination, which cannot but enhance their authenticity. The remainder of the diſcourſe contains a ſatisfactory and ſpirited anſwer to ſeveral objections which are frequently urged againſt the hiſtorical evidence of the Goſpel.

The eleventh ſermon, from 1 Peter, i. 12. in which the angels are repreſented as contemplating the plan of redemption, may be conſidered as a grand piece of painting, exhibiting, in bold drawing and colouring, the objects and decorations of a ſublime and extenſive ſcene, on which the moſt important tranſactions are carried on in rapid ſucceſſion. This diſcourſe, and Dr. BLAIR's ſermon on the *Death of Chriſt*, are the moſt capital productions of the kind known to us.

The twelfth diſcourſe, from *Proverbs* xvi. 2. on the illuſions of men, whoſe *ways are clean in their own eyes*, placed in contraſt with the infallible judgment of the great Being, who *weigheth the ſpirits*, will prove a powerful antidote againſt ſelf-deceit, to thoſe who peruſe it with attention.

The concluding ſermon, from 2 Corinthians, on the deſire of St. Paul *to be preſent with the Lord*, is deſigned to ſhew how *death* ought to be conſidered by the Chriſtian, and in what caſes, and with what reſtrictions, it may be, lawfully, the object of his wiſhes. Great judgment and delicacy are required in treating ſuch a ſubject, which is often too haſtily diſcuſſed, and in illuſtrating which, the natural temper of the caſuiſt (be it bold or timorous) has frequently an undue influence. M. CHAIS appears to have conſidered the ſubject in its true point of view.

ART. V.

Der Zuſtand des Staats, der Religion, der Gelehrſamkeit, und der Kunſt in Grosbritannien, gegen das Ende des achtzehnten Jahrhunderts. Von D. G. F. A. Wendeborn, Prediger in London. 3 Vols. 12mo. Berlin. [*Concluded.* See Review for September laſt, P. 229.]

THE ſecond volume of this intereſting and entertaining publication opens with a particular account of the different laws of England, and the courts of juſtice in which they are adminiſtered. The various offices under the crown, from that of lord chancellor down to a petty conſtable, are alſo enumerated. This article gives our Author an opportunity to expatiate upon the judicious caution taken by our conſtitution to prevent the interference of a military power in civil caſes, by the employment of conſtables to appeaſe riots, and by the ſtrict inhibition of the military from firing upon a mob without the permiſſion of the civil magiſtrate. He next proceeds to give his countrymen a circumſtantial detail of a criminal proceſs, as it is conducted in our public courts, and expreſſes the higheſt admiration of the impartiality, expedition, and humanity with which ſuch proceſſes are conducted. He cenſures, however, the cuſtom of publiſhing every trial indiſcriminately, as having a bad influence upon the morals of the people. A ſimilar cenſure juſtly falls alſo upon the *frequency* of our public executions. Dr. W. ſeems much diſpleaſed with the law that excludes foreigners, even after naturalization, from offices of authority and truſt, as being contracted and illiberal. But may it not be viewed as a neceſſary precaution againſt the pernicious influence of a contracted and illiberal diſpoſition, and of thoſe national prejudices which moſt foreigners may be ſuppoſed to bring with them and to retain? It is very difficult for ſtrangers to aſſimilate their ideas and manners to the country they have choſen for their reſidence; and would there not be ſome danger leſt the natives of deſpotic governments ſhould act the deſpot in their confined circles? There are countries where the moſt inconſiderable offices inſpire the poſſeſſors with inſufferable arrogance, and men like theſe, though they might not *dare* to exceed their commiſſion, would execute it with the harſhneſs of an Egyptian taſk-maſter.

In enumerating our different modes of puniſhment, Dr. W. repreſents the Britiſh character in a more unfavourable point of view than it deſerves, or than could have been expected from that ſpirit of candour diſcovered in many other parts of the work. It was not neceſſary to expatiate ſo largely on the barbarity of ſome laws which are obſolete, or to bring others forward, as an imputation on our humanity, which the humanity of the nation conſents to ſoften in the execution. After dwelling too long on the horrid particulars of the ſentence denounced againſt thoſe convicted of high treaſon, he enquires, *Do theſe quadrate with their boaſted humanity, or can they with propriety cenſure other nations for being barbarous in their puniſhments, forgetting the cruelty of their own?* Similar obſervations are made upon the ſeverities that uſed formerly to be executed on ſuch as refuſed to plead to their indictment. But ſhould not candour have allowed that the voluntary repeal, or the open and approved deviations made in the execution of laws, manifeſtly ſhocking and cruel, are the ſtrongeſt poſſible evidences of the power and prevalence of an humane diſpoſition? Laws of this nature were made when all Europe retained too much of the ferocity of their ſavage anceſtors.

their ferocity did not attra
a refuſal produced a repeal
ſon was performed, accor
given, with much more
We cannot help entertai
from thoſe principles whic
every remaining inſtance o
laws, or in the manner of
ed, and that the legiſlatu
that every ſpectacle of horr
hardens the wicked, while

In the next chapter, Dr
don. The extent of the ci
ſumption of proviſions, gov
curate inſpection; and ſuch
rious and ſatirical, are inte
ſelves to a lively and philoſ
over, and alſo the extenſive
moſt deſerve the attention o
polis, and which forms an
reigner. We are ſomewhat
did not conduct us to the *muſ*
when he was in the neighb
for its ſize, contains a c
only of preparations, &c. w

in any other, ſo that the *nationaliſt* is almoſt loſt in the variety of exhibitions given of human nature at large.' He ſubſcribes to the opinion of Hume, *that the Engliſh, of any people in the univerſe, have the leaſt of national character, unleſs this very ſingularity may paſs for one.* After juſtly exploding the French philoſophy, which ſeeks to explain every thing *par des cauſes phyſiques,* and makes all our ſentiments and actions depend upon *roaſt-beef* and *plum-pudding, ſtrong wines, ces diable de charbons,* and the *gloomy month of November,* Dr. W. more juſtly and ſucceſſfully aſcribes the above ſingularity to the ſentiments and manners imprinted by the nature of our government, and by *education.*

'Men are formed here, as well as in other countries, by *education*; but this is very different in different nations. The taſte of the Engliſh in their gardens and in their mode of educating youth, reſemble each other. They are fond of nature; they ſeek to aſſiſt, but are careful not to thwart or deſtroy her. This is the reaſon that the Engliſh approach the neareſt to the title and dignity of man. The plan propoſed by Monteſquieu, formed to trammel ſlaves for *tyrants,* deſerves univerſal contempt. Is man to be ſhaped by education for particular modes of government, or are governments to be adapted to the nature of man? In England the principles of the conſtitution are, like man, formed for freedom. The young ruſtic is told that he is free, and he feels it. Servile reverence for diſtinctions and titles is not ſo ſtrongly inculcated on children here as in other countries. The poor are often heard to ſay, that *their ſhilling is worth as much as that of the rich.* I have known inſtances, in ſome ſchools, of juries being formed of twelve ſcholars choſen from the reſt to decide whether the accuſed was guilty or not guilty of the crime laid to his charge. By which they learn at an early period to value the privilege of being judged by their equals. Again, children are educated with leſs ſeverity than in other countries. Many an Engliſhman has paſſed his childhood and youth without receiving a blow. In public ſchools, however, *flogging* is not totally laid aſide, though it is the univerſal opinion that it ſerves more to harden than reform. This lenity may in ſome caſes have pernicious effects, but it is the ſource of much good. I have frequently remarked that a young Engliſhman, notwithſtanding the rude and unpoliſhed manners of his boyiſh days, behaves, at the age of 25 or 26 years, with more courteſy, politeneſs, and propriety, than are generally to be found in other lands at the ſame age. They obſerve an happy medium between the affected freedom and inſipid politeneſs of the *French,* and the reſtrained and embarraſſed manners which many *Germans,* who think themſelves men of education, betray in company. This more relaxed diſcipline is doubtleſs the chief cauſe of their free manner of thinking and acting, and the grand ſource of the ſolid ſenſe which is more generally found here than elſewhere. Old and young are much more patient of reaſonable oppoſition; and they do not ſo frequently ſpeak in a *deciſive tone.* The great variety of religious and political ſentiments, the diverſity of ſects and parties, to be met with, prevent childhood from being fettered by particular modes of thinking.

Again, the education of children in different ranks of life is very ſimilar. In public ſchools the children of the nobility and commoners are upon a level; their food is ſimple, and in this reſpect little difference is to be found between the larger and the leſſer ſchools. Theſe particularities have a natural tendency to leſſen the diſtinction between thoſe in a more elevated and in an inferior ſtation.'

Having made ſeveral previous obſervations of this kind, our enquirer proceeds to take a more cloſe inſpection of us, examines our ſuppoſed excellencies and defects, and endeavours, by making certain conceſſions and deductions, to bring our merits and demerits to the point of due eſtimation. We muſt acknowledge, that as it was the avowed deſign of Dr. W. to leſſen that indiſcriminate admiration of his countrymen for every thing that is Engliſh; and from the complexion of ſome occaſional remarks, we were not without apprehenſion that our national character, when weighed in his balance, would be found much wanting. But, upon the whole, we have no reaſon to be diſſatisfied; and after having ſtood a very critical examination, we come off with no ſmall ſhare of honour. Even where we think he has ſomewhat *exaggerated*, we are convinced that he has *ſet down nought in* MALICE. The lights and ſhades are ſo intimately blended in the portrait, that we cannot avoid doing ſome injury by a partial view of the piece, and yet we are deſirous of gratifying the natural curioſity of our countrymen to know how they appear to the eyes of a **ſenſible ſtranger.**

Dr. W. maintains that our national character is in a great meaſure derived from the manners of the ancient Romans and Saxons. From the latter we inherit the principles of our conſtitution, and from the former, among other things, our attachment to public ſpectacles of various kinds. The progreſs of humanity prevents our taking pleaſure in thoſe ſcenes of horror that uſed to amuſe even the moſt delicate Roman ladies; but ſtill he thinks that the concourſe of people that attend our public executions, our cock-fightings, bull-baitings, horſe-races, and boxing-matches, mark a ſtronger reſemblance than is conſiſtent with our boaſted humanity. Here we may obſerve, that every nation accuſes every other nation of being fond of public ſhows; and as the principle is founded in human nature we may conclude that the charge is juſt. The only queſtion is, in what nation are the moſt frequent opportunities of this kind given? As, according to the laws of England, all executions are in public, the propenſity to contemplate ſubjects of diſtreſs is more frequently gratified than in thoſe countries where the malefactor is diſpatched within the walls of a priſon. Mr. Burke has well explained the reaſon why ſcenes of horror irreſiſtibly attract our attention, on principles which vindicate the moral character from every imputation of inhumanity. The moſt refined and cultivated natures pride themſelves in being able to enjoy fictitious miſery, and call it the *ſublimity* of taſte. Groſſer minds require real objects to produce ſimilar emotions; but if they neither diſtreſs nor inſult the object, they cannot be juſtly accuſed of barbarity. Dr. W. himſelf acquits the populace of all diſpoſition to add to the miſery of the ſufferer; and it would not be difficult to prove that the *compaſſion* univerſally ſhewn to the unhappy objects is ſo great, as to produce a *pernicious* effect. The atrocity of the crime is forgotten in the ſeverity of the puniſhment. Charity hopes that as the death of the criminal ſatiſfies human laws, his penitence will have appeaſed the wrath of Heaven; and men of evil propenſities readily embrace, and act upon, the doctrine.

As Dr. W. has adduced the great encouragement given to boxing-matches, terminating quarrels by fighting, &c. as ſo many deductions from our reputed humanity, we think it but juſtice to ourſelves to remind his countrymen, that there is no nation under the heavens, where conteſts of every kind are ſo honourably conducted, and where ſecret revenge is held in ſuch abhorrence, as in England. When the human paſſions do not ſubmit to reaſon and religion, the Engliſh mode of giving them vent is certainly the moſt eligible. It prevents the harbouring of malice, it renders the poignard of an aſſaſſin unknown; and is doubtleſs one cauſe of the fact ingenuouſly allowed by our Author, in his remarks on the metropolis, *there is no place where the command, thou ſhalt do no murder, is more ſtrictly obſerved.*

National pride.—' One of the moſt ſtriking and moſt univerſal marks of the national character, is the love of their country, or national pride. The *Amor Patriæ* is common to all nations; but the Engliſh poſſeſs it in the higheſt degree, and the Germans perhaps in the loweſt. I muſt, however, in juſtice to the Engliſh remark, that he neither ſets ſo high a value on his perſon, or his authority, as upon his being " born a Briton." This is directly contrary to the diſpoſition of other people, and particularly of my own * countrymen, who value *themſelves* alone, and are only proud of mighty *I*, and ſeldom trouble their heads about the good opinion of their country. A true Engliſhman ſpeaks of himſelf, his honours, and rank, with modeſt reſerve; but of his *country* with enthuſiaſm; whereas a German is chiefly enamoured of his own merits and titles.'

But this diſpoſition, ſo laudable in itſelf, Dr. W. thinks we carry to ſuch an extreme, that we are apt to deſpiſe all ſtrangers. He allows that ſome of thoſe who have travelled, return home cured of their national prejudices; but he aſſerts that the majority, after they have aſſociated together abroad, and have ſcarcely ſeen any other than Engliſhmen, wherever they came, return *incurable.* We grant that there is much truth in the above obſervation, but ſurely he carries the matter too far, when he aſſerts, that foreigners of merit do not meet with due encouragement in England. Adventitious circumſtances too often prevent merit from receiving its juſt recompenſe; but that of merely being a ſtranger is a much leſs impediment to acceptance in England than in any part of the globe. Thouſands of foreigners, who are both enriched and reſpected in London, might be cited as witneſſes to this fact. Nor can we think that the inſtances he produces prove his propoſition. If Sir *G. Kneller* was not a favourite of the people, he was, according to the acknowlegement of Dr. W. received and encouraged at *Court*. *Univerſal* acceptance it is unreaſonable to expect. *Handel* was the idol of the people. Living and dying he received diſtinguiſhed honours. If he made ſeveral ineffectual efforts before he was received at Court, his caſe is by no means ſingular. He did, however, at laſt ſucceed, which is more than all Engliſhmen of merit can boaſt, after their utmoſt efforts. Had Handel been totally rejected, Dr. W. ought to conſider that ſuch neglect could not be imputed to the nation, whoſe idol he was, but to *George the Second*, who was a *German*.

---

* Dr. Wendeborn is a German.

The virtue of *compaſſion* he acknowleges we poſſeſs to a conſiderable degree. The greateſt allowances are made by us for human failings and miſdemeanors. But this Engliſh virtue is tarniſhed by their oppreſſions in the Eaſt, by the brutality of the lower claſs of people at home, who, as he ingenuouſly obſerves, treat their cattle with almoſt as much inhumanity as the German nobles are guilty of towards their vaſſals and dependants.

The *generoſity* of the Engliſh he ſays is much celebrated, and not without reaſon:

'There are numberleſs inſtances of liberality, which, for the magnitude of the donations, and the manner of giving, excite aſtoniſhment. Subſcriptions for the ſupport of the diſtreſſed are nowhere ſo general and ſo ample. But theſe charitable deeds do not always proceed from the pureſt motives. Sometimes oſtentation has a large ſhare; ſometimes national pride, which builds palaces for beggars, and waſtes, in ſuperfluous ornaments, ſums that might have been better applied to extend the benefits of the inſtitution; and ſometimes private intereſt prompts individuals to propoſe new plans to the public.'

Our Author, neverthelеſs, confeſſes, that in every caſe where the public in general are convinced that the ſcheme promiſes utility, their ſuſpicion of the motives does not prevent their giving it proper encouragement.

Equity and *ſincerity*. Dr. W.'s teſtimony reſpecting theſe virtues is ſo flattering, that we cannot reſiſt the temptation of laying it more fully before our readers:

'The Engliſh are renowned for equity and ſincerity; and my own experience witneſſes in their favour. Villains and impoſtors

ar

may be found here in great abundance, as well as in other countries; but the nation, in general, deſerves, in a diſtinguiſhed manner, the praiſes due to integrity. Not only the ſpirit of the Engliſh laws breathes equity, but the manner in which the laws are adminiſtered indicates that neither opulence nor elevated rank can protect the great againſt the complaints of the poor and oppreſſed, while, on the other hand, the private character of the loweſt perſon accuſed is of the utmoſt advantage to him in every doubtful caſe. Sincerity marks their mutual intercourſe. To ſtrangers they are neither ſo loquacious, nor profuſe of courtly promiſes, as many others; but they are not ſuch unpoliſhed clowns as the French often repreſent them on the public ſtage, under the title of *John Bull.* Their caution may be conſidered as a pledge to ſuch as ſhall, after a more intimate acquaintance, obtain their confidence, that their ſubſequent unreſerved and friendly behaviour proceeds from the heart. Indeed an Engliſhman has no motive to be a hypocrite. He may always think and ſpeak according to his ideas of truth. In many parts of the world *thought* is not perfectly free, and a man *ſuſpected* of hereſy in affairs of church or ſtate is not always ſecure from the conſequences. But here, thank God, not only the thoughts, but the tongue, the pen, and the preſs, are free. I will acknowlege that abuſes are ſometimes committed in conſequence of the unreſtrained freedom of the preſs; but after the obſervation of many years, I am confident that the advantages infinitely preponderate. The public is the dread tribunal before which every cauſe is judged. Every man is heard, and is free to vindicate his conduct. Had all lands ſuch heralds, whoſe loud voice might awaken ſhame and fear; were the common people of every country equally eager to read the public papers; then would diſcord, oppreſſion, bigotry, ſoon be baniſhed from their borders, by a great majority of votes, and men that can read, and dare to write, would ſoon ceaſe to be ſlaves.'

Courage.—'The Engliſh have an undoubted claim to the character of being courageous in common with other nations; however, they have certainly this advantage in their general character, they are the leaſt fearful of death. Battles by ſea and land evince this. Perhaps their land forces would diſtinguiſh themſelves yet more, if promotions in the army were not to be purchaſed, but given as rewards to merit. Many examples of the contempt of death are to be found among thoſe who are capitally convicted. The aged and infirm alſo, when they ſee diſſolution before their eyes, ſpeak of it with the utmoſt compoſure, and in the ſpirit of Juvenal, ſo far from fearing the day of their death, they reckon it among the gifts of heaven:

Animum mortis terrore carentem
Qui ſpatium vitæ extremum inter munera ponat
Naturæ.'

To this cauſe, united with that ſtrength of uncontrouled paſſion, and that impatience of ſuffering, which ſpring from our mode of education, Dr. W. aſcribes the inſtances of ſuicide, which, it is ſuppoſed, are to be met with in England more *frequently than in any other nation.*

England is generally imagined to be the iſland of *cares* and *ſorrows*, particularly by our neighbours the French. Dr. W. aſſerts, on the contrary, that we live according to our favourite proverb, a *ſhort life and a merry one*, and obſerves, that multitudes verify his aſſertion, to their ruin.

'From their predilection for tragedy,' ſays he, 'and the preference they give to the ſofter feelings of humanity and the tear of compaſſion, to the loud laugh excited by the comic muſe, in her diſplay of the follies of life, we are not to infer that the Engliſh are enemies to mirth. The mob in the upper galleries laugh as loud at the low tricks of Harlequin, who is not as yet baniſhed from their ſtage, as the Germans can at ſimilar abſurdities; and the intelligent ſpectator yawns as little over the lively repreſentations which the Comic Muſe, in company with Satire, gives of the ridiculous follies which the great or the ſmall, clergy or laity, betray. In the Houſe of Commons itſelf, the walls often ſhake with peals of laughter; nor are there wanting multitudes who can amuſe themſelves with the moſt arrant trifles. Whoever would ſee the opinion of the French confuted, that the Engliſh have *peu de gout pour la bagatelle*, has only to caſt his eyes upon the thouſands of *macaronies* of every claſs, and the perpetual changes of faſhion, particularly among the female ſex, and he will be convinced that theſe ſober Britons, ſo much celebrated for their ſerioufneſs and gravity, do not yield to any of their neighbours in their taſte for levities and trifles. Cheerfulneſs and freedom are to be found in Engliſh companies, as well as among other people; but, to my great ſatisfaction, I find them exempt from that formality, frivolouſneſs, ſelf-conceit, and love of wrangling, which too much characterize others. In ſocieties of the lower claſs, men converſe with more good ſenſe and moderation than are generally to be met with in other countries, among thoſe who think themſelves of no ſmall conſequence. It often happens in large companies, after much converſation and pleaſantry, that a ſudden pauſe is made, and they look at one another with attention. They know that this is peculiar to them, and they term it an *Engliſh converſation*. While they wonder at the formality which diſtinguiſhes ſtrangers that come from the more northern parts, they are no leſs aſtoniſhed at the loud and frivolous chat of the French. *Grotius*, though a Dutchman, whoſe reputation was very high in England, before his viſit in the year 1613, loſt much of it by talking more than the Engliſh thought convenient. *Abbot*, Archbiſhop of *Canterbury*, called him a chatterer, and agreed in opinion with his King, who had little right to ridicule another for pedantry, *that Grotius was a man of many words, and little judgment*. Such is the opinion the Engliſh entertain of moſt Frenchmen; and if we may extend pedantry to manners and faſhions, it is not groundleſs. The behaviour of an Engliſhman is far from being ſo lively, noiſy, and inſinuating as that of ſome others: yet it pleaſes me the moſt. If he ſpeaks but little, he will often ſay more to the purpoſe, in ten words, than others in an hundred. If he aſſures me with a ſingle word, and a ſqueeze by the hand, that he is my friend, I believe this ſimple aſſurance more than I would an hundred unmeaning compliments. It is not ſurpriſing, that men who

[illegible]

have thought but little, and take much upon truſt, who ſpeak more from mere opinion than from cool and deliberate enquiry, ſhould find the Engliſh reſerved, gloomy, calm in friendſhip, and ſilent in company. To true friends they are open-hearted, animated, upright, ready to aſſiſt; and, as ſoon as they find it requiſite, will tell them their ſentiments with the utmoſt freedom.'

Induſtry.—'Whether induſtry can be deemed a diſtinguiſhed feature in the Engliſh character, admits of a doubt. In Holland they appear more induſtrious *. They who *muſt* work, do it with ſpirit; but the majority prefer living in eaſe and indolence. No people are ſo fond of holidays as their workmen and ſchoolboys. I believe they would ſooner admit of deſpotic laws than be deprived of their ſtated ſeaſons for drunkenneſs and diſſipation. When a ſtranger ſees the ſtreets of London daily crowded with people, puſhing forward with ſo much eagerneſs, he is ready to conclude that no nation in the world can equal them in activity and diligence. But he muſt not think they are engaged in profitable buſineſs. I believe it is impoſſible for them to ſit ſtill. The public roads are thronged with horſemen, of whom ſix out of ten are *idlers,* who ride merely for amuſement, and, without the ſhadow of neceſſity, drive on as if they were hurrying to ſee a friend who is at his laſt gaſp, and that they feared he would expire before their arrival. The coaches are moſtly filled with *loungers* of each ſex, who, merely to get rid of themſelves, and enjoy a mouthful of freſh air, ride backwards and forwards without ſpeaking a word to each other, with the glaſſes drawn up to protect them, in the ſummer, from the duſt; and in the winter, from the cold. In ſhort, all that can, ſhun labour; and thoſe who muſt work, do it in hopes of living ſome time or other in indolence.'

To this deſire of eaſe, and of the ſuperfluities of life to enable us to enjoy it, Dr. W. aſcribes the love of gaming, which he thinks is ſtronger in England than in other countries.

'*What will you lay?* is the immediate queſtion, throughout England, upon the moſt trifling ſubject of diſpute. Hence the madneſs with which the common people inſure lottery-tickets, and hence the heavy bets among the rich about the crawling of a maggot,' &c. &c.

Inſatiable curioſity, and *exceſſive credulity,* are alſo prominent features in our character. He founds this opinion upon the ſtory of the *bottle-conjuror,*—*Cock-lane ghoſt,*—ridiculous advertiſements with an intention to bring crowds of people together, and which never fail of ſucceſs,—the multitude of daily papers that are read with eagerneſs,—the fluctuating ſtate of the public funds, on the ſlighteſt rumours,—the encouragement given to numberleſs empyrics, who enrich themſelves from this credulity,—the crowds that attend methodiſtical and field preachers, &c. &c.

---

* We can aſſure our Author that this is only in appearance. Thoſe who have been long eſtabliſhed in Holland aſſert, that few people love hard labour leſs than the Dutch, execute leſs in a given time, or vex their employers more by the ſlowneſs of their motions, and frequency of their pauſes.

We hope that the following charge is groundleſs, or at leaſt much exaggerated:

'In no land are age and poverty ſo much deſpiſed as in England. To be *young* and poor may be tolerable, as a poſſibility remains of becoming one day *rich*. But *age*, though ſurrounded with wealth, is in little eſteem. All wiſh to appear young. Every one is careful to conceal grey hairs and wrinkles. Females rail at the glaſs that tells them the truth, and ſome ſeek to ſtifle their chagrin by the cordial dram. Among the men, numbers are ſo abſurd as to clothe themſelves in advanced age as they did in their youthful days, and are aſhamed to wear an upper coat in the ſevereſt weather. They will rather ſuffer gouts and rheums, which ſeem to take up their reſidence here, than dreſs in a manner more ſuitable to their years, and the winter ſeaſon,' &c.

It is proper to note, that our Author expreſsly confines his deſcriptions to the *Engliſh*. Not having reſided among either the *Scotch* or the *Iriſh*, he does not think himſelf ſufficiently qualified to draw their diſtinguiſhing features.

The third volume, which is conſiderably larger than either of the others, is devoted to an enquiry into the ſtate of religion in general, an account of the epiſcopal church, and of the different ſects and diſtinctions among us, *within* and *without* the pale of the eſtabliſhment. The Author announces, in the preface to this volume, that his obſervations are principally confined to the *preſent ſtate* of religion, and the *modern* ſects among us; making no other uſe of church hiſtory, than what appeared neceſſary to introduce or elucidate the ſubjects under conſideration.

'It would have been a much eaſier taſk,' he obſerves, 'to write the *ancient* than the *modern* hiſtory of the church I could have ſet myſelf down in my ſtudy, or in the library of the Britiſh Muſeum, and, in imitation of many, reputedly learned, out of forty-nine books have fabricated a fiftieth. But this method was as foreign from my plan, as from my diſpoſition. I read *men*, and ſought, wherever it was practicable, to make acquaintances among thoſe ſects which I wiſhed to deſcribe. This coſt me no little trouble, time, and difficulty; but I was rewarded with more accurate and ſatisfactory information; and was able to write with greater authenticity and impartiality.'

The manner in which Dr. W. has treated the different articles of his enquiry, plainly indicates the truth of the above allegation. With infinite pains and caution he has collected together a large maſs of very uſeful information. Our plan, which was to confine ourſelves, in a work of ſuch an extent and variety, to thoſe ſubjects which chiefly intereſted us as *Engliſhmen*, will not permit us to pay particular attention to this branch of his performance: we ſhall therefore conclude with the following extract, which, as it relates to the religious character of the Engliſh in general, will be no improper addition to the foregoing particulars:

'That the Engliſh are charged with paying very little attention to *religion*, I am not ignorant: but from the knowledge I have obtained of their religious character, by a long reſidence among them, I muſt declare that this is an error. If the eſſence of religion conſiſts in fearing God, acknowleging the obligations of virtue, and in doing juſtice, I am perſuaded that religion is more reſpected in England than among other people, who, though they readily yield to the Engliſh, and even envy them, many other advantages, yet reſpecting their conduct towards Heaven, cry out with much ſelf-complacency, *I thank thee, O God, that I am not as theſe.* I will not pretend to exculpate the Engliſh before the tribunal of *orthodoxy*; but juſtice obliges me to acknowlege, that thoſe who profeſs to reduce the doctrines of Chriſtianity to practice, perform the duties of ſocial life as punctually, and perhaps with more conſcientiouſneſs, than in other countries, where profeſſors of religion value themſelves more upon the ſtrictneſs of their faith, than upon a virtuous conduct, that ariſes from the pureſt ſources, and proceeds from the moſt rational and revered principles of humanity.'

As this work is the moſt recent, ſo it appears to us the moſt circumſtantial and authentic account of the preſent ſtate of England hitherto publiſhed. It is full of uſeful information, written with a philoſophical ſpirit, and enlivened with many curious anecdotes, which ſerve to elucidate the ſubjects that introduced them. Dr. W. manifeſts, through the whole, a ſtrong deſire to adhere to his motto, *ſpeak of me as I am.* It is not to be expected that a publication of this kind can give univerſal ſatisfaction. We have animadverted upon ſome paſſages in which we think the Britiſh conſtitution or character are repreſented in too unfavourable a light; and ſhould it be tranſlated into the Engliſh language, though the work would doubtleſs meet with general acceptance, Dr. W. muſt not be ſurpriſed if particular antagoniſts ſhould attempt to parry his thruſts.

ART. VI.

Mémoires d'Agriculture, &c. Memoirs of Agriculture, and of rural and domeſtic Œconomy: Publiſhed by the Royal Society of Agriculture at Paris. *Trimeſtre d'Hiver*, or Winter Quarter, for the Months of January, February, and March, 1787. 8vo.

THE ſociety of agriculture at Paris, encouraged by the royal favour, and countenanced by the principal nobility of France, proceed in their labours with unremitting aſſiduity.

In the extracts, which precede the memoirs in this *trimeſtre*, we meet with nothing that is of great importance. One gentleman informs us that the reſiduum of raiſins, after the juice is preſſed from them, may be employed as food for cattle. Another deſcribes the manner of raiſing violets in large quantities, which have been long cultivated as a field-crop, in the neighbourhood of Hyeres. A third communicates his ideas on the poſſibility of introducing a plan of huſbandry, that ſhall ſuperſede the uſe of fallows (*Jachères*) *. A fourth offers ſeveral obſervations on the *Acacia-leaved cypreſs*, and ſome other rare trees. M. l'Abbé COMMERELL propoſes that the ſeeds of the wild Beetrave, or '*root of ſcarcity*,' ſhould be planted at 15 inches diſtance, and cleaned between without tranſplanting. M. Le BRITON makes ſome remarks on the peculiarities of the ſeaſons 1784, 1785, and 1786. M. DORTHES recommends the *Clematis Vitalba*, *Lin.* to the attention of the farmer, as a plant that may, on ſome occaſions, be cultivated with profit, as food for domeſtic animals; and M. Le BRITON preſented ſamples of paper, made from the bark of the paper-mulberry of China: but nothing occurs that ſeems to be of much conſequence, on any of theſe heads.

Among the memoirs *at length*, the firſt article is, *A deſcription of a furnace, in which bricks, tiles, and pottery, may be burnt in an economical manner*; by M. le Préſident de la TOUR D'AIGUES, with a plate, without which the article cannot be rendered intelligible.

Obſervations on a peculiarity that may be employed, in ſome circumſtances, to drain off ſuperfluous water from grounds, by M. FOUGEROUX de BLAVAU. In a certain diſtrict, which this gentleman frequently viſited, he remarked, that during a heavy rain, a great quantity of water which flowed into the bottom of a hollow field, was ſuddenly abſorbed, by ſinking into an old well which had been accidentally made in that place. This, he imagines, with ſeeming good reaſon, muſt have been occaſioned by the water at the bottom of the pit having fallen into a large ſtratum of gravel, or other porous ſubſtance, which had a free outlet ſomewhere elſe, ſo that the ſtream of water ran along that ſtratum to the place where it iſſued out. From this he concludes that by opening wells, or ſimply by boring, it might happen, on many occaſions, that ſimilar effects might be produced. We ſuſpect that this particular ſtructure of the earth too ſeldom occurs to encourage us in the ſearch for it.

Obſervations on the culture of barley, compared with that of oats. By M. FOUGEROUX de BONDAROY.

	liv.	s.
Value of the produce of one arpent in barley	33	12
Value of the produce of an arpent in oats	43	17
Difference in favour of oats	10	5

---

* We have no word entirely equivalent to the French *Jachères*, which rather implies arable land, allowed to remain waſte, than fallows; but in ſome parts of England the word fallow has nearly the ſame import.

But nothing certain can be determined in matters of this ſort from one experiment. It muſt be the reſult of many, very many experiments that could be concluſive.

Analyſis of geoponic earths, by Meſſrs. FOURCROY & HASSENFRATZ. Firſt memoir.

Theſe two chemiſts ſeem to be engaged in a ſeries of experiments on the chemical analyſis of *Earths*, ſomewhat of the ſame nature with that of LEMERY on *Foods*; and we preſume with nearly the ſame benefit to ſcience: much labour, many words, and little information.

Eſſay on the culture of the Larch-tree, in the northern provinces of the kingdom, by M le Préſident de la TOUR D'AIGUES Many facts are here ſtated, to demonſtrate that great advantages may be derived to the kingdom from the culture of this valuable and ornamental tree, which grows better than moſt other timber trees in our climate. As it is impoſſible to ſpread too widely the knowlege of this incomparable tree, we ſhall enrich our journal with a few obſervations concerning it.

'I have in my garden,' ſays the author, 'ſome rails, part of which are oak, and part of them larch-wood. The rails were made in the year 1743, and only once painted. The oak has yielded to time, but the larch is ſtill ſound. They employ this wood, at preſent, in *Provence*, for making caſks. The cheſnut of the Cevennes had ſupplied the place of the oak, and the larch now ſucceſsfully ſupplies that of the cheſnut. The fineneſs of the grain retains perfectly the ſpirit of the liquor, and does not alter its quality. It has been employed, for that uſe, for time immemorial in the higher Dauphiné, from *Siſteron* even to *Briançon*. I have, in my caſtle of *Tour d'Aigues*, beams of twenty inches ſquare, which are ſound, though upwards of two hundred years old; but trees of this ſize are now only to be found in places whence they cannot be tranſported. There are in ſome parts of Dauphiné, and in the foreſt of Baye, in Provence, larch-trees which two men could not graſp, and more than twelve toiſes in height.'

From theſe, and other conſiderations, he concludes, that the culture of the larch-tree cannot be too much extended in France: nor, we may add, in England.

On the obſtacles that prevent the folding of ſheep in Brie: By M. le Marquis de GUERCHY. Some particulars relating to the domeſtic economy of the part of the country may be here obtained. It is with pleaſure we ſee men of rank employed in ſuch uſeful ſpeculations. England is, in reſpect of the object here treated, always the model.

On a diſeaſe to which ſheep and cattle are ſubject; known under the denominations of Maladie de Bois, *Mal de* Bois, de Bois chaud, *de Brou, de jet du Bois*, &c. By M. CHABERT. We know not the Engliſh name of this diſorder; it might be called wood-evil.

Of all the profeſſors of the *veterenarian* art, we know none who deſerves to hold ſo high a rank as M. CHABERT. The memoir before us is written with a diſtinctneſs, perſpicuity, and intelligence, which are rarely to be found in any ſcience, and we ſhould be glad to ſee it tranſlated into Engliſh, to ſerve at the ſame time as a model for thoſe who ſhall proſecute ſimilar enquiries, and as a ſpur to excite emulation in this branch of ſcience, in our own country. For we are not, perhaps, ſo far behind France in any other kind of knowlege as in this.

The diſorder, here deſcribed, affects horſes, horned cattle, and ſheep, which are allowed to range in woody grounds. It originates from their devouring the young ſhoots of trees early in the ſpring, before graſs is produced in abundance. It is attended with alarming ſymptoms, and, if not adverted to in time, proves fatal. M. CHABERT notes three diſtinct ſtages in the progreſs of this diſeaſe; and deſcribes the ſymptoms, which indicate each of theſe ſtages, in the different animals above-named, with a diſtinctneſs and brevity that prove highly ſatisfactory: he likewiſe points out, in every ſtage of the diſorder, the moſt ſucceſsful modes of treatment. We hope M. CHABERT will continue his truly uſeful labours, and explain, in ſucceſſion, the other diſeaſes to which theſe animals are ſubject. But his progreſs muſt neceſſarily be ſlow, as his knowlege is derived from his own obſervations, diſſections, and experiments, and not from the information of others.

On Madder; by M. FOUGEROUX de BONDAROY. Here we have a diſtinct enumeration of the different kinds of madder that have been cultivated, and a liſt of ſome other plants that may be ſucceſsfully employed for making a red dye.

On thoſe kinds of oranges that have been uſually called Hermaphrodite; by M. le Marquis de TURGOT. The word *Hermaphrodite* is here uſed in a ſenſe very different from what it commonly bears among botaniſts. It does not relate to the flowers, but to the fruit. It indicates a peculiarity that we believe is confined to the claſs of orange trees alone, that of producing fruit, one part of each of which is of one ſort, a citron for example, and another part of a diſtinct kind, as a lime or a lemon. In what manner this peculiarity is produced we are not told, but we are informed that in growing old, the trees ſometimes return to a ſtate of nature in a certain degree; and that at the time of reading this memoir, the Marquis preſented to the ſociety branches of limes, lemon, and hermaphrodite fruit, all taken from the ſame tree, that had for many years before borne only hermaphrodite fruit. This is a peculiarity in horticulture that we do not recollect to have been taken notice of before.

On the Silk-worm of Florence, called Bacco di Trevolte. By M. le Préſident de la TOUR D'AIGUES. Containing ſome obſervations on the rearing of ſilk-worms, worthy the attention of thoſe who think of introducing that branch of manufacture into this country.

On the culture and uſe of the greater Sunflower; by M. CRETTÉ DE PALLUEL; who recommends this plant to the notice of cultivators, as one that may be reared to advantage in the fields. The ſeeds, he obſerves, are converted into bread, in *Virginia*, and make an excellent pap for children. It is alſo good food for fowls, and other domeſtic animals. The quantity of ſeed reaped from ſix perches, was twenty-two buſhels; which is equal to 360 buſhels per arpent. The ſtalks are ſeven or eight feet high, and may be converted to various economical purpoſes; and its leaves, which are large and ſucculent, afford a wholeſome and abundant green food for cows in ſummer, which may be eaſily gathered without hurting the crop.

M. FOUGEROUX de BONDAROY has an article deſcribing a particular kind of *hot-bed*, which he thinks may be employed, with profit, in rearing tender plants. Its only remarkable peculiarity is, that it admits of having the dung renewed, ſo as to keep up the heat, without affecting the frame, or the plants growing in it. This is effected by having an iron grate laid above the dung, which ſupports the earth, and the pots or plants in it, while the dung may be entirely drawn out and freſh dung put in its place. We have doubts of the ſucceſs of this operation; but experience will determine.

On the Hyacinth; by M. le Marquis de GOUFFRIER. One peculiarity of this plant is, that it grows in water, with its head undermoſt, and in that poſition extends its leaves and flowers in the water, without ſending forth any roots. A plate of this natural curioſity is annexed.

Concerning the oxen of Camargue; by M. le Préſident de la TOUR D'AIGUES. The iſles of Camargue are low, marſhy grounds, formed by the mud waſhed down the Rhone, at its confluence with the ſea. In theſe marſhes are bred a great many oxen, which are moſtly allowed to run wild till they are fit to be trained to the plow. It is the dangerous diverſion of catching and taming theſe oxen, that is the ſubject of this memoir.

Obſervations on a large tree of Chili; by M. D'AUBENTON. We are not told what name this tree bears in Chili, among the natives, but the Europeans have called it the Chili Pine. It ſeems to grow very ſlowly, and has a ſingular appearance. But as none of the plants have been yet introduced into Europe, we learn very little of the uſes that might be made of it.

The volume is concluded by *georgico-meteorological obſervations, made at Saint Maurice le Girard en Bas Poitou*; by M. GALLOT; and in the *Boulonnois*, as uſual, by M. le Baron de COURSET; for the months of January, February, and March, 1787.

On the whole, this number of the Pariſian memoirs of agriculture contains a conſiderable variety of obſervations and facts relating to agriculture, many of them new, and ſome of them very intereſting.

ART. VII.

Mémoires d'Agriculture, &c. *Trimeſtre de Printemps*, or *Spring Quarter*; for the Months of April, May, and June, 1787. 8vo.

THIS number of the Pariſian Memoirs of Agriculture, like all the former, conſiſts of two parts: 1. Extracts from memoirs communicated to the Society. 2. Memoirs, complete. Among the *extracts* of memoirs in this number, the only particular of importance is an abridgment of ſeveral memoirs by M. de CHANCEY, on the culture of potatoes, addreſſed to M. PARMENTIER, containing the reſult of many uſeful experiments, which we could have wiſhed to ſee detailed at large; for we conſider experiments as the principal ſource of knowlege, when conducted with accuracy and related with preciſion.

The firſt experiment was made with a view to aſcertain the difference between the produce of potatoes from a field dunged, or undunged, worked with the plough or ſpade, or trenched. Without ſpecifying the ſtate of the ground before working, the reſult is given as under:

	French Buſhels.
The arpent, ploughed and dunged, yielded ——	501
The arpent ploughed and not dunged ——	450
The arpent dug with the ſpade and dunged ——	600
The arpent dug with the ſpade and not dunged ——	498
The arpent trenched and dunged ——	753
The arpent trenched and not dunged ——	633

No ſpecification is here made of the kind or quantity of the dung; nor are we diſtinctly told what is the preciſe quantity called a buſhel (*Boiſſeau*). It is ſtrange that in a matter of ſo much conſequence, where the ſame word denotes ſuch different quantities in different places, authors ſhould ſo generally neglect to define their terms. Every day we meet with valuable experiments which, from a diſregard to this circumſtance, are rendered in a great meaſure uſeleſs. How eaſy would it be to aſcertain the weight of any meaſure, and ſpecify it in ſome well-known denomination of weight! Engliſh authors are as inexcuſable for this neglect, as others.

We are told that M. de Chancey next endeavoured to aſcertain what kind of manure beſt promoted the growth of potatoes; that the experiments were conducted with accuracy; and that all kinds of dung were nearly of an equal quality. This is a manner of abridging experiments, without ſpecifying particulars, which we conſider as a method of unfairly depriving the republic of letters of their moſt valuable rights.

From theſe preliminary obſervations, M. de Chancey proceeds to the examination of ſeveral queſtions relative to the culture of potatoes, conſidered in all points of view. 'Ought potatoes to be planted by ſmall cuttings or entire? Ought the large, the middle-ſized, or the ſmall, to be preferred? Should the mode of culture vary according to the ſpecies and the ſoil? Experience ſhould anſwer all theſe queſtions.'

Theſe are intereſting queſtions indeed, and we ſhould have been glad to ſee, *at full length*, the anſwers which *experience has given*. This, however, is denied; and the public is only favoured with a few abridged remarks, which (from the want of proper explanations) are, in a great meaſure, uſeleſs.

Many other objects of importance have attracted the attention of M. de Chancey, but which are alſo loſt to the public, in M. Parmentier's abridgment of theſe memoirs: and we muſt again lament that a courſe of actual experiments on a ſubject of ſuch very great importance, ſhould have been curtailed and mutilated, to make room for ſpeculative eſſays of inferior value.

The firſt memoir *at length*, in this *trimeſtre*, is not liable to the ſame objection. It relates to the *Angora goat*, and the preparation of its hair for the manufacturer; by M. le Préſident de la Tour d'Aigues. It is here proved that the Angora goat is a diſtinct ſpecies; that it is hardy, and may be reared in Europe with almoſt as little trouble as the common animal of this name; that its hair does not degenerate when bred in France; and that its milk and carcaſe are as valuable as thoſe of other goats. Why does not ſome public-ſpirited man, or ſome ſociety of men, introduce this very valuable animal into Great-Britain? Now that it ſeems to be, in ſome meaſure, determined to extirpate the breed of fine wooled ſheep in this iſland*, would be a proper time to introduce the Angora goat, to encourage, at leaſt, one claſs of manufacturers.

On the different kinds of Plane Trees; By M. Fougeroux de Bondaroy. Contains a diſtinct enumeration of the dif-

---

* *See account of* Mr. Anſtie's pamphlet, in Review for May, p. 423.

ferent

Let thoſe who are m
facturers, attend to
neceſſary concluſions

On the manner of m
LUEL. Clover is n
England; and one g
of Agriculture in Fr
oppoſe the culture
M. CRETTE' DE PAL
clover, while yet gre
hay, and renders the

On the manner of de
By M. de THOSSE.
applied to animals wh
theſe vermin without
memoir tried it on ſev
all of which it killed
mixed ſome oil of turp
incorporate well; and t
the whole was broug
In this mixture he dipp
inſects, which were e
without hurting the fru
may be got off by artific
by the firſt ſhower. F

On the abuſe of the cuſtom of gleaning. By M. LE DUC.

From this memoir we learn that many poor people in France keep themſelves unemployed during the harveſt, that they may enjoy the benefit of the cuſtom of gleaning, which the farmers have it not in their power to reſtrain, and which is the ſource of much abuſe and idleneſs. M. LE DUC thinks theſe diſorders might in ſome degree be remedied, by prohibiting, under ſevere penalties, every one from gleaning who had any buſineſs which they could follow, or any property whatever. A ſhorter proceſs, we think, would be, to empower the farmer to prevent all perſons from gleaning on his fields while any part of the crop remained upon the ground.

On the advantages which the farmer might derive from breeding young Cattle, and on the manner of rearing them. By Madame CRETTÉ DE PALLUEL.

This is a ſenſible treatiſe on the manner of managing cows and rearing their young, drawn up by an attentive miſtreſs of a family, whoſe precepts, the reſult of experience, are delivered with preciſion and perſpicuity. The members of the Society of Agriculture have done themſelves honour by inſerting this memoir. One practical obſervation is worth a hundred theoretical plans: but unfortunately, in the infancy of agriculture, a thouſand theoretical whims are uſually found for one practical remark.

Analyſis of geoponic earths. By M. M. DE FOURCROY & HASSENFRATZ. Second Memoir.

This is a long chemical proceſs, which, in ſpite of every attention that can be beſtowed, is ſo liable to be affected by extraneous circumſtances which may affect the reſult, that, we are ſatisfied, little reliance can be had on the concluſions drawn from the analyſis. The academicians ſeem to be engaged in a ſeries of experiments of this kind, to all of which, it may be underſtood, the foregoing obſervation will apply, unleſs where we ſhall think it neceſſary to ſay otherwiſe.

On the culture of Potatoes in the Plain de Sablons *and* de Grenille. By M. PARMENTIER:—who informs us, that two *arpents*, indiſcriminately taken out of a vaſt uncultivated waſte, in the *Plain de Sablons*, in the *generality of Paris*, being, after a very imperfect mode of culture, planted with potatoes without dung or other manure, yielded 520 buſhels. The ſucceſs of this experiment induced the Intendant of Paris to plant 54 arpents of the ſame plain with potatoes next ſeaſon. We muſt wait another ſeaſon before the ſucceſs of this ſecond experiment can be known.

We come next to a memoir on the labours of the Society in the courſe of the year 1786. By M. BROUSSONET: who here *gives a particular* account, among other things, of the inſtitu-

tion

deſtructive caterpillars in the
account of the unſucceſsful
Abbé to deſtroy them. Ha
ſtage theſe caterpillars became
knowing the tendency that
towards any luminous obj
tried if theſe alſo had the ſa
tion to find, that on lighting
ſeaſon of the year when theſe
great numbers and deſtroyed t
that ſmall bright fires ſhould be
the ravages of this inſect) ev
doubts not but in a ſhort time
giouſly diminiſhed. It is thu
of animals may be made on m
well-being of mankind.

Obſervations on the formation
By M. Fougeroux de Bond

Theſe obſervations tend to
this ſubject, publiſhed in the
Sciences for the year 1777.
ſubject, that are not yet concl
future occaſion.

On the advantages of cultiv
Succory (wild Endive). By M

may be rated at 55 thouſand weight *per* arpent, according to an exact calculation I have made. It may be cut four times in a year. This is a wonderful produce, and will doubtleſs attract the attention of our countrymen, ſo as to make ſome experiments more accurately, to aſcertain its value. The Author ſays a buſhel of ſeed will be enough for an *arpent*. It may be ſown in the ſpring either alone, or with a crop of ſpring corn as clover. It is perennial, and requires no extraordinary care. When made into hay it was well reliſhed by cattle; but he thinks it more profitable to conſume it in the houſe while green.

This number is concluded by a ſet of *meteorological obſervations made at Saint-Maurice-le Girard, in Bas Poictou*, by M. GALLOT; and a *Continuation of the georgico-meteorological remarks*, by M. le Baron DE COURSET, for the months of April, May, and June, 1787. The Author has introduced ſome uſeful obſervations on fruit-trees, particularly apples and pears, in the open air, which deſerve attention.

ART. VIII.

Verhandelingen raakende den Natuurlyken en Geopenbaarden Godſdienſt. Prize Diſſertations relative to Natural and Revealed Religion. Publiſhed by TEYLER's THEOLOGICAL SOCIETY. Volume VIII. 4to. Haarlem. 1787.

NOTHING is more common than to hear men of narrow minds, who are warmly attached to long-eſtabliſhed theological ſyſtems, conſider all freedom of enquiry as ſcepticiſm; and repreſent a tolerant ſpirit, with reſpect to opinions different from their own, as a criminal indifference to religious truth. To remove the former of theſe prejudices was the object of this reſpectable ſociety, in their ſeventh volume, and to obviate the latter was the motive that directed their choice of the ſubject to be diſcuſſed in this. It was propoſed in the following terms: *To ſhew the unreaſonableneſs of indifference to religious truth, and to point out the proper manner of regulating zeal with wiſdom in promoting its intereſts.* From ſeveral diſſertations ſent to the ſociety, the directors have ſelected four, as worthy of publication; the firſt in order, to which the gold medal was awarded, was written by the Rev. JAN KOPS, then a ſtudent in divinity, and now miniſter of a Baptiſt congregation at Leyden. The three following, to each of which a ſilver medal was adjudged, were written by the Rev. HENDRIK VAN VOORST—the Rev. W. L. BROWN, D. D. profeſſor of moral philoſophy, and eccleſiaſtical hiſtory, and miniſter of the Engliſh church, in Utrecht—the Rev. JACOB KUIPER, a Baptiſt miniſter in *Deventer*.

M. Kops introduces his diſſertation by obſerving that the propoſition naturally divides itſelf into two parts, of which the former relates to indifference, the latter to zeal. He begins by enquiring what thoſe religious doctrines are, to which indifference is criminal. All will acknowlege that they are ſuch as conſtitute the fundamental principles of religion in general, and of the goſpel in particular: but if it ſhould be aſked, what are theſe fundamental principles? different anſwers will be given by different perſons; ſome will comprehend under this head many doctrines which others not only conſider as unimportant, but even reject as falſe. Our ingenious author, therefore, adviſes every one to form a ſtandard for himſelf, by which he may eſtimate the comparative importance of doctrines: he obſerves that the great end, for which the goſpel was revealed, was to reſtore mankind to moral perfection and purity, and that the value of religious truth, with reſpect to us, depends on its relation to this end. In the conſtitution and temper of the mind, there is a diverſity ſimilar to that which prevails in the natural world. Every perſon, therefore, ought to eſtimate the comparative value of doctrines by their influence on him as a moral agent; thoſe which are moſt powerful and active, as motives to reſtrain him from evil inclinations and practices, and to improve him in the ſentiments and habits of piety and virtue, are, to him, truths of the greateſt importance, to which he cannot be indifferent without being highly criminal.

To illuſtrate this relative importance of doctrines, M. Kops adduces the queſtion concerning the duration of future puniſhment. To one man, the perſuaſion that this will be in the ſtricteſt ſenſe eternal, may be a powerful motive to curb every irregular inclination, and to deter him from vice; another deems this doctrine contrary to thoſe ideas of divine goodneſs, and prejudicial to thoſe ſentiments of veneration and love, which render the Supreme Being the grand model, and end, of his endeavours after moral perfection, and which he finds the moſt powerful motives to a religious temper and conduct. Should it be urged that ſuch a relative criterion of the importance of doctrines may be the means of encouraging and multiplying errors; our author replies, that ſome errors are of very little conſequence, and cannot, in the preſent imperfect ſtate, be entirely removed; but that errors of importance cannot be indulged without violating ſome principal duty expreſsly enjoined by the goſpel; this he exemplifies by Mr. Addiſon's reaſoning with regard to perſecution, in the Spectator, No. 459, and obſerves, that the ſentiments there expreſſed, by that pious and excellent writer, are nearly the ſame with thoſe here laid down.

Having thus determined what thoſe religious truths are, concerning which indifference is criminal, M. Kops defines this indifference by obſerving, that it implies not total ignorance, but neglect of inquiry, and an unconcern whether the opinions profeſſed be true or falſe, or whether they be conducive or prejudicial to that advancement of univerſal virtue, which is the grand object of the goſpel. Hence the indifferent man often blindly adopts, and obſtinately adheres to, thoſe notions, which were inſtilled into him by others; or elſe embraces thoſe, the profeſſion of which will expoſe him to the leaſt oppoſition, and promiſe the greateſt temporal advantages. Thus it frequently happens that they who are moſt indifferent to religious truth, are, at the ſame time, the moſt ready to have recourſe to violent and oppreſſive means of ſilencing thoſe, who differ from the ſyſtem to which worldly motives have attached them. To this it might have been added, that the doctrines held by the indifferent man, though they ſhould be true in themſelves, are, with relation to him, merely prejudices, as they are adopted without enquiry, and profeſſed without any rational ground of conviction. The unreaſonableneſs of this indifference is here argued, from a view of its ſource in a ſenſual and worldly temper, from its being a wilful contempt of the acknowleged divine authority, and excellent tendency of religious truth, and a criminal neglect to cultivate, to the nobleſt purpoſes, thoſe rational faculties by which we are diſtinguiſhed from creatures of a lower order.

M. Kops next proceeds to examine whether ſome opinions which are often repreſented as either ariſing from, or tending to, religious indifference, really deſerve this cenſure.

Chriſtians, of all denominations, are agreed in acknowlegeing ſcripture as the ſole rule of their faith and conduct; but they differ widely with regard to the mode and extent of its authority. Some imagine every paſſage of the Old, as well as of the New Teſtament, to be of equal weight, becauſe they maintain the whole to have been written under a plenary divine inſpiration, which extended to the words uſed, as well as to the matter expreſſed. Others eſteem ſeveral of the books of the *old* Teſtament to be of value, only as they are genuine annals of antiquity, without admitting them to be of any authority with reſpect to doctrine, and conſider many of the apoſtolic epiſtles as relative merely to the circumſtances of thoſe times in which they were written, and of uſe to us not ſo much by explaining or elucidating the doctrines of our Saviour, as by the admirable leſſons of piety and virtue they contain, and the noble views they exhibit of the promiſes and proſpects of the goſpel. Theſe opinions are often ſtigmatized as involving *indifference and irreligion*: but our author thinks the reproach unjuſt.

individuals in almoſt every eſtabliſhed church,
been publicly avowed in a work entitled, ' *A Sy*
loſophy, or the Goſpel-doctrine of Salvation,' by P
BART, of Frankfort on the Oder. This ſyſte
Chriſtian miniſter ought, in the performance o
his function, to profeſs a ſtrict conformity to t
Confeſſions of his church, which have the ſa
authority, though he ſhould, at the ſame time,
the falſehood of the doctrines they contain, or
ture, and ſuperfluous tendency, of the ceremo

M. KOPS condemns this maxim as inconſi
integrity, which is eſſential to the character of a
ian, as expoſing the profeſſion of religion to
thus productive of an indifference to its intereſts
above-mentioned, which, together with ſome thi
thought exceptionable, contains many excellent
muſt be acknowleged that the profeſſor, who
ceſſity of appearing to comply with the preju
gradually to remove the errors, of mankind, ca
to a moſt unwarrantable length, and ſeems to
the Chriſtian church, a diſtinction between publi
private opinion, ſimilar to that of *exoteric* and *e*
among the ancient philoſophers. But is not
freedom of enquiry, at the expence of ſincerity

In the following ſections of this part, M. K animoſity, even all thoſe errors, in mere opinion, which do not overturn this foundation; in giving to every one an unlimited freedom to believe whatever he is perſuaded is required of him by his Saviour, and in uſing no other means of removing error than fair reaſoning and argument. This idea of Chriſtian toleration correſponds with that expreſſed by St. Paul in 1 Cor. iii. 10—15.

Toleration may be conſidered either as *civil* or as *eccleſiaſtic*. The former conſiſts in ſuffering thoſe who differ from the eſtabliſhed church, on points of doctrine, or diſcipline, to profeſs their ſentiments without moleſtation, and permitting them the liberty of public worſhip in the form which they think moſt conducive to edification. To this we believe moſt Proteſtants, in the preſent age, will be aſhamed to object. *Eccleſiaſtical* toleration conſiſts in allowing, in the ſame ſociety or church, all thoſe various opinions which do not overturn the fundamental doctrine of the divine authority of Chriſt. This ſeems hitherto not to be ſufficiently underſtood, and thoſe who plead for it are often cenſured as if they were totally indifferent with reſpect to what errors are introduced, or what doctrines are taught, in the religious community to which they belong. M. Kops confutes this miſrepreſentation by arguments which do honour to his heart, as well as to his underſtanding. He obſerves, that ſuch a toleration, inſtead of foſtering errors, only tends to remove the dangerous conſequences of thoſe which, from the cauſes already mentioned, will unavoidably ariſe. Should it occaſion ſome erroneous opinions, that would otherwiſe have been held in ſecret, to be openly avowed: yet, from this circumſtance, in connection with the freedom of inquiry which it encourages, and the ſpirit of moderation and kindneſs which it promotes, it will afford opportunities of combating them with ſucceſs, and thus, in the beſt and moſt effectual manner, advance the intereſts of religious truth. As an inſtance to illuſtrate and confirm this obſervation, he ſays, that England would never have produced ſo many excellent vindications of the Goſpel, had not deiſm been freely avowed there. But can it be thought indifference to religious truth, to give every one opportunity and encouragement to cultivate thoſe opinions which, after free inquiry and mature conſideration, he judges to be moſt conſiſtent with the goſpel of Chriſt? Is not this the beſt, or indeed the only way of enabling rational beings to render to God an account of their ſentiments, as well as actions?

So widely diſtant from that vice with which it has ſo often been charged, is eccleſiaſtical toleration, that all the means inconſiſtent with it which have been hitherto deviſed by different denominations, for the preſervation of what they have called *purity of doctrine*, have a direct tendency to produce an indifference to religious truth. Under this head our Author boldly condemns the requiſition to ſign articles of religion and confeſſions of faith, as directly contrary to the toleration for which he is an advocate.

With the uſual arguments on both ſides of this important queſtion, moſt of our readers are well acquainted. It is therefore ſufficient to obſerve, that thoſe adduced by this Author are ſimilar to what have often been urged by the friends of religious liberty in England. But the proteſtant world, in general, ſeems to be not yet prepared for an entire reformation in this particular. However, let not the advocate for the unreſtrained rights of conſcience be diſcouraged. The period ſeems to be gradually approaching: the equity and expedience of civil toleration are, at leaſt among Proteſtants, generally underſtood and allowed; and notions of eccleſiaſtical toleration are, in many churches, already much enlarged and improved. Let him conſider that events of this important nature require a number of previous circumſtances to fit mankind for a right improvement of them, and be confident that the wiſe and beneficent providence of the God of truth will, in the beſt manner, and at the moſt proper time, produce this deſirable change.

In the ſecond part of his diſſertation M. Kops treats of the prudent and judicious regulation of religious zeal; the object of which, in a Chriſtian, is the promotion of goſpel truth. This he conſiders as comprehended under the two following articles: 1. The divine authority of the doctrine of Jeſus, and the authenticity of thoſe books in which it is contained. 2. The great end for which this doctrine was revealed,—the attainment of the higheſt degree of moral perfection of which our nature is capable. It is in one or other of theſe ſignifications that the word *truth* is generally uſed in the New Teſtament; and in both theſe ſenſes we muſt be zealous to promote and extend its influence, and to remove all obſtacles that may impede its progreſs. His directions for the prudent exertion of religious zeal, in both theſe reſpects, are ſenſible and judicious; but as they do not materially differ from thoſe which have been given by other writers on this ſubject, we ſhall not detain the reader with an account of them.

In the three remaining diſſertations, the propoſition is diſcuſſed with great judgment and propriety, but conſidered in a more general view than in that of M. Kops. They have however great merit, and though different from each other, and from the firſt, in point of manner, they all agree in their tendency and concluſions. The ſubject, indeed, when conſidered in a general view, does not admit of much variety of opinion; a circumſtance that, together with the length to which we have already protracted this article, muſt be our apology for not entering into a particular account of their contents.

ART

ART. IX.

Deſcription du CHAMEAU-LEOPARD, *ou* GIRAFFE; *et de la* TAUPE VERDATRE LUISANTE: *i. e.* Deſcription of the *Camelopard*, or *Giraffe*; and of the *Gloſſy Green-hued Mole*. By A. VOSMAER, Director of the Collection of Natural Hiſtory belonging to his Serene Highneſs the Prince of Orange. 4to. Amſterdam. 1787.

THESE two Articles form the ſixteenth Number of a work entitled, "A Deſcription of the uncommon Animals and remarkable Productions in the Cabinet and *Ménagerie* of his Serene Highneſs the Prince of Orange;" the firſt Number of which was publiſhed by M. VOSMAER, in 1766.

After taking a view of what has been ſaid by other writers, ancient and modern, concerning the *Giraffe*, the Author enters on his deſcription, which is compoſed partly from the accounts given by M. Vaillant and Mr. Gordon, of the Cape of Good Hope, and partly from his own obſervations on the ſkins of four of theſe animals, together with a complete ſkeleton, in the cabinet of curioſities under his care. The latter was ſent from the Cape by Mr. Gordon, who is well known for his indefatigable reſearches into the natural hiſtory of that country. To this deſcription, which is illuſtrated by two plates, one of the animal, the other of the ſkeleton, are added ſome judicious obſervations on the latter, by Profeſſor CAMPER.

All the accounts we have of the *Giraffe*, agree in repreſenting its hind-quarters as about 2½ feet lower than its withers. M. VOSMAER thinks this difference has been greatly exaggerated, and ſays, it is evident from M. Camper's obſervations, that naturaliſts muſt have been greatly miſtaken in this particular. The Profeſſor's remark on this circumſtance is as follows:

'Authors who have had an opportunity of obſerving this animal alive, as Petrus Gillius, whoſe deſcription is verbally copied by Geſner, and Aldrovandus, who is followed by Linnæus, Buffon, and others, aſſert that its fore-legs are longer than its hind-legs. This is indeed true; but the difference is not more than ſeven inches, which, in a height of ſeven feet, is no great matter. It may, however, be rendered apparently more conſiderable by the obliquity of the thigh-bone with reſpect to the tibia, when compared with that of the humerus to the radius.

'The *Giraffe* has always been celebrated for the gentleneſs of its diſpoſition. Antonius Conſtantius, a writer of the fifteenth century, in a letter to Galeas Manfredi, Prince of Faenza, dated Fano, 16th December 1486, gives an account of a *Giraffe* which he ſaw there. He ſays it was ſo gentle, that it would eat bread, hay, or fruit, out of the hand of a child; and that when led through the ſtreet, it would take whatever food of this kind was offered to it by the ſpectators at the windows, as it paſſed along. This character is confirmed by Mr. Gordon, who relates, that a Giraffe, which he had wounded, ſuffered him to approach it as it lay on the ground, without offering to ſtrike with its horns, or ſhewing any inclination to revenge itſelf: he even ſtroked it over its eyes ſeveral times, when it only cloſed them, without any ſigns of reſentment. Its throat was afterwards cut for the ſake of its ſkin, [How different from the camelopard is man in his diſpoſition!] and when in the pangs of death, it ſtruck the ground with its feet, with a force much exceeding that of any other animal, and theſe ſeem to be its principal means of defence. M. VOSMAER obſerves, that both the male and female are furniſhed with horns, which, from their ſize and form, ſeem intended merely for ornament: they appear to be excreſcences of the *os frontis*, and therefore are probably not deciduous. The notion of ſome writers, that the *Giraffe* cannot feed from the ground, is confuted by the teſtimony of M. Vaillant, who aſſerts, that it can even drink from a river, the ſurface of which is lower than the bank on which it ſtands. M. VOSMAER obſerves, that this account is confirmed, by conſidering the ſtructure of the neck, the vertebræ of which are connected with thoſe of the back, by a very ſtrong ligament.

'The *Giraffe* here deſcribed, which Mr. Gordon, who diſſected it, ſays was the largeſt he had ever ſeen, was 15 feet 4 inches Rhinland meaſure [about 15 feet 10 inches Engliſh], from the ground to the top of its head; the length of the body, from the cheſt to the rump, was 5 feet 7 inches Rhinland meaſure. M. Vaillant aſſerts, that he has ſeen ſeveral which were at leaſt 17 feet high; and M. VOSMAER declares, that he has been aſſured by ſome very reſpectable inhabitants of the Cape, whoſe names he is ſorry he has forgotten, that they had ſeen and killed *Giraffes*, which, including the horns, were 22 Rhinland feet in height.'

The other animal deſcribed in this Number, is called by M. VOSMAER, *Taupe verdâtre luiſante*, or Gloſſy green-hued Mole. It is mentioned by Seba, in his Theſaurus, as a native of Siberia; but in the catalogue of his collection, ſold at Amſterdam in 1752, it is denominated *Axplax*, and is defined as *The Arabian Mole with changeable colours.* When preſerved in ſpirits, it is remarkable for the beauty and ſplendour of its colour, which is a variable green and gold; but if taken out of the ſpirits, and dried, it loſes theſe hues, and becomes of a deep brown; though it recovers them if the fur be ever ſo little wetted. Hence M. VOSMAER ſuppoſes, that theſe animals, when they are alive, and their fur is dry, have not that brilliancy of colour, which renders them ſo remarkable when kept in ſpirits; and that this may be the reaſon of their having been ſo little noticed by naturaliſts; for they are found in great numbers in the gardens at the Cape, and in their œconomy they reſemble our common mole.

We cannot finiſh this article without recommending to all the lovers of natural hiſtory the very curious and intereſting work to which the deſcription here given of the *Giraffe* belongs. M. VOSMAER is known, not only as member of ſeveral of the moſt illuſtrious academies of Europe, but alſo as well entitled to theſe literary diſtinctions, by his extenſive knowlege of Nature, and the penetration and accuracy with which he deſcribes her productions. The work, as we obſerved above, is publiſhed ſucceſſively in numbers. The editors are the heirs of *P. Meyer* and *G. Warnars*, bookſellers at Amſterdam. The firſt number was publiſhed in 1766, and from that date to the preſent time thirty-one numbers have appeared. The work has ſometimes been ſubject to interruptions, from the excurſions of the Author into foreign countries; but it will now be carried on with activity and perſeverance. It is publiſhed in Dutch, and alſo in French. The price of each number, in either of theſe languages, accompanied with a plate, is ten pence, and ſixteen pence for thoſe who chuſe to have coloured plates.

Among the animals deſcribed in the numbers already publiſhed, are, the *Boar of Africa*, the *ſmall Goat of Guinea*, the *Baſtard Marmot of Africa*, the *Flying Squirrel of the Eaſt Indies*, the *Rattle-ſnake of Surinam*, the *Trumpeter* (an American bird ſo called), the *Long-tailed Halcyon of America*, *Small Halcyons of America* and the *Eaſt Indies*, the *Great Lory*, or *Purple-red American Parrot*, the *African Sagittary*, the *Whiſtling-Monkey of America*, the *Bizaam Cat of Africa*, the *Sluggard of Bengal*, the *Indian Ichneumon*, the *American Weaſel*, called *Potto*, two *Flat-tailed Indian Serpents*, the *Eaſt Indian Ourang-outang*, in two numbers, &c.

ART. X.

Obſervations d'un Voyageur ſur la Ruſſie, &c. *i. e.* Obſervations on *Ruſſia, Finland, Livonia, Courland*, and *Pruſſia*. By ABEL BURJA. 8vo. Maeſtricht. 1787.

M. BURJA travelled from Berlin to a nobleman's eſtate in the neighbourhood of Moſcow, thence to St. Peterſburg, and afterward back again to Berlin. At St. Peterſburg he reſided near ſix years, firſt as tutor to the corps of Cadets in the land ſervice, and afterwards as paſtor of the French Proteſtant church there. He appears to be a man of learning and judgment; but the ſphere of his obſervations is not extenſive, nor do they materially differ from others which within theſe few years have been communicated to the public. They are drawn up in the form of a journal; but this is often interrupted by miſcellaneous matter, which is rendered intereſting by the eaſy and lively ſtyle of the writer.

With reſpect to the ſtate of literature among the Ruſſians, M. BURJA gives us no very favourable ideas; he tells us, however, that they have had two celebrated poets, *Soumarokof* and *Lomonoſſof*, who have compoſed tragedies, odes, and ſatires; and that a M. *Tſcherkoſſof*, who is ſtill living, has written a *philoſophical romance* in the manner of Fenelon's Telemachus, entitled,

titled, *Numa Pompilius* *, in which he has introduc Nymph Egeria, inſtructing the hero in the ſciences of and legiſlation.

ART. XI.

De l'Importance des Opinions Religieuſes. i. e. Concerning the ance of Religious Sentiments. By M. NECKER. 8vo. 1788.

THE offering here made at the ſhrine of religion, b of buſineſs, a man of true political wiſdom, and of the world, in the city of Paris, is a curious phenon It is alſo a noble one, and gives M. NECKER, who h long eſteemed for his great capacity, literary merit, an nent virtues, a new and diſtinguiſhed title to the venera the Public. It has been this virtuous man's deſtiny to a eminence in every line that he has purſued, from the co houſe to the threſhold of the cabinet; and it is impoſſible read the work before us with candour and attention, not to both his head and his heart make a diſtinguiſhed and a appearance in the cauſe of religion.

When Cicero was exhauſted with buſineſs, and diſtre malignant oppoſition, in his zealous labours for the good country, he had recourſe to philoſophy, not only for hi conſolation, but as adapted to furniſh him with means o uſeful to his fellow-citizens, which the malice of his a ries could not defeat. Similar to that of the illuſtrious is the caſe of M. NECKER, with this advantageous diffe that the latter has found in the doctrines, views, and p of Chriſtianity, better lights by which he might improve h loſophy, than the former could derive from the ambi tenets and clouded proſpects of heathen wiſdom.

One of the great principles that runs through M. NEC excellent book, is the old principle of Solomon, that *rig neſs exalteth a nation*, which will ſtand its ground notwith ing all the attempts of vicious politics, and a licentious ſophy, to invalidate its immutable truth and importance. maxim is confirmed by the radical cauſes, recorded in hi of the decline of nations in all parts and periods of the But if the principle be old, the manner of its operatio public as well as private felicity, and the detail of re drawn from the characters and paſſions of men, and the ſt civil ſociety, which demonſtrate its importance, admit of trations that are inſtructive, affecting, and adapted to diſpel the errors which are too generally entertained on this ſubject. Our Author's manner of viewing it, in the *introduction* to his work, is truly philoſophical. 'I have remarked, *ſays he*, with pleaſure, that there is a natural connection between the various truths which contribute to human felicity. Our prejudices and paſſions endeavour to diſunite them, but, to the eye of an attentive obſerver, they have all one common origin.' In conſequence of this affinity, the truths and maxims that belong to the ſeveral ſpheres of government, legiſlation, morals, and religion, muſt be conſidered as mutually connected in the cloſeſt alliance; and it is only by ſtrengthening this natural coalition that ſucceſs can be inſured to all thoſe projects and efforts that have for their objects the peace and proſperity of nations.

---

* A work under the ſame title has been publiſhed by M. de rian. See Rev. Vol. lxxv. p. 513.

The ſhare which M. Necker had for a conſiderable time in the management of public affairs, gave him many opportunities of obſerving how much the wiſeſt ſyſtems of adminiſtration ſtand in need of the influence of an inviſible ſpring, which acts in ſecret upon the conſciences of men. It was after ſtudying the intereſt of a great nation, after taking an attentive view of the political bodies that compoſe its government, that he was naturally led to thoſe elevated ideas and truths which connect the general ſtate of humanity with an almighty and infinite Being, the author and ruler of the univerſe. Theſe truths, which are but ſuperficially perceived amidſt the tumults of courts and the hurry of buſineſs, were the objects of his attentive and profound meditation in his retirement from both; and of theſe meditations, the work before us is the fruit.

It is divided into eighteen chapters. In the firſt, the Author treats of the *connexion between religious ſentiments and public order.* The ancient hiſtories of all nations bear teſtimony to the influence of religion on civil order, military diſcipline, and, in many caſes, on conduct and manners; and it was reſerved for our times, ſays M. Necker (he might have added, more eſpecially for the country in which I live), to furniſh examples of attempts made to conteſt the utility of religion, and to ſubſtitute, in the place of its active influence, the inanimate inſtructions of a political philoſophy. Our Author, in this and in the ſecond chapter, examines ſucceſſively the principles of this political philoſophy, and the ſprings of actions which it puts in the place of religious motives, ſuch as, the *connexion between private and public good*, *the empire of law, and the fear of puniſhment*, *the effect of public opinion*, and the *ambition* which ſhould animate each individual to obtain the eſteem and confidence of his fellow-citizens.

M. Necker ſhews, with great ſagacity and ſtrength of reaſoning, the inſufficiency of theſe principles to anſwer the purpoſes they are deſigned to ſerve. As to the firſt, he obſerves, that the abſtract and complicated idea of a connexion between private virtue and public order is not adapted to ſtrike the generality of mankind, who cannot embrace ſuch an extenſive and diverſified object, nor perceive the reciprocal influence of public and private intereſt on each other, and in whom, did they perceive it in ſpeculation, ſuch a general idea would not be powerful enough to counteract the impulſe of paſſions, and the allurements of preſent objects of enjoyment. He farther obſerves, that the public order of ſociety, as it is at preſent eſtabliſhed and ſecured by civil inſtitutions, exhibits ſuch contraſts of power and weakneſs, ſervitude and authority, opulence and poverty, luxury and wretchedneſs, that it is, in itſelf, more adapted to excite an habitual ſentiment of envy and jealouſy, than to intereſt ſelf-love in its ſupport, any farther than as it is ſtill preferable, with all its imperfections, to deſpotiſm or anarchy. The multitude of individuals in civil ſociety, who paſs their days in the inferior claſſes without property, reſources, or hopes, can have little notion of a connexion between its general intereſt and their perſonal well-being, nor can they ever admire the *beauty* of a WHOLE, in which there is nothing for them but deformity, poverty, and contempt. Beſide, allowing all the admiration to the ſtructure of civil ſociety which it juſtly deſerves, the mutual connexion of its various parts is not ſo cloſe and intimate, but that irregular motions in ſome of thoſe *parts* will neceſſarily produce a palpable and ſtriking diſorder in the *whole*; at leaſt, the private tranſgreſſor of ſocial duty and order does not diſcover immediately the influence of his actions upon the general intereſts of ſociety: he acts from the impulſe of the preſent moment, and not from the remote view of the conſequences of his conduct on the general ſyſtem. And, after all, what is the real good of the *whole* but the ſum of the particular portions of good enjoyed by individuals? Religion, therefore, which extends its influence diſtributively to each individual, in ſources of conſolation, in incentives to hope, in motives to all the virtues that promote order and yield ſatisfaction in every ſphere, age, and ſituation, tends not in a vague, but in a direct and effectual manner, to the advancement of public and private felicity. This moſt important truth is preſented by M. NECKER to the underſtanding and to the heart of his reader in various points of view, which give us high and pleaſing ideas of his own intellect and feelings.

The inſufficiency of civil laws to promote moral improvement and ſocial happineſs without religious principle has been repeatedly demonſtrated. The vices and paſſions that poiſon the ſources of both domeſtic and public felicity, may be practiſed with impunity under the empire of civil laws, even where theſe

la

laws are executed with impartiality and vigilance. We ſhall not follow our ingenious and reſpectable Author in his diſcuſſions on this head. Beſide crimes committed in ſecret, he preſents to us a prodigious liſt of errors and vices, which civil laws can neither define nor purſue, and which have already done unſpeakable miſchief in ſociety, even before they have become the objects of public cenſure. The details here are ſingularly ingegious and ſolid, and ſhew a deep and extenſive knowlege of human nature and human life. The parallel, moreover, drawn by M. Necker between the influence of religious ſentiments and that of laws and public opinion, is intereſting in the higheſt degree. There are, indeed, now and then, in theſe details of reaſoning and obſervation, ſome ſhades of obſcurity, ſeveral inſtances of ſubtilty and refinement both in argument and expreſſion, that will embarraſs the generality of readers, and interrupt the pleaſing feelings, which the warmth of the Author's eloquence, and his perſuaſive reaſoning, excite and nouriſh in the general tenor of this work. The caſe is truly this; the greateſt part of the obſcurity of which ſome will perhaps complain, ariſes from the multitude of ideas, which are here crowded into a ſmall ſpace, the new points of view which the writer has opened upon this ſubject, and not perhaps ſufficiently developed, and a phraſeology which is ſometimes chargeable with the want of ſimplicity and preciſion. But ſhame be to the reader who will reject or diſcredit the book on account of a few imperfections of this kind! we would compare him to a perſon who made no account of the light and warmth of the ſun, becauſe it has ſome ſpots.

In the third and fourth chapters, our Author removes the objections that are made againſt the neceſſity or importance of religious principles, and which are founded on our *natural propenſity* to virtue, and on the *regular conduct* of many who are not religious. The firſt of theſe objections ſcarcely deſerves any other anſwer than a modeſt counſel to the objector, to rub his eyes, and look about him, and we think M. Necker has deviated from the high road of ſimplicity in his reply. He had no occaſion to queſtion the reality of a moral ſenſe, or (what he calls improperly enough) *innate moral beauty*, nor to tell us, that its exiſtence cannot be demonſtrated by *reaſoning*, for who ever affirmed that the exiſtence of a *ſenſe* or perceptive faculty was to be ſo demonſtrated? He would alſo have done better, not to have alleged that it cannot be proved by *experience*, for this his own heart and the univerſal voice of mankind will deny. All this is nothing to the purpoſe, and takes up too much room in a chapter of five pages, where it, moreover, appears with very little advantage on the ſide of perſpicuity and preciſion. By confining himſelf to the intellectual faculties of man, which he conſiders as the principles of his perfection, and remarking the paſſions and low propenſities that counteract them in the preſent ſtate of infancy and probation, it was an eaſy matter to ſhew how neceſſarily the *natural* propenſity to virtue needs the direction and ſupport of religious principles. With reſpect to the honeſt and *regular* man *without religion*, our enquirer analyzes this gilded object, this man of ſtraw, with ſagacity and judgment,—and ſhews his weak ſides in their true points of light.

In the fifth and ſixth chapters, our Author treats of the *influence of religious ideas upon happineſs.* Religion, from its connexion with morals, is eſſentially connected with public felicity; but the circumſtance that renders religious ſentiments ſuperior (as he expreſſes himſelf) to all other kinds of ſcience and legiſlation, is their influence on the private happineſs of the individual, as well as on that of the community. In the proof and illuſtration of this aſſertion, M. NECKER takes a philoſophical view of human nature, and traces back our pleaſures and our pains, our enjoyments and anxieties, to their firſt cauſes. He obſerves, that it is principally by memory and foreſight that man is happy or unhappy, that all his pleaſures and pains, excepting thoſe which are merely phyſical and corporeal, have always a relation, more or leſs perceived, with ſomething yet to come; and that all is *proſpect in our moral exiſtence.* Hence he takes occaſion to ſhew how delightful this natural tendency of the mind to anticipation and forecaſt is rendered by religious ſentiments, which connect the ſeries of our expectations and hopes with the government of an all-wiſe, benevolent, and eternal Being. The details into which he enters on this noble ſubject are beautiful and affecting. He points out with preciſion the various kinds of happineſs of which mankind are deprived by that diſmal philoſophy, which derives *intelligence, reaſon, mind*, and all the ſublime harmony of nature, from (thoſe words without a meaning) a fortuitous combination of mechanical principles. He enlarges on the various ſources of pleaſure, improvement, and conſolation, that religious ſentiments open to man in all the different ſtates and circumſtances of human life. A generous mind will feel affliction for thoſe who are capable of reading theſe details without ſenſibility and emotion, and contempt for the profligate libertine who ſhall ſtigmatize them with the reproach of enthuſiaſm, and treat them with deriſion. There is, indeed, a kind of enthuſiaſm that animates the Author in many paſſages of theſe excellent chapters, and which, aſſociated with ſober and ſolid argument, is diffuſed in a proper meaſure through the whole of this work; but it is that kind of enthuſiaſm which an elevated and enlightened mind muſt feel in the contemplation of what is great, beautiful, and happy.

The importance of *religious ſentiments to ſovereigns* is the ſubject of the eighth chapter, and thoſe who more directly and habitually approach them are included in the diſcuſſion of this intereſting ſubject. M. NECKER's acquaintance with courts, and with the great world, is remarkably diſplayed in this chapter; and the application of his principles to theſe ſplendid ſpheres of human imperfection, where the *deficit*, in point of wiſdom and happineſs, is often ſo lamentable, is pregnant with juſt ideas and uſeful inſtruction.

The enemies of religion have often been notoriouſly diſingenuous in drawing arguments againſt its excellence and utility from the ſcenes of war and diſcord with which a blind, fanatical, and barbarous zeal has ſtained the annals of hiſtory. Our Author has deigned to refute theſe arguments in the ninth chapter, notwithſtanding their glaring abſurdity, which *Voltaire* alone could render palpable to young gentlemen, by his jokes and carricaturas.

There is a great deal of philoſophy, and that of the beſt kind, in the eleventh chapter, where M. NECKER *ſhews that the idea of a Supreme Being is ſufficient of itſelf to ſerve as a foundation for all moral duties.* Nothing can be more clearly developed than that propoſition is, in this chapter; and both in his matter and manner there is more novelty than could naturally be expected on a ſubject ſo often treated. The objection drawn from the Divine preſcience as inimical to morality, by its ſuppoſed inconſiſtence with the liberty of our moral actions, is anſwered with great perſpicuity and ſtrength of argument, and our Author diſcovers here a ſpirit of metaphyſical diſcuſſion, rarely to be found in even men of genius, who have been laboriouſly employed in the active ſcenes of life. As much may be ſaid of his obſervations on the immortality and immateriality of the ſoul, which conclude this chapter.

The three following chapters will perhaps by ſome be thought ſuperfluous, as the deſign of the work ſeems to be fully executed in thoſe which precede them. They contain a ſeries of proofs of *the exiſtence of God*, and anſwers to all the principal objections that have been made againſt it. Theſe proofs and anſwers are full of profound thought; they have often an aſpect of originality, and carry the evident marks of an Author who, not content with reaſoning in the beaten path, has reviewed the great and important ſubject, and thus has made the arguments he employs in a great meaſure his own. They are mixed with the moſt beautiful and ſublime deſcriptions of the works of nature and the government of Providence, and the nobleſt effuſions of fervent and rational piety. In a word, they give us a *very high idea of the* underſtanding, the genius, the eloquence, *and the heart of* the reſpectable writer.

The fifteenth and ſixteenth chapters treat of the *reſpect which true philoſophy owes to religious opinions*; and the Author concludes with *Reflexions on intolerance*.

M. Necker's *Reflexions on Chriſtian morality*, which form the ſubject of the ſeventeenth chapter, are as juſt and judicious as they are happily and feelingly expreſſed. He conſiders the morality of the Goſpel only under thoſe points of view which appear to him *peculiar* to that courſe of inſtruction, which is ſo ſublime in its ſimplicity. The eminent rank it gives to the ſpirit of charity, by blending it with the *love* of the Supreme Being, the kind of elevation it gives to the poor and the unfortunate, by making ſentiments and acts of humanity to them the expreſſion of our veneration and reſpectful attachment to the Parent of the univerſe, diſtinguiſh undoubtedly the morality of the Goſpel from the beſt leſſons of human philoſophy. The illuſtrations of this truth that we meet with in this chapter, are beautiful and affecting; ſuch alſo is the detail with which the various exertions of charity are deſcribed, the different ſentiments it ſuppoſes are pointed out, and the univerſality of its object is repreſented, according to the ſpirit of Chriſtianity.

Another diſtinctive character of the morality of the Goſpel is, in our Author's opinion, its eſtimating the merit of our actions, not by their grandeur or importance, but by the proportion they bear to the means, the talents, and the powers with which every man is reſpectively endowed, and the value it ſets on the ſecret intention, though ſeparated from action by various obſtacles. Even though it ſhould be queſtioned by ſome (who have taken their ſyſtem of natural laws from the Chriſtian code, without acknowleging, or perhaps perceiving the debt), whether this and ſome other points of moral doctrine, mentioned by M. Necker, are *peculiar* to the Goſpel; yet certain it is, that no where have they been diſplayed with ſuch ſimplicity, perſpicuity, and ſuch intereſting details, as in that divine ſyſtem of truth and duty. And when to theſe we add, with our excellent Author, the conſolation it affords amid imperfections and deviations felt and lamented by the doctrine of repentance and the promiſes annexed to it—when we conſider how it condemns oſtentation and recommends humility, things unknown in the pureſt leſſons of heathen wiſdom—when we ſee with what ſeverity it cenſures narrow-minded ſuperſtition on the one hand, and wild enthuſiaſm on the other—when we conſider that its precepts, though the firmeſt ſupports and the brighteſt ornaments of civil and temporary ſociety here below, have a ſublime aſpect on eternity, and a tendency to improve and perfect aſſociations which ſhall have no end—when all this is duly attended to, the morality of the Goſpel will appear to be the only phi-

[illegible]

ſtar that points out to man, on the boiſterous ocean of human life, the true courſe to felicity and perfection.

Thoſe who can peruſe the eighteenth and concluding chapter of this book without a pleaſing emotion, and the warmeſt ſentiments of eſteem for the Author, will, we hope, be few in number. Some anonymous pamphleteers have made impotent, and (we may add) immoral attempts to throw diſcredit on this excellent work, by repreſenting it as the production of a fit of religious melancholy brought on by diſappointed ambition. We know the contrary; and the writer of this article has in his hands demonſtrative proofs, of above twenty years ſtanding, that the ſentiments and principles which reign in this book, were thoſe of M. NECKER when he was riſing rapidly to the zenith of opulence and proſperity, where he yet remains. Nor do we think that political diſappointments could deject a man whoſe public conduct is ſtill applauded by the loud voice of a grateful nation. His principal ſorrow, we imagine, will be that of ſeeing the nation he deſired to ſave from inſolvency, verging toward it, and thrown into confuſion by the meaſures of thoſe who ſucceeded him. Ambition, merely political, would rather triumph than feel dejection in ſuch a circumſtance, if humanity and public ſpirit would allow a good man, like M. NECKER, to enjoy ſuch a triumph, which we are perſuaded they will not. With ſuch a character, as he has uniformly diſplayed in his life and writings, he muſt painfully feel for the country which, with unblemiſhed integrity and diſtinguiſhed capacity, he had endeavoured to ſerve, and would have ſerved effectually, if he had continued in place. But, at the ſame time, with ſuch a feeling heart as he poſſeſſes, he cannot be inſenſible to the wrongs he has ſuffered from envy, detraction, and ſelfiſh oppoſition. It is then but natural that he ſhould ſeek conſolation in objects that will never fail to yield it to the virtuous mind, and of which he has long known by experience the ſoothing and ennobling influence. No longer called to ſerve the nation, he retires with the dignity and felicity of a ſerene conſcience into the circle of private life, and cultivates the ſentiments and virtues that will remain when nations ſhall be diſſolved.

ART. XII.

Hiſtoire de l'Academie Royale des Sciences, &c. i. e. The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1784; extracted from the Regiſters of the Academy. 4to. Paris. 1787.

THE Hiſtory of the Academy, for this year, contains a *diſcourſe delivered*, in one of its meetings, which was *favoured with the preſence* of Prince Henry of Pruſſia; an account of the experiments made in the examination of *animal magnetiſm*; by Meſſrs. FRANKLIN, LE ROY, DE BORY, LAVOISIER and BAILLY; and the eulogies of five deceaſed academicians, viz. *Macquer*, *Bergman*, *Morand*, *Caſſini de Thury*, and *Count de Milly*.

The ſecond of theſe articles turns on a ſubject that has been, for ſome years paſt, tormenting curioſity, amuſing credulity, exerciſing ſcepticiſm, filling the imaginations of fanatics with wind, and the pockets of impoſtors with money. The learned academicians mentioned in this article, were appointed by the King to examine, jointly with ſeveral members of the medical faculty, the merits of animal magnetiſm. The reſult of their inquiries was preſented to the King and the Public; but they think they owe an account of their conduct and proceedings to the learned ſociety of which they are members. This article contains an account of their experiments, and a very excellent philoſophical theory, deſigned to point out the true origin of the effects falſely attributed to animal magnetiſm, on pſychological principles; that is, on principles deduced from the faculties and operations of the human mind. When theſe Academicians ſaw convulſions, cures, and other phenomena of a ſimilar kind, without any apparent means competent to the production of ſuch effects, and were told, that theſe phenomena were derived from the operation of a *new* and unknown *fluid* which belongs to man, and which acts upon man, they proceeded as natural philoſophers ought to do: they wanted to *ſee*, *hear*, *ſmell*, *taſte*, or *touch*, the fluid; but they were told it loved retirement too much to appear in public; and its *proprietors* declared they could not, or would not, give any other proof of its exiſtence, than its *action* on animated bodies. But this *action* appeared to the Academicians in a very queſtionable ſhape, and *their thoughts were troubled within them*. In all cures (ſaid they to themſelves) nature acts, at the ſame time, with the remedy: it is doubtful from which of theſe two agents the cure proceeds: nay ſometimes nature, without any remedy, repels the diſorder, and brings relief: how, therefore, can we be perſuaded of the exiſtence of an *inviſible* remedy by cures, which nature *may* operate without it? A ſhrewd queſtion, indeed, to which we think no anſwer can be given. It is a ſtroke at magnetiſm in the onſet, from which it will not be able to recover during the whole courſe of the conteſt. The Academicians, however, leaving, in its hole, the fluid, which they are not allowed to ſee, ſet themſelves to examine its pretended *action*. But where or what is the action which this ſkulking agent has a right to appropriate excluſively to itſelf, as the effect of its peculiar energy? There is no motion produced, in the human frame, that may not owe its exiſtence to one or more of finite multitude of cauſes: as man is, at the ſame time, a moral and a phyſical being, his affections, diſorders, and various movements, depend as much on the thoughts of his mind, as on the irritability of his organs. The Academicians obſerved, in conſequence of magnetical experiments made on others, and alſo on themſelves, that when the *attention* of the mind was *not* fixed on the experiment, it produced no effect at all. It produced no effect on infants, on whom neither fancy nor prejudice operates; nor on perſons under alienation and trouble of mind, though they were in an habitual ſtate of convulſion, and nervous agitations, in which caſes magnetiſm is ſuppoſed to operate in the moſt ſenſible manner. It is therefore a ſtrange kind of *univerſal* fluid which ſometimes acts, and ſometimes does not act, and that in ſimilar circumſtances. In ſhort, at every ſtep the philoſophers advanced in their inquiries and experiments, they ſaw the properties attributed to this pretended fluid vaniſhing one after the other; and the whole magnetic ſyſtem ſunk before them, like the *baſeleſs fabric of a viſion*.

When phyſical proofs of the energy of animal magnetiſm failed, the Academicians ſought after the origin of the effects attributed to this viſionary hypotheſis or fluid, in moral and intellectual cauſes and circumſtances; and here their reſearches were crowned with ſucceſs. In a multitude of experiments performed on perſons blindfolded, they perceived that the *action* attributed to magnetiſm was produced in ſtrict conformity with the ideas they excited by other means in thoſe perſons, and the queſtions they propoſed to them; and the ſame action was equally produced, and the queſtions anſwered in the ſame manner, when the perſons *were* or *were not* magnetized. Thus the influence of imagination in the viſionary ſphere of animal magnetiſm was palpably aſcertained, when perſons, who thought themſelves magnetized, felt pain, heat, burning heat, nay, ſome, convulſions; though neither touch nor ſign, nor any thing like the uſual forms of experimental magnetiſm, were employed to produce theſe effects; and when magnetiſm was applied, without any methods being uſed to operate on the imagination, no effect enſued.

Imitation is another faculty whoſe effects are remarkable both on mind and body, and on which the Academicians make ſome ingenious obſervations in the concluſion of this *account*. Beſide its effects on morals and on ſociety, it manifeſts its influence by ſtriking phenomena in the practice of magnetiſm. It facilitates the communication of the magnetical *criſes* (as they are called), ſo that a number of individuals, properly diſpoſed and placed, are like muſical inſtruments in tune and uniſon, of which one ſets all the others in motion.

After all (*ſay the* Academicians), magnetiſm muſt not be *deemed entirely uſeleſs*, even to philoſophy, which pronounces its condemnation. It is one *fact* more which is to be conſigned to the hiſtory of the errors and illuſions of the human mind, and a new and ſignal experiment on the power of imagination. —We leave the further diſcuſſion of this ſubject to Covent-Garden, or Mr. Bunbury *.

MEMOIRS.

GENERAL PHYSICS.

The ſubjects of the memoirs contained in this volume do not require the *claſſification* we are accuſtomed to uſe in giving an account of the memoirs; we ſhall therefore mention them as they are here placed.

Mem. I. *Concerning the ſecular Inequalities of Planets and their Satellites.* By M. de LA PLACE. The *periodical* inequalities of planets may be conſidered as ſo many very ſmall oſcillations, which each planet makes about a point in motion, on the ellipſis, which it would deſcribe by the ſole action of the ſun; and by conceiving that the elements of that ellipſis undergo, at the ſame time, very ſlow variations, whoſe periods comprehend a great number of ages, we form a juſt idea of ſecular inequalities. Our Author ſhews, that the mutual action of the ſatellites of Jupiter produces, in their motions, only periodical inequalities; and hence it may be generally concluded, that if the laws of univerſal gravitation be alone conſidered, the mean diſtances of the planets from the *foci* of their principal forces, are unchangeable. But this is not the caſe with reſpect to the other elements of their orbits: it is well known that their eccentricities, their inclinations, the poſitions of their nodes and aphelia, undergo perpetual variations, and there are eaſy methods of determining theſe variations, ſuppoſing the orbits to be little eccentrical, and little inclined to each other. But whether the eccentricities and inclinations are confined within narrow limits, is an important point in the mundane ſyſtem which has not yet been ſufficiently aſcertained and illuſtrated; and the diſcuſſion of this point is all that remains wanting in the theory of ſecular inequalities. M. DE LA PLACE therefore thinks it neceſſary to ſhew, by a method independent on all hypotheſes, that, in conſequence of the mutual action of the planets, the eccentricities and inclinations of their orbits are always inconſiderable. This is what he propoſes to aſcertain in the preſent memoir, by ſhewing, that in the ſecular inequalities of the eccentricities and inclinations of the planetary orbits, there are arches neither of a circle nor of any exponential curve. Hence it follows, that by the action of theſe bodies their orbits are affected more or leſs, but without departing, unleſs it be very little, from the circular form, or ceaſing to preſerve the ſame great axes. The reſpective poſitions of their planes and their aphelia inceſſantly vary; they are more or leſs inclined one toward the other; but they are always included in a zone of a ſmall number of degrees.

---

* For preceding remarks on animal magnetiſm, in the M. Rev. and particularly of the commiſſion of inquiry concerning it by order of the King of France, ſee our 73d vol. p. 39—42. Alſo vol. 7 p. 477.

Mem. II. *Obſervations on ſudden Deaths, occaſioned by the Rupture of the right Ventricle of the Heart.* By M. Portal. It is ſingular that ſuch a muſcular organ as the heart, whoſe ſides are ſo thick, ſhould be ſuſceptible of rupture; but it is ſtill more ſtrange, that it is not in the auricles, whoſe ſides are exceedingly thin, that this fatal opening or rupture moſt frequently happens. It is farther certain, that theſe ruptures take place more frequently in the left ventricle than in the right, though the ſides of the latter are limber when compared with the ſides of the former. On the other hand, dilatations are more common in the auricles than in the ventricles: the auricles alſo are more ſubject to exceſſive dilatations than the arteries, and theſe latter open more frequently than the veins. 'All theſe differences have been accounted for by anatomiſts; but as they are not (ſays our Author) *equally* fixed in their opinion concerning the ruptures in the left ventricle, and the cauſes which produce them, I have thought it my duty to communicate to the Academy my obſervations and remarks on this ſubject. If they are not entirely new, they will, at leaſt, contribute to *confirm* thoſe which we find in preceding authors, eſpecially in Morgagni, Senac, Haller, and Lieutaud.'

We believe M. Portal to be a good anatomiſt, and a very good medical practitioner; but to theſe kinds of merit, that of a writer bears no ſort of proportion. His ſtyle is not only awkward, but confuſed. His Memoir is, however, intereſting on account of the facts it contains, and the remarks with which they are accompanied. The former are curious, and the latter judicious. The reſults which he deduces from them are,—That the ruptures of the left ventricle of the heart are more frequent than is generally believed; that they may happen without any previous alteration having weakened the texture of this *viſcus*; that they are often the effect of the contraction, and not of the dilatation, of the heart, produced by the influx of the blood: that, ordinarily ſpeaking, when the left ventricle is dilated, the right ventricle is dilated alſo; while it happens, on the contrary, that the right may often be dilated, without the left being ſo, nay, when the left is contracted.

Mem. III. *Concerning the Nature and Treatment of a ſingular Diſeaſe.* By M. Portal. Here our Academician, in his medical character, appears to great advantage. The diſorder of the Roman Prince, *Giuſtiniani*, his patient, was ſingular and terrible, and, by its duration from the age of eleven to twenty, was become inveterate. It conſiſted in attacks of reaching, violent pains in the region of the ſtomach, followed with convulſive motions, obſtructed reſpiration, during which the face grew red, the eyes ſtarted forward, and were fixed; the tongue ſwelled, contracted a violet colour, and was forced out of the mouth at different times, while each painful expiration was accompanied with ſuch a loud and plaintive cry, as was heard at a conſiderable diſtance, and alarmed the neighbourhood. The fits of this diſorder came on regularly after dinner: at the time of digeſtion, and in the intervals, the patient diſcovered marks of weakneſs and dejection that ſeemed to affect his intellectual powers. After being informed of the methods of cure that had been unſucceſsfully employed by the Italian phyſicians, and after examining carefully the ſtate of his patient, M. PORTAL judged that the ſtomach was contracted by the compreſſion of the ſpleen; that the aliments could not ſwell it, nor even diſtend it ſufficiently; that they could not get out of it without great difficulty, and that this circumſtance, by rendering the paſſage into the duodenum painful and difficult, occaſioned the accidents and ſymptoms already mentioned. M. PORTAL, proceeding on this principle, delivered the young Prince from this dreadful diſorder, by a complete and radical cure, of which the detail is here given, and it ſingularly merits the attention of medical readers. Relaxing applications, followed by diſſolvents, did the buſineſs.

Mem. IV. *Obſervations on the Planet Mercury, made at the Royal Military School.* By M. D'AGELET.

Mem. V. *Concerning the firſt Cloth made of* ſuperfine Wool *of the* GROWTH *of France.* By M. DAUBENTON.—*Arrige aures Pamphile!* that is, Cock up your ears all ye wool-growers in Old England!—This great anatomiſt, whoſe perſevering induſtry we admired when he paſſed days and years in the Royal Garden, meaſuring bones and compoſing ſkeletons, has unſpeakably aſcended in our eſteem ſince he has deſcended into the ſheep-walk. He is undoubtedly the beſt ſheep-herd, and one of the moſt uſeful citizens, that France can boaſt. Foreſeeing that, in proceſs of time, the Spaniard might become wiſe enough to keep his fine wool at home, and manufacture it himſelf, he took his precautions to prevent the injury that this might occaſion to the French woollen-drapers. He engaged Government to import ſucceſſively a great number of rams and ewes from Rouſſillon, Flanders, England, Morocco, Spain, and even from Tibet; and he aſſembled all theſe fathers and mothers of future flocks in his fold near Montbard, kept them for a whole year in the open air, night and day, and coupled them together by experimental and well-contrived marriages, circumſtantially deſcribed in this memoir. Thus he ameliorated conſiderably this branch of rural œconomy, and cloths were made of ſuperfine wool of French growth. The means he employed for the growth of theſe ſuperfine wools are enumerated in this and ſeveral other memoirs, and have been publiſhed for the inſtruction of ſheep-herds and wool-growers in France.

Mem. VI. *Concerning the analytical Expreſſion of the Generation of curved Surfaces.* By M. MONGE.

Mem. VII. *Concerning the Bite of a mad Dog, repeated in a great Number of Places in the Body of the ſame Perſon; with an Account of the Method of Cure, which was attended with Succeſs.* By M. SABATIER. The repeated attacks of the mad animal had made twenty-five wounds, and above fifty ſcratches in the unfortunate patient, and they were all radically healed by the action of cauſtics and of fire, which deſtroyed the *virus*, and, at the ſame time, the texture of the parts that were impregnated with it.

Mem. VIII. *Concerning a Peruvian Plant, recently known in France.* By M. FOUGEROUX DE BONDAROY. This plant, by ſome of its characters, ſeems to claim a place in the *didynamia angioſpermia* of Linné. It has ſome remarkable peculiarities, which engage the Academician to conſider it as a diſtinct *genus*, and to call it, TOURRETIA *caule volubili, quadrangulari, cirrhoſo, foliis plerumque trifidis, foliolis dentatis, fructu hiſpido, Xanthii ſeu Lappæ minori ferè ſimili.* To the ample and circumſtantial, though not very ſcientific, deſcription of this plant, a plate is ſubjoined, in which it is elegantly engraved from an accurate drawing.

Mem. IX. *Concerning the Apricot-tree of Siberia.* By the ſame. —M. Pallas has given a deſcription and a drawing of this tree, under the denomination of *Prunus Siberica*, in the 1ſt volume and 1ſt part of his work on Ruſſian plants. He mentions the blackiſh red hue of its fruit, and gives minute details concerning its wood, its leaf, and its bloſſoms.

Mem. X. *Concerning a new Kind of Elm.* By the ſame.

Mem. XI. *A Deſcription of a Fiſh of the Genus of the* Siluri, *and which is called* Shaid, *or* Shaiden, *by the Germans.* By the Same.—This is a very particular deſcription of what we call the *Sheat-fiſh*, of which there are ſeveral ſpecies, and which is found in the Elbe, in the Danube below Oſſen, where it is caught in abundance for the market of Vienna, and alſo in the Weiſſel. It has been found, but rarely, in Bavaria, in the Rhine, and (Belon ſays) it is brought to Conſtantinople from the neighbouring rivers and lakes of Macedonia. The deſcription and drawing that are here given of it, are taken from a ſmall one. The large ones weigh from 80 to 150, nay even 200 pounds. A famous fiſher of Straſburg, who tranſports them from Hungary, four hundred at a time, by water and partly by land, for the market, affirms, that there are *ſheats* which weigh 400 pounds, and that they are cut like butcher's meat, and ſold by the pound. It is delicate eating, as we have heard from *knowing ones* in that line.

Mem. XII. *Theoretical and experimental Reſearches concerning the Force or Powers of Torſion (or of twiſted Bodies), and the Elaſticity of metallic Threads or Wire: an Application of this Theory to the Uſe of Metals in the Arts, and in ſeveral Experiments in Natural Philoſophy: an Account of the Conſtruction of different Balances of Torſion to Meaſure the ſmalleſt Degrees of Power; together with Obſervations on the Laws of Elaſticity and Coherence.* By M. Coulomb. The learned and ingenious Academician has two objects in view. The firſt is to determine the elaſtic power of the *torſion* of iron and braſs wire, relatively to their length, thickneſs, and the degree of their tenſion; and the ſecond, to point out with preciſion the imperfection of the elaſtic re-action of wires, and the concluſions that may be drawn from it, with reſpect to the laws of the coheſion and elaſticity of bodies. In conſequence of this general plan, our Academician divides his memoir into two ſections. In the firſt, he determines the law which the powers of torſion follow, ſuppoſing theſe powers proportional to the angle of torſion, a ſuppoſition juſtified by experience, when too great an amplitude is not given to this angle. The ſection concludes with ſome intereſting applications of this theory to practice. In the ſecond ſection he relates a long ſeries of well-contrived experiments, which are deſigned to ſhew by what laws the elaſtic force of torſion is altered in great oſcillations; and he makes uſe of the reſults of theſe experiments to aſcertain the laws of the coheſion and elaſticity of metals, and of all ſolid bodies.

Mem. XIII. and XIV. *Obſervations on Schorls*; by the Abbé Haüy.—*Concerning the Structure of Chryſtals of Spar.* By the Same.

Mem. XV. *Concerning the Effect of Inflammable Air on organized Bodies.* By M. Sage. Though inflammable air is known to be improper for ſuſtaining the life of animals, it has not been hitherto known that it has the property of deſtroying and diſſolving the animal texture. Our Academician was informed of this fact by M. Charles. This philoſopher having put frogs into a flagon filled with inflammable air, they died in a very ſhort time, and about three weeks after he found them reduced to a reddiſh-grey fluid: their cartilaginous parts were all deſtroyed likewiſe; for their bones were all ſeparated from each other. M. Sage repeated this experiment on a ſingle frog. It ſwelled and died, and a bloody liquor iſſued from it, whoſe quantity augmented every day. M. Charles obſerved, that frogs put into a flagon filled with nitrous air, mephitic air, and dephlogiſticated air, died in them, but nevertheleſs preſerved their form, and were not reduced to a fluid. The diſſolution of organized bodies, by the operation of inflammable air, may, perhaps, lead obſervers to diſcover the occaſion and principle of thoſe diſeaſes that are incident to the inhabitants of marſhy countries in warm weather.

In terminating this memoir, M. Sage throws out a conjecture relative to the mechaniſm of digeſtion. We ſwallow, with the ſubſtances which ſerve us for food, a great quantity of atmoſpherical air, which is decompoſed in the ſtomach; and the Academician thinks it poſſible that dephlogiſticated air, which is its principle, may be converted, in the ſtomach, into inflammable air; or may modify into inflammable air a portion of the oily ſubſtance, which is the principle of aliments. In this caſe, would not the inflammable air, by diſſolving our food, facilitate its converſion into chyle? It is a fair queſtion, and deſerves an anſwer.

Experiments, deſigned to ſhew the Neceſſity of employing a great Quantity of Lead in order to extract the Silver that is contained in Earths. By the Same. The reſult of theſe experiments is, that *three* parts of calx of lead are required to ſeparate and obtain the ſilver that is mixed with *one* part of earth. *Analyſis of a terreous, yellowiſh, antimonial,* and *martial Mine of Lead in a Maſs formed of different Beds,* at Bonvillars, *in* Savoy, *about ſix Leagues from* Chamberi *on the* Piedmont *Road.* By the Same.

Mem. XVI. *Obſervations on a Subſtance found at the Foot of the Poplar of Italy when it is young.* By the Abbé Tessier. This ſubſtance was of the honey kind, extravaſated from theſe trees by the heat of the ſun in a warm climate; and there is nothing rare in this phenomenon. It is even obſervable in northern climates in a warm ſeaſon.

Mem. XVII. *Obſervations on a Shower of Hail which fell May* 25, 1783, *in a Diſtrict of* La Beauce. By the Same.—Mem. XVIII. *An Examination of the laſt Revolution of Jupiter, and of the Elements of his Orbit*; by M. de la Lande. Mem. XIX. *Containing* observations *of the firſt Comet of* 1784, *taken at the Obſervatory of the Marine, and of the ſecond Comet, made at Malta.* By M. Messier. The firſt of theſe comets is the twenty-ſecond that this Academician has obſerved at the *Marine* in the *Hotel de Clugny*, and the ſecond is the ſeventieth whoſe orbit has been calculated, according to the table of comets, in the aſtronomy of M. de la Lande, vol. iii. p. 366. and vol. iv. p. 704. Mem. XX. *Obſervation of an Eclipſe of the Moon made at the Marine the 7th of March* 1784. By the Same.

Mem. XXI. Containing *the verification of the new diſcoveries of fixed Stars, made in England.* By M. Cassini. This is a candid acknowlegement of the important ſervices for which both aſtronomy and aſtronomical obſervers are indebted to the excellent and ingenious Dr. *Herſchel.* It was after following this eminent man in all his operations, obſervations, and diſcoveries, that M. Cassini made the following declaration, which terminates his memoir: ‘ A practice in this line of obſervation peculiar to himſelf, and the extenſive knowlege with which it is accompanied, give M. *Herſchel* a perfect title to the confidence of the learned with reſpect to all the future diſcoveries he may at any time communicate to the world.’

Mem. XXII. *Concerning a new* Kind *of Plant called* Brucea, *and the* Pſeudo-Braſilium *of America.* By the Chevalier de la Marck.—Mem. XXIII. *Reſearches concerning the integral Calculus.* By M. Charles —Mem. XXIV. *Concerning the Diſappearance of the Star in the Conſtellation of* Taurus, *which Flamſted placed in his Catalogue* for the Year 1690, at $51^d\ 46'\ 50''$ *of Longitude, with a South Latitude of* $0^d\ 5'\frac{1}{3}$. By M. le Monier.—Mem. XXV. *Containing the Obſervations* and Theory of the firſt Comet of 1784; by M. Mechain.—Mem. XXVI. *Obſervations of an Eclipſe of the Moon* 6th of March 1784. By the Same. This comet and eclipſe were alſo obſerved by M. Meſſier, as we have mentioned above.—Mem. XXVII. *Reſearches concerning the Figure of the Planets.* By M. le Gendre.

Mem. XXVIII. *Concerning the Means of effectuating the entire Combuſtion of Oil, and increaſing the Light of Lamps, by preventing the Formation of Soot, to which they are ordinarily ſubject.* By M. Meusnier. Both the theory and practice contained in this memoir are now generally known, and have been ſucceſsfully employed for the improvement of lamps.

Mem. XXIX. *An anatomical Obſervation.* By M. de Fouchy. This Academician, coming home in the duſk of the evening, ſtumbled over ſome rubbiſh and fell on his face, but a little ſideward. The parts principally affected by this fall were the *vomer* and the corner of the orbit of the right eye. The ſkin which covers the *vomer* was ruffled, and a certain quantity of blood iſſued from it. At the moment of the fall he felt a ſharp pain, which extended to the left eye, but he was not affected either with dizzineſs or ſickneſs. At his return home, he waſhed the wound with warm wine, which ſo far diminiſhed the pain, that it did not deprive him of his night's reſt. The next morning the pain was ſupportable; he felt it diſtinctly in the vomer and above the left eye, which had not been immediately affected by the fall. When he moved the vomer with his finger to right or left, he felt a kind of internal crepitation, as if its juncture with the bones of the face had ſuffered. However, he went out, came home and dined; and here begins the extraordinary part of the ſtory:

After dinner, M. DE FOUCHY felt an increaſe of pain above the left eye, and at that very moment loſt the power of pronouncing the words that he wiſhed to utter. He heard what was ſaid, and prepared his anſwers, but anſwered in words totally different from thoſe by which he intended to expreſs his thoughts; or, when he began with the words he deſigned to uſe, he could not finiſh them, but ſubſtituted others in their place. Nevertheleſs he obſerves (and this renders the caſe ſtill more extraordinary), that all his bodily movements were as free as at any other time; he held his fork and the piece of bread, which he had in his hand when ſeized with this paroxiſm, with the ſame eaſe as uſual. He ſaw diſtinctly all the objects in the apartment, heard what was ſaid, and the organs, which correſpond with the thoughts of the mind, ſeemed to him to be in their natural ſtate.

This caſe no doubt is ſingular; but not without example. We remember a phenomenon of the ſame kind, where no fall happened, no muſcle was bruiſed, no external violence took place.

Mem. XXX. *General* Inſtructions, *deſigned as an Anſwer to a Queſtion propoſed to the Academy, relative to the high Price and Scarcity of Wood for firing, and more eſpecially of Charcoal, which is uſed in the great Iron Forges and Furnaces.* By M. MORAND. The queſtion is, whether in the iron forges and furnaces, earth-coal might not be ſubſtituted in the place of charcoal, and thus a conſiderable ſaving be made of the wood conſumed in theſe forges. The anſwer to this queſtion, with which the Academy charged M. MORAND, is not difficult; it has been anſwered already in many publications, and particularly in the *art of working coal-mines*, inſerted in the Dictionary of the Arts, which was publiſhed with the approbation and ſanction of the Academy. Beſide, the method practiſed with ſucceſs in England, as our Author obſerves, is a very ſatisfactory anſwer to the queſtion. We are ſorry to hear that, among other calamities, there is a great ſcarcity of fuel in France.

Mem. XXXI. *Concerning the Integration of Equations, with partial Differences.* By M. COUSIN.

Mem. XXXII. *Concerning the Iſland of Frieſland.* By M. BUACHE. In this memoir the learned Academician undertakes to demonſtrate the exiſtence, and to aſcertain the true ſituation, of an iſland which modern geographers have excluded from the maps, though it held a place in them for near three hundred years, and was even repreſented with conſiderable details. This iſle was known toward the concluſion of the 14th century by the letters and memoir of two Venetians of the noble family of Zeni.

Its exiſtence was denied by *Laet*, in his hiſtory of the origin of the Americans. It is to be ſeen in the maps of Mercator, Bleau, Dudley, Bertius, Coronelli, and other eminent geographers of the two laſt centuries, who place it ſouth-weſt of Iceland, near to Greenland, and repreſent it as a land well known, and of conſiderable extent. Deliſle, in 1714 and 1720, marked it on his hemiſpheres, but as a land little known. D'Anville, who paid little attention to what was vague and uncertain, excluded it from his geography, and Meſſrs. de Verdun, de Borda, and Pingré, have little faith in its paſt, and none in its preſent exiſtence. M. Buache is not intimidated by theſe reſpectable authorities; he combats them boldly, learnedly, and tenaciouſly; he diſplays on the occaſion a vaſt fund of hiſtorical and geographical erudition, and maintains the truth and authenticity of the relation of the *Zenis* with a very conſiderable portion of plauſible criticiſm and logic. We do not know with certainty which of the contending parties is in the right, and we were near ſaying, that we did not care much about the matter, when we were induced to treat it with more reſpect by the following paſſage which concludes this memoir.

'If now, it appears demonſtrably,' ſays M. Buache, 'that the iſle of *Frieſland* really exiſted in the 14th century, and has not ſince been ſubmerged, it follows, that the relation of Zeni is not a romance, but a valuable record, whence uſeful knowlege may be derived.'—'We may hence conclude,' continues he, 'that New Greenland was known before it was diſcovered by the Danes—that America was known, and even inhabited by Europeans, before the arrival of Columbus there—that the hiſtory of the colonies which are ſaid to have gone thither from Wales, in the year 1170, under the guidance of *Madoc*, one of the ſons of *Owen Guineth*, the king of that country, may have a pretty good foundation; and that the diſcovery of the Iſle of *Icarus*, which is as yet unknown, might prove highly intereſting: It would alſo appear from the map of Zeni, annexed to this memoir, that the *Thulé* of the ancients was rather Frieſland or Ferroe than any of the other countries to which the learned have given that name.' All this would be curious enough, if it were *true*.

Mem. XXXIII. *A Continuation of the Memoir on the Calculation of Probabilities, by the Marquis* de Condorcet, Part VI. The learned Marquis applies here the principles laid down in a former memoir to certain queſtions of hiſtorical criticiſm, and, among others, to examine whether the *proper* probability of the very long duration of the reign of the ſeven kings of Rome be ſo ſmall as to diminiſh conſiderably the weight of the teſtimony of hiſtory on that head.

Mem. XXXIV. *Concerning the apparent Magnitude of opaque Bodies ſeen on a luminous Ground or otherwiſe.* By M. LE GENTIL. The queſtion here treated is, whether an opaque body, ſeen in its whole ſurface, directly before a luminous body (ſuch as the ſun, for example), would appear leſs than if it were ſeen on the oppoſite ſide, but at the ſame diſtance from the eye of the ſpectator? The enquiry is of no ſmall conſequence in aſtronomy; becauſe, if it be anſwered in the affirmative, the diminution in queſtion muſt affect the diameter of the moon in the prediction of eclipſes of the ſun—the time that Mercury and Venus, in their ecliptical conjunctions with the ſun, employ in entering and coming out from the ſun's diſk—the real magnitude of theſe planets—and ſeveral other points of aſtronomy and phyſics, which may conduce to the improvement of theſe two ſciences. After giving an hiſtorical view of what preceding aſtronomers have done towards the illuſtration of this ſubject, the Academician relates his own experiments, the reſult of which is, that opaque bodies, ſeen on a luminous ground, undergo, to our ſight, a real diminution, when we meaſure their apparent diameters in that poſition, and that this diminution is between five and ſix ſeconds.

Mem. XXXV. *Remarks on the cold Weather that took place toward the Concluſion of the* Year 1783. By the Same. In a following memoir this Academician maintains, that all the winds that prevail at Paris and its environs, are weſterly; that their only variations are N. W. and S. W.; that they blow as conſtantly from the weſt as the trade winds between the tropics do from the eaſt; and that the other winds, in different directions, which are ſometimes perceived, only creep (as *he* thinks) along the ſurface of the earth, while the N. W. or S. W. remain 1200 or 1500 *toiſes* above them.

Mem. XXXVI. *Remarks and Obſervations on the Aſtronomy of the Indians, and on the Antiquity of that Aſtronomy.* By the Same. Religion and aſtronomy, ſays this Academician, are ſo cloſely connected together by the Indians, (and who but a fool *, *ſay we*, would ſeparate them?) that religion in India may be conſidered as the daughter of aſtronomy. But according to his account of the matter, the daughter has been a naughty girl, and proved an obſtacle to the progreſs and improvement of her mother. How ſo? becauſe ſhe was debauched by the ambition and prieſtcraft of the Bramins, who having occaſion for eclipſes to terrify the people into ſubmiſſion, confined their ſtudies to this ſingle branch, and neglected all the others. By predicting eclipſes, they maintained their aſcendancy over the ignorant multitude, whoſe ignorance they encouraged, and this was all they wanted. They repreſented the eclipſe as a dragon, who was paſſionately deſirous of ſwallowing down the ſun or the moon, in order to introduce univerſal darkneſs, a cataſtrophe which nought but the prayers and rites which they performed or enjoined were able to avert. For this purpoſe, the Bramins calculated eclipſes, formed aſtronomical tables, and ſtudied to a certain degree the motions of the celeſtial bodies, in which they were aſſiſted by the remains and diſperſed fragments of an important treaſure, a vaſt collection of aſtronomical obſervations, that, *no doubt*, exiſted in ſome great and poliſhed nation, of which we have *no* records. Theſe diſperſed fragments were (ſays M. LE GENTIL) the baſis on which the Indians eſtabliſhed their elements and their theory of eclipſes. His remarks on the Indian tables, and their ancient and modern methods of calculating, are learned and curious. The tables alone occupy ten pages; and this memoir is an intereſting ſupplement to two former ones, in which the learned Academician communicated all that he had learned, during his reſidence at Pondicherry, of the aſtronomy of the Indians, and its conformity with that of the ancient Chaldeans.

---

* *An undevout aſtronomer is mad.* YOUNG.

Mem. XXXVII. *Concerning differential Equations, &c.* By M. MONGE.—Mem. XXXVIII. *A Continuation of the Eſſay, deſigned to aſcertain the Population of France, and the Number of its Inhabitants, &c.* By Meſſrs. DU SEJOUR, DE CONDORCET, and DE LA PLACE. This is a ſeries of tables and calculations which relate to the year 1783, and of which the reſults are, that, comparing this year with the four preceding, the number of births is diminiſhed, the number of deaths exceeds that of the births, and the number of marriages is not in a proportion that is adapted to repair in the following years the great loſs that population has ſuſtained in the year under conſideration. The general reſult for the year 1783 ſtands thus:

Births,	Marriages,	Deaths,
947,941.	228,631.	952,205.

Mem. XXXIX. *Concerning the Combination of the oxyginous Principle with Spirit of Wine, Oil, and different combuſtible Bodies.* By M. LAVOISIER.

Mem. XL. *An Eſſay on the Motions of Animals and Plants, comparatively conſidered,* together with *a Deſcription of a Kind of Saintfoin, whoſe Leaves* are continually in motion. By M. BROUSSONET. This is a very intereſting memoir; but our review of this volume is already ſwelled to a ſize which prevents our entering into a particular account of it. Theſe comparative views of the claſſes that form the great ſcale of beings exhibit diſplays of univerſal order, and ruling wiſdom, that adminiſter high pleaſure to a well tuned mind. The ſingular plant here deſcribed and delineated, was diſcovered at Bengal, by the late Lady Monſon, and the accounts given of its form, characters, and motions, were taken from the manuſcripts of that ingenious lady, which Sir Joſeph Banks, the *Cuſtos Rotulorum* of the vegetable kingdom, communicated to M. BROUSSONET.

Mem. XLI. *Obſervations on the Cryſtalization of Oil of Vitriol.* By M. CHAPTAL. This is a memoir ſent by the Royal Society of Montpelier to her elder ſiſter at Paris, to keep up their union and friendly correſpondence. The volume is terminated by an *extract* from the Phyſical *and Aſtronomical Obſervations* made at the *Royal Obſervatory* in 1785. By the Count DE CASSINI, Director.

ART. XIII.

Hiſtoire de l'Academie Royale des Sciences, &c.—The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1785. 4to. Paris. 1788.

THE firſt article in the hiſtorical part of this volume is the report of a Committee appointed by the Academy to examine a plan preſented by M. Poyet, for the removal of the *Hotel-Dieu* into a more convenient and healthy ſituation.

In order to judge of the propriety of this plan, the Commiſſioners juſtly obſerve that it was neceſſary to examine the preſent ſtate and œconomy of the *Hotel-Dieu*, and they applied for this purpoſe to the *Bureau d'Adminiſtration:* but, though the Committee conſiſted of ſome of the moſt reſpectable members of the Academy, and was nominated by order of the King, they were not permitted to inſpect the hoſpital, and were even refuſed ſuch information as might enable them to give a ſatisfactory account of it. This part of the report is therefore drawn up from the evidence of thoſe members of the Committee, who, in conſequence of their medical profeſſion, were well acquainted with the interior œconomy of the houſe, and from public regiſters of the number of patients admitted, with that of the deaths in it. In doing this, the Commiſſioners declare, that they have taken the utmoſt care to be well aſſured of the truth of every thing they have inſerted in their account; and call on thoſe concerned to rectify any miſrepreſentation which they may unintentionally have made; obſerving at the ſame time, that every article which is not thus ſatisfactorily proved to be erroneous, muſt be conſidered as an eſtabliſhed truth. On this ſubject it cannot be expected that we ſhould enter into a particular detail: it is ſufficient to obſerve, that, according to this report, the *Hotel-Dieu* appears to be chargeable with almoſt every inconvenience, both of ſituation and œconomy, that can defeat the benevolent intention with which it was inſtituted,—every circumſtance, *in ſhort*, that can exaſperate pain, baffle the efforts of medicine, and increaſe the ravages of diſeaſe. But, though ſhocked at the circumſtances related, we are highly delighted with the ſpirit of philoſophical benevolence that prevails in the report, which does great honour to the Commiſſioners, and, it is to be hoped, will be the means of redreſſing the abuſes they have pointed out.

The next article is the report of a Committee relative to the plan of an inland navigation in the province of Bretagne, by canals leading from *Breſt*, *l'Orient*, and *St. Malo*, in order to open a communication of theſe ports with each other, and with the interior parts of the kingdom.

The article of Works preſented to the Academy contains only a liſt of 23 memoirs to be printed in the volume aſſigned to the works of foreign philoſophers, and a repetition of the prize queſtion, which was propoſed in 1783, concerning the theory of maritime inſurances.

EULOGIES.

The remainder of the hiſtorical part is taken up with the eulogies of the MARQUIS DE COURTIVRON, and of the DUC DE PRASLIN. The former appears to have been a man of an excellent and amiable character. Being obliged, in conſequence of a wound, to exchange the military for a retired life, he devoted his time to the ſtudy of mathematics and natural philoſophy, and communicated to the Academy ſeveral valuable memoirs on various branches of theſe extenſive ſciences. The DUC DE PRASLIN was diſtinguiſhed rather as a man of rank, and public character, than as an academician. In 1758, he was appointed ambaſſador at the Court of Vienna, and appears to have had a conſiderable ſhare in directing the meaſures of the powers then allied againſt Pruſſia and Great Britain. In the year 1762, he was made miniſter of ſtate for the foreign department, and, in conjunction with the *Duc de Choiſeul*, managed the peace of the following year. M. DE CONDORCET takes great pains to vindicate the Duke's conduct in this particular, and in excuſe for his digreſſion into a ſubject ſo foreign to thoſe which peculiarly demand the attention of the Academy, he obſerves, that when a miniſter of ſtate is invited to fill one of thoſe ſeats which are deſtined to the enlightened cultivators of ſcience, his title is founded on the wiſdom of his meaſures, and their influence upon the national proſperity: of theſe, therefore, they owe an account to the public, that it may be enabled to judge whether they have duly reſpected a real benefactor to his country. He acknowleges that the war of 1755 was unſucceſsful; and ſays, that the *policy which planned it, had not conſidered the power of Frederic's genius, nor all that an eloquent and audacious man would dare to demand*, and be able to obtain, from the Engliſh nation. He dwells on the loſſes which France had already ſuſtained, and on thoſe which muſt inevitably have enſued, had the war been continued; on the circumſtances of her allies, and the little dependence that could be made on their ſteadineſs; on the deplorable ſtate of her finances, and the wiſhes of the nation for peace, which were ſo general, that even the military openly joined their voice to that of the people. In theſe circumſtances, he contends, that the peace was advantageous, as it reſtored to France all thoſe ſettlements and colonies that were of real utility; as it preſerved, both in Aſia and on the Banks of Newfoundland, whatever was neceſſary to the eſtabliſhment of a flouriſhing commerce, without diſcloſing a deſign, which would then have appeared chimerical, of erecting, in thoſe parts, a power which might rival that of Britain. 'Of all our poſſeſſions,' ſays the ingenious Orator, 'we relinquiſhed only that of which the conqueſt had moſt gratified the vanity of our enemies, which to us promiſed only remote advantage, and which might at length become dangerous to its new maſters.'

GENERAL PHYSICS.

On the Electrical Properties of ſome Minerals. By the Abbé HAÜY. We are here informed of a mineral ſubſtance, which, though very different from the tourmalin, has the ſame property of becoming electrical when heated, but retains its electricity longer. It was diſcovered in the lead mines of *Briſgaw*, brought into France under the appellation of ſelenitic ſpar, and was by many thought to be a zeolite, but on analyſis was found to be a chryſtallized calamine.

A comparative Examination of the Intenſity of Heat produced by the Combuſtion of Charcoal, and Turfcoal. By M. SAGE. The reſult of this enquiry is, that the former did not give ſo great a heat as the latter, and was conſumed in half the time.

On the Effects of Lightning at Rambouillet, Auguſt 2, 1785. By the Abbé TESSIER. The exploſion was on the roof of a ſtable belonging to the king's brother, in which were thirty-two horſes. Two of the grooms were ſlightly wounded, one in the arm, the other in the thigh; of the horſes, only two eſcaped the ſhock, the reſt were all knocked down by it, but recovered, except one which was killed on the ſpot, and one which was ſtruck with a palſy on one ſide of the head and died the next day. The former was opened, and the veſſels of the head and neck were found diſtended with coagulated blood. The Abbé accounts for ſo many of the horſes being affected, by obſerving that the edge of the manger was covered with iron, which ſerved to conduct the lightning to them.

Deſcription of a Compaſs, in which the Needle is ſuſpended by a ſilken Thread. By M. COULOMB. This apparatus is well adapted to determine the magnetic meridian, but it cannot be ſatisfactorily deſcribed, without reference to the plates in which it is repreſented.

On Electricity and Magnetiſm. By the Same. The author refers his readers to a memoir preſented to the academy in 1784. He ſays, he had therein aſcertained, by experiment, the laws, according to which the force of torſion in metal wire is determined; that he had always found this force to act in a proportion compounded of the angle of torſion, the fourth power of the diameter of the ſuſpending wire, and the inverſe ratio of its length; the whole being multiplied by a co-efficient, which depends on the metal uſed, and may eaſily be known by experiment; theſe principles, he obſerves, may be applied to meaſure very ſmall forces, even ſuch as do not exceed the ten thouſandth part of a grain; and he here gives a deſcription of an electrical and a magnetical balance founded on them. The experiments made with theſe machines, which are related in the two firſt memoirs, are ingeniouſly contrived, and lead to eſtabliſh this concluſion; viz. that the attractive and repulſive force of both the electric and magnetic fluid, always acts in direct proportion to its denſity, and in the reciprocal ratio of the ſquares of the diſtances of the acting particles from each other. The third memoir contains ſome curious experiments and obſervations, tending to aſcertain the proportion of its electricity, which an inſulated electrified body loſes in a given time, from the moiſture of the air with which it is in contact, and from the imperfection of the electrics by which it may be inſulated.

MANUFACTURES.

On the Uſe of the Bark of the Plane tree, in tanning Leather. By M. FOUGEROUX DE BONDAROY.

On the Uſe that might be made of the Skins of the Sea Cow. By the Same. It appears that the ſkin of this animal, dreſſed in oil, is preferable to any other leather, for the traces of carriages, and for ſimilar uſes.

Obſervations on the New Superfine Wool of France, compared with the fineſt of Spain in the Manufacture of Cloth. By M. DAUBENTON. In this important branch of rural economy, our academician's endeavours appear to have been attended with ſucceſs; for according to this account, the wool of his ſheep is not at all inferior to the beſt wool of Spain.

CHEMISTRY.

Proceſs for extracting from Spirit of Wine a concrete Acid, reſembling that of Sugar. By M. SAGE.

Urban Hierne, a Swediſh chemiſt, by evaporating the reſiduum of a mixture of ſpirit of wine and the nitrous acid, produced the chryſtals which chemiſts have diſtinguiſhed by his name, and which BERGMAN diſcovered to be of the ſame nature with the acid of ſugar. M. SAGE obſerves that the quantity of this acid extracted from ſpirit of wine was proportional to that of the nitrous acid employed in the proceſs. The greateſt quantity was produced from a mixture of 18 ounces of nitrous acid of 35 degrees with 6 ounces of rectified ſpirit of wine; this being heated to ebullition during half an hour, a green æther paſſed over into the receivers, accompanied with the red fumes of the nitrous acid. The reſiduum was diſtilled in a ſand-bath, till only two ounces remained in the retort, which being evaporated to half this quantity, about two grains of a white concrete acid, in quadrilateral priſms, was obtained.

Analyſis of a Metallic Compoſition, preſented to the Academy, by the Baron de la Peyrouſe, under the Appellation of Regulus of Manganeſe. By the Same. This ſpecimen was found to contain a mixture of iron; and M. SAGE obſerves that, in order to produce a pure regulus, the chryſtalized manganeſe ſhould be uſed; for that which is in a compact irregular maſs generally contains iron, lead, or copper. In reducing it, no other flux than powdered charcoal ought to be uſed.

A Method of aſcertaining the Purity of Copper. By the Same. Moſt ores of this metal contain a mixture of iron, a part of which remains intimately combined with the regulus of the copper: in this ſtate, however, it does not affect the magnetic needle, though the iron ſhould amount to one fifth of the whole maſs. To detect and ſeparate this alloy, M. SAGE directs that the copper be diſſolved in the nitrous acid, and precipitated with the fixed alkali: on this precipitate muſt be poured a quantity of the volatile alkali, ſufficient to diſſolve all the copper, when a greeniſh powder will remain at the bottom, which, being well waſhed and dried, will amount to about a ſixth part of the copper diſſolved: this powder, when expoſed to the fire on a coal, will become black, and be attracted by the magnet.

Analyſis of a ponderous Green Spar. By the Same. This ſpar is found in the mines of *Johanngeorgenſtadt* in Saxony, and is there known by the name of *Green Mica.* BERGMAN conſiders it as copper mineralized by the marine acid; but M. SAGE is of opinion that it differs from the vitreous green ſpar, only as it contains calx of copper.

Analyſis of an Earthy Antimonial Ore of Lead combined with the Vitriolic and Arſenical Acids. By the Same.

Analyſis of an Earthy Ore of Biſmuth covered with a yellowiſh Green Efflorescence. By the Same.

On the dephlogiſticated Marine Acid. By M. BERTHOLET. This is produced by pouring four parts of the ſmoking, or ſix parts of the common marine acid, on one part of powdered mangane∫e. It is emitted from this mixture in the form of a gas, which, in ſaturating water, gives it a yellow hue, inclining to green; and when the water is nearly ſaturated, aſſumes a concrete form, in which ſtate it gradually deſcends to the bottom of the fluid, in little yellow flakes. In order to obtain it under this form, the temperature of the place where the experiment is made muſt not be much above the freezing point; a very ſmall degree of warmth will change it from a concrete to an aëriform ſtate; and even if the hand be held under the vial, it will be ſeen to riſe in bubbles to the ſurface. An ounce of this acid will ſaturate about a French pint of water, which is about a pint and half Engliſh meaſure. It has this remarkable property, that no efferveſcence is produced by adding to it a ſolution of mild fixed alkali. By this addition, however, it loſes its colour, and in a great degree its peculiar odour; but this returns, if the acetous acid be poured on it, which inſtantly cauſes efferveſcence. It will alſo, when in a ſtate of efferveſcence, unite with, and diſſolve a conſiderable quantity of calcareous earth; but this is again precipitated by every kind of alkali, and even by lime water.

A mixture of the dephlogiſticated marine acid with mineral alkali, being boiled in a retort, yielded a conſiderable quantity, firſt of fixed, then of atmoſpheric, and afterwards again of fixed air. With lime it yielded no fixed air, but only atmoſpheric, which, as the proceſs continued, was more and more pure, till at laſt a ſmall quantity of very pure vital air was obtained: the ſalt remaining in the retort reſembled ſea ſalt.

The manganeſe, on being calcined in a very ſtrong heat, yielded a great quantity of vital air, and loſt an eighth part of its weight: in this ſtate the marine acid was poured on it; but very little dephlogiſticated marine acid could then be obtained.

From all theſe phenomena, our ingenious Academician is of opinion that the dephlogiſticated marine acid is deprived of almoſt all its acidity, and ſuppoſes, with Meſſrs. Lavoiſier and Fourcroy, that it owes its exiſtence to the union of the vital air of the manganeſe with the marine acid. For his arguments in ſupport of this opinion, we muſt refer the reader to the memoir.

It is well known that calx of iron aſſumes different colours, and is blue, green, brown, red, or yellow, according as it is more or leſs dephlogiſticated. M. BERTHOLET obſerves, that if iron be diſſolved by the concentrated dephlogiſticated marine acid, it will undergo ſimilar varieties of colour in the ſame order, according to the quantity of the acid that acts on it: hence he concludes, that the colour of the calx depends merely on the quantity of vital air combined with the iron.

This acid appears to produce, in a ſhort time, the ſame effect on colours that would reſult from their being long expoſed to the action of the atmoſphere: it ſo entirely deſtroys thoſe of vegetables, that they cannot be reſtored by alkalies; that of the ſyrup of violets, and of the turnſole, inſtantly vaniſhes, though the latter ſeems to retain a yellow hue, which, however, gradually diſappears. By thus acting on colours, the dephlogiſticated marine acid loſes its peculiar characters, and is reduced to common marine acid.

Obſervations on Aqua Regia, and on ſome Affinities of the marine Acid. By the Same. The properties of aqua regia were, by Bergman, aſcribed to the power of the nitrous acid to attract the phlogiſton, which the marine acid is ſuppoſed to contain; conſequently, the latter becomes dephlogiſticated. M. BERTHOLET, on the other hand, produces an ingenious ſet of experiments, from which he deduces the following concluſions:

1. That in a mixture of the nitrous with the marine acid, a portion of the latter is combined with a part of the vital air contained in the former, and is thus expelled in the form of dephlogiſticated marine acid; but that all the nitrous gas, both that which was combined with the nitrous acid, and that which is generated in the proceſs, is retained in the aqua regia.

2. That the marine acid attracts the vital air from the nitrous acid, not merely by a greater affinity, but by the action of a double affinity.

3. That the ſolution of gold and mercury in aqua regia is owing, not to the action of the dephlogiſticated marine acid, but to a combination formed by the concurrence of mutual affinities of the air exiſting in the nitrous acid, the marine acid, and the metal.

The remainder of the memoir contains obſervations on ſome affinities of the marine acid, compared with thoſe of the vitriolic and nitrous acids, in which the writer attempts to reduce to the known laws of affinity ſome phenomena which ſeveral chemiſts have ſuppoſed to be anomalous.

On the Decompoſition of Spirit of Wine, and of Æther, by means of vital Air. By the Same. M. BERTHOLET found that dephlogiſticated marine acid, on being mixed with ſpirit of wine, was abſorbed and reſtored to its natural ſtate. This abſorption was accompanied with heat ſufficient to melt the ice that ſurrounded the veſſel, and gave the ſpirit a ſmell of æther; but this odour diminiſhed on the abſorption of a greater quantity of the dephlogiſticated marine acid by the ſpirit, which at laſt acquired a ſtrong ſmell of vinegar, and, when ſaturated with mineral alkali, became of a deep yellow colour, inclining to brown: this was diſtilled in balneo maris, and yielded at firſt an æther, and afterward a fluid, which appeared to be only water, with a ſmell like that of burnt ſugar ; the reſiduum was a mixture of ſea ſalt with a saccharine ſubſtance, and the dephlogiſticated marine acid, when impregnated with it, loſt its colour and recovered its acidity.

Similar experiments were tried with the vitriolic æther, which likewiſe decompoſed and abſorbed a large proportion of dephlogiſticated marine acid. On ſaturating the marine acid which had reſumed its acidity, with mineral alkali, it did not change its colour, but yielded a conſiderable quantity of a very light aromatic oil, reſembling the ſweet oil of vitriol. When diſtilled, what came over was, firſt a ſmall quantity of æther, and afterward water ; the reſiduum, after evaporation, was ſea ſalt, of a yellow colour.

From theſe, and ſeveral other experiments, M. Bertholet concludes, that ſpirit of wine conſiſts of a very fluid oil combined with ſugar, with inflammable air, and a portion of water. If an acid, the vital air of which is capable of uniting with a part of the oil and inflammable gas, be added to ſpirit of wine, the component principles of the ſpirit will be diſunited, moſt of the inflammable gas, together with the more ſubtile part of the oil, will be rendered volatile, and in this combination a ſmall portion of the acid employed in the proceſs will be carried off, while the ſugar and the groſſer part of the oil will remain in the retort, half burnt by the vital air extracted from the acid. Æther is here conſidered as an oil ſeparated from the ſpirit of wine, combined with a large quantity of inflammable gas, and a little of the acid employed in its production.

Analyſis of volatile Alkali. By the Same. By diſtilling two ounces of ammoniacal nitre well dried, he obtained a conſiderable quantity of what Dr. Prieſtley calls *dephlogiſticated nitrous air*, and one ounce and * forty-three grains of a fluid, which exhibited characters of great acidity ; there remained in the retort about a dram of ammoniacal nitre not decompoſed. The fluid thus obtained was again diſtilled in balneo maris, and the reſiduum was four drams and thirty-two grains of ammoniacal nitre, which had been volatilized in the preceding diſtillation without being decompoſed. On ſaturating, with the vegetable alkali, the fluid which came over in the laſt diſtillation, no ſmell of the volatile alkali was perceived ; and, by evaporation, about three drams and ſixty-five grains of water, remarkably pure, and reſembling diſtilled water, were obtained.

Here it is obſerved, that as water is found to conſiſt of about ſix parts of vital and one of inflammable air, and as it has been ſhewn by experiment that the nitrous acid contains about 0,7 of vital air, the volatile alkali muſt in this caſe have yielded about $40\frac{1}{7}$ grains of inflammable air, in order, together with the vital air of the acid, to conſtitute water. Hence it is argued, that the inflammable gas of water is a conſtituent part of the volatile alkali, which, from ſeveral experiments, appears, beſide this, to contain a certain quantity of *mofette* or phlogiſticated air, which is to that of the inflammable gas in the ratio of 121 to 29.

---

* The French divide their dram, which is equal to about 59½ grains Troy, into 72 grains.

Obſervations on the Combination of vital Air with Oils. By the Same. In the courſe of his experiments on the dephlogiſticated marine acid, he had found that the expreſſed oils expoſed to it became ſo denſe as to ſink in water, even when the ſpecific gravity of the latter was increaſed by the marine acid generated in the proceſs. Hence he concluded, that the increaſed denſity of the oils was owing to their combination with vital air. In order therefore to try whether air in its elaſtic ſtate would combine with oil, and in this caſe retain its properties, he put ſome copper filings into a vial of newly expreſſed oil of almonds, which he immediately corked: the metal, however, was not affected, nor did the oil change its colour; whereas ſome of the ſame oil poured on the filings and expoſed to the air ſoon became of a green colour, which indicated a ſolution of the copper. The ſame effect was produced in a ſimilar mixture placed in a veſſel filled with vital air, which, in conſequence of this proceſs, underwent a conſiderable diminution. By the combination of air in various degrees with other principles, both primitive and ſecondary, our Author thinks many of the operations of Nature may be explained. This he exemplifies in his endeavours to account for the compoſition of water, and the formation of wax, which he ſuppoſes to be only an expreſſed oil combined with vital air.

Continuation of Reſearches concerning the Nature of Animal Subſtances, and their Relation to Vegetable Subſtances. By the Same.

Experiments on a ſmoking Oil of Vitriol from Saxony, and on the concrete volatile Salt obtained from it by Diſtillation. By M. DE FOURCROY.

ANATOMY.

On the ſpermatic Veſſels of ſpinous Fiſh. By M. BROUSSONET.

On the Reſpiration of Fiſh. By the Same. Theſe memoirs are curious and intereſting, eſpecially the latter, which contains judicious obſervations on all thoſe branches of animal œconomy bearing relation to that mentioned in the title.

On the Clavicles, and on the clavicular Bones. By M. VICQ D'AZYR. Naturaliſts have given the appellation of *claviculated* to thoſe animals which, like man, have the ſternum and acromium *connected by* the clavicle; but, in the opinion of our Author, *they have* excluded from this claſs many genera which ought to have belonged to it. By carefully diſſecting the muſcles of quadrupeds, he has diſcovered clavicles in ſeveral, in which they had never yet been perceived: theſe differ indeed from the clavicles in animals of the former claſs, as they are ſhorter and more irregular, concealed among the muſcles, and partly ligamentous; for which reaſon he has diſtinguiſhed them by the name of *clavicular bones*. Hence he propoſes an arrangement of quadrupeds into three claſſes; the firſt conſiſting of thoſe which have complete clavicles, the ſecond, of thoſe which have only clavicular bones, and the third claſs, of thoſe which have neither. To exemplify theſe obſervations, he has given a minute deſcription, illuſtrated by well-executed plates, of the clavicular bone, with the adjacent parts, in the rat, the rabbit, the hare, the Guinea pig, and the cat. It is, however, unſcientific to adopt the internal ſtructure of natural objects for the diſtinguiſhing characters of a claſſification.

On the anatomical Hiſtory of the Tendons, and eſpecially of their mucous Capſulæ. By M. DE FOURCROY. In theſe two memoirs M. DE FOURCROY, after an hiſtorical view of the obſervations of anatomiſts on this ſubject, gives an account of the ſtructure, ſituation, and uſe of the mucous capſulæ of the tendons, and adds a particular deſcription of thoſe of the human body.

NATURAL HISTORY.

Obſervations on the Sea Wolf. By M. BROUSSONET.

Account of the Cupreſſus Diſticha of Linné, or the deciduous Cypreſs. By the Abbé TESSIER. This kind of cypreſs, which grows in great abundance in the ſwamps near Philadelphia, has lately been found to thrive in France. It is valuable on account of its timber, which is ſaid to be proof againſt the worm, and to be more durable than any other. Thoſe planted in France about fifteen years ago are now thirty-ſix feet high, and four feet in circumference at the baſe.

Obſervations on the Manner of making Herbals. By the Abbé HAÜY. As the natural colours of flowers thus preſerved are apt to fade, the Abbé ſuggeſts a method of ſubſtituting artificial colours in their ſtead. With theſe the paper is to be ſtained, on which the flowers are impreſſed.

On the Structure of ſeveral metallic Cryſtals. By the Same.

Concerning the Diſtribution of Vegetables into the ſame Number of Claſſes with thoſe eſtabliſhed in the animal Kingdom, and, like thoſe, founded on the various Degrees of Perfection of the Organs. By the Chevalier DE LA MARCK.

After inſiſting on the inconvenience attending the ſyſtems of Tournefort and Linné, the Chevalier propoſes to diſtribute the vegetable kingdom into ſix claſſes, analogous to thoſe of animals, as in the following table;

Vegetables.	Animals.
1. Polypetalous.	1. Quadrupeds.
2. Monopetalous.	2. Birds.
3. Compoſite.	3. Amphibious.
4. Incomplete.	4. Fiſh.
5. Unilobed.	5. Inſects.
6. Cryptogamous.	6. Worms.

ASTRONOMY.

On the Figure of the Earth. By M. DE LA LANDE. It is a common opinion that the figure of the earth, as deduced from the comparative length of pendulums, is different from that which is indicated by theory, and the meaſurement of degrees of latitude: but M. DE LA LANDE ſhews, in this memoir, that the ſuppoſed difference ariſes merely from conſidering the earth as a homogeneous body; whereas, if we admit that the ſtrata, of which our globe is compoſed, increaſe in denſity as they approach the centre, the reſult of the obſervations made on the pendulum will agree, not only with that obtained from the meaſure of the degrees of latitude, but alſo with the theory and the laws of hydroſtatics. This he illuſtrates by an examination of the obſervations made by Mr. Lyons, who accompanied Lord Mulgrave in his voyage toward the North Pole, compared with thoſe made by Meſſrs. Graham and Campbell in London and in Jamaica, and with thoſe of the French academicians.

On the Origin of the Zodiac, the Explanation of the twelve Signs, and Sir Iſaac Newton's Syſtem of Chronology. By M. LE GENTIL. This memoir is only a ſhort view of a larger work on the ſubject preſented by the Author to the Academy. He conjectures that the zodiac was invented in the age of Atlas, four thouſand two hundred and forty-two years before Chriſt, when he calculated that the canicular period muſt have commenced, and that the ſtars in the beginning of Virgo were in the ſummer ſolſtice, which was conſidered as the renewal of the year. He aſſerts that this conſtellation was intended, not to indicate the ſeaſon of reaping, but as a repreſentation of Iſis or Ceres, under which figure the earth was deified by the Syrians, and all the eaſtern nations. In connection with this, he obſerves that the ſign of Gemini, which is in the ninth month after Virgo, was deſigned to point out the fertility of the earth, by the allegory of twins. M. LE GENTIL alſo defends Newton's opinion, that the ſphere of Eudoxus was that of Chiron; and vindicates his calculations againſt the objections of Whiſton, who did not, he

ſays,

ſays, diſtinguiſh between the claws of Scorpio and the ſign of Libra.

Compariſon of the Indian Zodiac, deſcribed in the Philoſophical Tranſactions for 1772, with a Repreſentation of the Zodiac at the Bottom of one of the Towers of the Church of Notre Dame in Paris; with Obſervations on theſe two Monuments of Antiquity. By the Same.

Theory of Jupiter and of Saturn. By M. DE LA PLACE. This memoir is *toto cœlo* different from the two laſt; the hypotheſis maintained in it is founded, not on conjecture, but on attentive obſervation, and patient labour in the moſt intricate and difficult calculations. Its deſign is to ſhew that the inequalities of the motions of Jupiter and Saturn are ſo far from being exceptions to the laws of gravity, that they are a neceſſary conſequence of this principle, and afford new arguments in its favour.

On the Motion of Venus. By M. DE LA LANDE. According to the calculations of this ſkilful and laborious aſtronomer, the period of the tropical revolution of Venus is $224^{d}\ 16^{h}\ 41'\ 27'',5$, and that of its ſiderial revolution, $224^{d}\ 16^{h}\ 49'\ 7'',8$.

Extract of a Letter from Bagdat, communicated by the Same. An account is here given of ſome obſervations, which make the latitude of Bagdat only 33° 15′½ inſtead of 33° 21′, in which it is generally ſuppoſed to be ſituated.

We propoſe to give an account of the remaining articles in a future Review.

ART. XIV.

Collection des meilleurs Ouvrages François, compoſés par des Femmes: i. e. The Works of celebrated Frenchwomen. Selected by Mademoiſelle DE KERALIO. Vol. IV. 8vo. Paris. 1787.

MADEMOISELLE DE KERALIO has here preſented to the world the continuation of a work which was announced in our laſt Appendix, page 547.

The preſent volume contains the hiſtory of the ſtate of literature in France in the ſixteenth century, and the lives of Louiſe Labé and Marguarite de Valois, together with ſome few particulars touching Pernette du Guillet, Madame et Mademoiſelle des Roches, Heliſeure de Creue, Anne de Seguier, &c. &c. &c. all of whom were conſidered by their contemporaries as women of diſtinguiſhed abilities; and not without reaſon: Many of their productions, particularly the ſonnets and lighter poems, and which appear to be formed on the model of Marot, poſſeſſing a *naïveté*, and even an elegance of expreſſion, which would do honour to the preſent times.

With reſpect to the theatrical ſketches, or *moralities*, in the form of plays, of which ſome ſpecimens are here to be found, we have little to ſay in their praiſe. They are dry and unintereſting; of this the fair compiler ſeems to be fully ſenſible, as ſhe has ſometimes given them with conſiderable curtailments. We mean not, however, to object to their admiſſion in a work of this nature. If they are neither inſtructive nor entertaining, they are certainly curious; and as they ſerve at once to mark the progreſs of letters, and the gradual refinement of a people, they muſt neceſſarily be acceptable to many readers.

The anecdotes reſpecting Marguarite Valois *, wife of Henry the Fourth of France, and La Foſſeuſe, *maid of honour* to the queen, and miſtreſs of that renowned monarch—the character of which latter lady may, by the way, be pretty eaſily gueſſed at by the reader of Triſtram Shandy—will afford amuſement to the gay and amorous of either ſex.

Two more volumes, compriſing the letters of the Marchioneſs de Sevigné, and a ſhort account of her life (which volumes are marked 9 and 10 of this collection), were delivered with that (vol. IV.) which we have juſt been noticing. The intermediate ones are, we preſume, intended to be the vehicle of the more conſiderable productions of the ſixteenth and ſeventeenth centuries. Why the letters in queſtion have been publiſhed out of their regular order of time, we cannot poſſibly tell, unleſs it is with a view of ſelling them ſeparately.

N. B. The *concluſion* of our account of Mademoiſelle de Keralio's *Hiſtory of Queen Elizabeth*, will be the ſubject of another article in this Appendix.

A R T. XV.

Principes de la Philoſophie Naturelle, &c. i. e. Principles of Natural Philoſophy; in which an Attempt is made to determine the Degrees of Certainty or Probability in human Knowlege. 2 Vols. 8vo. Geneva. 1787.

THE writer of this work (who, as we are informed, is M. de la METHERIE) awakens the public attention by promiſing great things;—nothing leſs, than to fix the true foundations and limits of human knowlege, to baniſh ſcepticiſm, and to aſcertain the principles of morals and policy. In order to execute his deſign, he diſclaims all declamation and oratorical phraſeology; profeſſing to be guided by the ſtricteſt logical rules, and to advance nothing, of which he has not aſſigned its degree of certainty. As Newton, in his immortal work, has laid down the laws of motion, ſo, in this, the author undertakes to unfold thoſe of nature, in her firſt operations. He, moreover, propoſes to apply calculation to the perceptions and feelings of the human mind, as the only way of arriving a precision in the ſcience of human nature. The attempt i certainly laudable. Of the degree of praiſe which is due to the execution, our readers will be able to form ſome judgment from the following ſummary view of the author's ſyſtem.

---

* This lady muſt not be confounded with Marguerite de Valois, ſiſter of Francis the Firſt, and remarkable for her lively and agreeable tales. They had both the title of Queen of Navarre.

Extended beings, or bodies, are compoſed of indiviſible elements, ſimple, and different from each other; each having its proper degree of extenſion and force. The combination o theſe produces all the varieties of being.

A ſentient being is eſſentially one, without parts; for it has a ſimple conſciouſneſs of various impreſſions, which can only ſubſiſt in an uncompounded ſubſtance. All perception is paſſive, and is produced, and varied, by motion. The impreſſions, tranſmitted to the ſentient principle, by means of organic ſenſes, are the origin of human perception. Some of theſe impreſſions are agreeable, others diſagreeable, in different degrees. Hence ariſe pleaſure and pain; and theſe are the ſource of all the paſſions.

The ſum of all poſſible combinations of perceptions, makes up the whole poſſible world. Theſe may exiſt in a progreſſive ſeries, from the ſmalleſt to the moſt extenſive combination. The being, who poſſeſſes the higheſt place in this ſcale, or who has all poſſible agreeable perceptions in the higheſt degree o perfection, will be the Great Being.

All thoſe properties of ſentient beings which are commonly called powers, or faculties, are nothing more than the differen modifications of perception. Our firſt knowlege conſiſts i ſimple perceptions, and the ideas we acquire by theſe means ar of the firſt order. Thoſe of the ſecond order ariſe from comparing different impreſſions, and judging of their reſemblance magnitude, or tendency to produce pleaſure or pain. Reaſoning differs from judgment only in degree: to reaſon is to brin together many judgments, and contemplate their mutual relation.

We cannot be deceived in our perceptions. When we perceive two objects, we are ſure that we perceive them, and w are equally ſure that the one is not the other.

Impreſſions communicated to that part of the brain called th *ſenſorium*, or the internal ſenſe, remain there a long time afte the firſt perception: and, as ſoon as any other related perception is produced, the former is revived, and accompanied wit a conſciouſneſs that we have before experienced it. This i memory.

The mechanical action of external bodies on the ſenſes produces ſenſation; and, wherever the impreſſion is ſufficiently ſtrong, or the ſenſation ſufficiently pleaſant or painful, motion will be produced in the animal machine. Volition is not an active power, but a mode of perception. When I walk, it is becauſe I have pleaſure in the recollected perception of walking. There muſt be a certain degree of intenſity in the perception of pleaſure or pain to produce motion.

Love, hatred, and all the paſſions, are in proportion to the number, intenſity, and duration of the pleaſurable or painful perceptions which produce them; ſubtracting, in the caſe of recollected perceptions, the diminution which ariſes from the imperfection of memory. Hence all ſentiments and paſſions are capable of being eſtimated with mathematical exactneſs. Call any ſet of preſent feelings, S; their intenſity, x; their number, n; their duration, d; and call pleaſure, P; and pain D: the proper ſymbolical expreſſion of the degree of pleaſure or pain, experienced in any given caſe, will be P or $D = xS \times n \times d$. To expreſs by ſymbols the degrees of pleaſure or pain ariſing from recollected ſentiments, we muſt add to the preceding formulary the difference ariſing from the defect of the force of memory. Call this force $\frac{1}{u}F$, and the expreſſion will be P or $D = \overline{xS \times n \times d} - \frac{1}{u}F$.

Memory is the baſis of benevolence. It places me in the ſituation of another, by reproducing feelings ſimilar to thoſe which I obſerve him to experience. Hence I ſuffer his pains, and enjoy his pleaſures by ſympathy, and am led to deſire, and to endeavour to advance, his happineſs. To wiſh evil to any one, is to wiſh evil to one's ſelf, ſince we cannot but partake of his feelings. Man is therefore by nature juſt and virtuous. It is the intereſt of all men to ſeek the happineſs of all. This is the ground of all moral obligation, and to this origin may be traced up all the rights of nature in general, of animality, of humanity, of domeſtic and civil ſociety, and of poſterity.

The foundations of all knowlege and opinion are, immediate perception; memory or renewed perception; analogy, or reaſoning from what is, or has been, to what will be; and human teſtimony. Of theſe, the firſt affords certainty, the latter different degrees of probability.

We have no proof, but from memory, that any thing exiſts beſide our actual perceptions. It is this alone which convinces me, that what I call external beings, move in an uniform manner, according to certain fixed laws, and conſequently makes it probable, that they exiſt independently of me. Admitting the real exiſtence of external beings, analogy alone can direct our enquiries concerning their nature.

Since the infinite diviſibility of matter is contrary to all analogy, and wholly inconceivable, it is reaſonable to ſuppoſe that all bodies are an aggregate of indiviſible atoms. Theſe we are led by analogy to conceive to be extended, exceedingly ſmall, figured, moveable, always in motion, having each its own force, and capable of receiving every kind of impreſſion, and conſequently capable of perception.

I have an *individual conſciouſneſs* that I have, at the ſame moment, different perceptions: therefore, my *ſelf*, or the ſentient principle, is *one*. Is my *ſentient ſelf* an extended being? It is agreeable to analogy to conceive, that it is of the ſame kind with thoſe indiviſible parts of which bodies are compoſed, and therefore extended, figured, ſolid, and poſſeſſed of its own moving force, as well as capable of perception. The ſentient principles in different animals reſemble mine, and differ only in the place which they occupy, at the center of an organized ſyſtem, more or leſs perfect.

All extended beings are in a ſtate of continual agitation. Bodies are alternately dilated and contracted by heat and cold. Motion is then as eſſential to body as mobility. Every individual atom has its own motion, which it can never loſe; but its effect may be for a time ſuſpended by the action of a contrary motion; in which caſe the two bodies may be ſaid to be *in niſu*. As ſoon as the obſtacle is removed, the motion returns, and, in the mean time, the effort is uninterrupted. It is this union of individual atoms by oppoſed motions, which produces all the combinations of matter. Compounded atoms, or bodies, preſerve a motion which is ſeldom in a right line. Beſide this firſt kind of motion which is eſſential to bodies, and cannot be loſt, there is another, which is communicated, and may be ſtopped, by impulſe.

One of the principal effects of the motion of bodies is, to produce impreſſions on ſentient beings, which never experience any new ſenſation but from external motion. Hence the variety of the perceptions of ſentient beings muſt depend on the diverſity of the motions which affect their organs of ſenſation.

All the individual beings of which bodies are compoſed being of the ſame kind with that which conſtitutes the ſentient principle in animals, it is wholly owing to its ſituation that the latter can experience more perceptions than other atoms. There is no reaſon to ſuppoſe that one atom is, in itſelf, more capable of perception than another. Any individual atom, placed at the center of an organized body, becomes capable of perception, more or leſs varied in proportion to the perfection of the machine with which it is connected. My ſelf being

ing ſeated at the center of motion in a human body, poſſeſſes from its ſituation an internal ſenſe, whence it experiences a great variety of motions, and conſequently of perceptions, like the ſpider at the center of her web.

It appears from obſervation, that there is in nature a long continued ſeries of animal life; and it is reaſonable to conclude from analogy, that this ſeries is carried, both ways, far beyond what is perceptible by human ſenſe. Probably the earth itſelf, and all the celeſtial bodies, are organized beings, and animated by a ſentient principle. To ſuppoſe ſuch vaſt maſſes of matter unorganized, does not ſeem to correſpond with the *great views of Nature*. But we can have no idea of any ſentient being, which does not occupy the internal ſenſe of ſome organized being.

All ſentient beings have deſires and volitions; and thoſe which are moſt perfect, moſt completely accompliſh their deſires. It may therefore be inferred, by analogy, that events commonly happen according to the will of ſuperior beings, and always according to that of the Great Being, becauſe his will is always conformed to the laws of motion which animate all beings. All ſentient beings, and conſequently the Great Being, can only enjoy pure happineſs, by ſeeing and making other beings happy. The ſentiment of benevolence, therefore, muſt form the firſt obligation in ſuperior beings, and in the Great Being; whence it may be inferred that happineſs muſt prevail throughout the univerſe. Hence too ariſes a probable expectation of a future ſtate of rewards and puniſhments, as a means of executing the will of ſuperior beings.

From the combination of primary indiviſible atoms are formed the four elements of earth, fire, air, and water, each of which preſerves more or leſs of the force belonging to firſt particles of matter, and conſequently has a perpetual activity. Moſt of the motions we perceive in nature are the effect of impulſe. The doctrine of attraction is contrary to all analogies, and therefore not to be admitted. The combination of eſſential motions produces cryſtallization, by means of which the primary particles of matter cohere, and ſolid bodies are formed. We know of but two agents in nature, which can overcome the force of coheſion, the elements of water and fire. Of theſe, water is only a ſecondary agent, for it owes its liquidity to fire. Fire, then, is the firſt principle of all fluidity, the grand agent by which all the phenomena of nature are produced.

Since we ſee that no bodies in nature are perfectly alike, we conclude from analogy, that the primary particles of matter are different in form from each other, and have different degrees of force, and that the combination or cryſtallization of theſe has produced the forms of nature. Hence have ariſen minerals, vegetables, animals, and worlds.

Without attending our philoſopher through his whole detail (in which he often forgets his promiſe, and becomes diffuſe and declamatory), it is ſufficiently evident, from the preceding ANALYSIS, that this new ſyſtem of mechanic philoſophy contains no very important diſcovery. Where the author confines himſelf to fact and experience, his obſervations, though commonly juſt, are ſeldom original. Before this work appeared, it was very well known, that the ſources of human knowlege are perception, memory, analogy, and teſtimony; that at leaſt one ground of moral obligation is ſympathy, and that there are certain forces in nature, by means of which bodies are compoſed and decompoſed. As to the new opinions advanced, or the exploded doctrines revived, in this work, they reſt on no better ground than mere conjecture, or fancied analogy. Every attempt to ſubject moral principles to mathematical calculation, muſt be futile, until ſome common meaſure can be applied, as in quantity, to the things which are to be eſtimated. Till the degrees of intenſity in pleaſures or pains can be as exactly meaſured, as the number of ſquare yards in a field, to expreſs the degree of any given pleaſure or pain by the ſymbols $P = id \times n \times d$, is ſaying nothing.

To aſſert, that what are commonly called the powers and operations of the mind are mere paſſive effects of mechanical motion;—that all nature conſiſts of indiviſible monads, each of which has in itſelf motion and perception;—that the ſentient principle in man, is an atom, which differs from other ſimple particles of matter in nothing but its ſituation;—and that the whole ſeries of animal and intelligent beings, are only ſimple monads, placed at the centers of organized ſyſtems—is to advance poſitions too extravagant to be admitted as *data* in philoſophy. Still more abſurd and preſumptuous is the attempt, from theſe fanciful notions, without ſuppoſing the agency of a DESIGNING MIND, to account for and explain in detail the phenomena of nature. A ſyſtem which, at the ſame time that it ſpeaks of the *intentions* and the *grand views* of nature, ſuppoſes thoſe intentions and views carried into execution without a *Superintending Intelligence*, and aſcribes all the wiſe arrangements of nature to the neceſſary laws of motion, is too contradictory to the common ſenſe of mankind to need a ſerious refutation. We have thus far taken notice of the work, to put our readers on their guard, and to ſhew that the *Atomic Syſtem* is ſtill as far from being demonſtrated, as it was in the days of Epicurus and Democritus.

ART.

ART. XVI.

Ueber W. Shakſpeare; i. e. On W. Shakeſpeare. By JOH. JOACH. ESCHENBURG, Aulic Counſellor and Profeſſor in the Caroline College at Brunſwic. 8vo. pp. 672. Zurich. 1787.

PROF. ESCHENBURG, who has poſſeſſed a conſiderable ſhare of reputation in Germany as a man of taſte, learning, and genius, owes it in ſome meaſure to the ſpirited and elegant German tranſlation of all Shakeſpeare's plays, which, though begun by the celebrated Wieland, was yet conſiderably improved, continued, and publiſhed by him. It appeared at different times between the years 1775 and 1782, and conſiſts of thirteen volumes in octavo.

In this additional volume, which may be conſidered as a ſupplement to the tranſlation, the Profeſſor diſplays the abundance of materials he collected during the proſecution of his work. We have in vain endeavoured to recollect any tract or publication concerning our immortal bard of which ſome mention is not made in this volume. Its contents are arranged under ten heads, of which the titles are as follow: 1. Of Shakeſpeare's life; 2. His learning; 3. His genius; 4. His defects; 5. State of the Engliſh Stage at his time; 6. Succeſſive order of his plays; 7. Engliſh editions of his plays; 8. Criticiſms on the author and his editors; 9. Catalogue of the foreign tranſlations and imitations of Shakeſpeare; and 10. Of his other poems, together with ſpecimens of them. Even the Engliſh reader will, we are perſuaded, meet, eſpecially in the 8th and 9th ſections, with ſome ſtrictures and information which he would in vain ſeek for in any of the multitudinous publications now extant in this country, on Shakeſpeare and his works.

ART. XVII.

Récherches Hiſtoriques et Politiques ſur les Etats Unis de l'Amerique Septentrionale, &c. i. e. Hiſtorical and Political Inquiries concerning the United States of North America. By a Citizen of Virginia. With Four Letters from a Burgeſs of Newhaven, on Legiſlation, &c. 8vo. 4 Vols. Paris. 1788.

THE late revolution in America is an object of too much importance in the political world not to have engaged the attention of philoſophical inquirers; and the preſent Author juſtly obſerves, that the ſubject has appeared, to ſeveral European writers, ſo very intereſting, that, apparently from the fear of being prevented by others, they have made haſte to publiſh their ideas concerning it before it was poſſible for them to acquire ſufficient inſtructions, and even without giving themſelves the trouble to procure that information which might have been obtained. Their works, therefore, he ſays, are little better than romances, giving an idea of the tranſactions they narrate widely differing from the truth. To correct theſe errors, and to produce ſuch a ſtatement of the tranſactions of the American provinces (eſpecially the ſouthern), from their firſt eſtabliſhment to the preſent time, as may ſerve as a baſis for future hiſtorians to build on, is the profeſſed intention of the preſent work.

The performances that have chiefly attracted the Author's attention and animadverſions, are the treatiſes of the Abbés Raynal and de Mably on the American revolution. He only mentions occaſionally other writings of leſs note; but why has he omitted thoſe of Dr. Price, whoſe *name* ſcarcely occurs in the work? He complains in every part of his inquiries of the falſe notions that are entertained in this part of the world concerning the moſt important tranſactions in America, and zealouſly exerts himſelf to bring the natives of Europe to the ſame way of thinking with himſelf on that ſubject; but we fear he will find it a hard taſk to accompliſh. Mankind are always diſpoſed to diſtruſt thoſe who diſcover a great degree of predilection in favour of any one party; and this work has too much the air of an apology for the Americans, or a perpetual eulogium on their principles and conduct, to obtain all the confidence that the writer may wiſh. Patriotiſm diſplayed itſelf indeed in this way among the Greeks and Romans, and to diſguiſe a fact, when it tended to exalt the character of their country, was not accounted even a venial fault. It is now the faſhion to conſider things in a more liberal manner; and, though an immeaſurable zeal for the glory of our native country may be accounted an amiable weakneſs among private individuals, yet it will hardly obtain the ſame degree of indulgence when it is diſcovered in the writings of thoſe who pretend to tranſmit to poſterity a juſt account of the tranſactions of their times.

The firſt volume conſiſts of hiſtorical deductions concerning the United States, from their firſt eſtabliſhment to their final ſeparation from England. In writing the hiſtory of moſt countries, authors are at liberty to diſplay their own *amor patriæ*, and to pay a compliment to that of their readers by narrating a long train of fabulous events, tending to ſhew that their country has been peopled for a very long time, and that its natives have practiſed the honourable trade of murderers and aſſaſſins for a great many ages, which muſt certainly tend to give poſterity a very exalted idea of them. In treating of the American ſtates, this mode of foſtering the vanity of the people was impoſſible. Their antiquity is not great, and there is no room for fable; but as *ſome* compliment might be acceptable, our Author has fallen on a very harmleſs device for this purpoſe. He ſo explains the charters, and other deeds forming the ſeveral eſtabliſhments in America, as to ſhew that theſe colonies were at all times totally independent of Great Britain, and that all thoſe acts of our legiſlature, by which we *forced* them to accept of ſo much of our money, bounties, and immunities, were mere acts of tyranny and uſurpation on *our part*, and the acceptance of them by their own legiſlators was a treaſonable breach of truſt on *their part*. Happily for us, theſe are now mere ſpeculative opinions, about which it is of no importance to inquire. The aim of a philoſophical philanthropiſt will only be to exert himſelf as much as poſſible to avert future evils, and to promote the happineſs of all parties in the higheſt degree.

We have ſome doubt whether the writings of this ingenious Author take the moſt direct path to accompliſh the very deſirable end which he may have in view. To diſguiſe facts frequently leads to falſe concluſions, and to eſtabliſh errors, that muſt be corrected, perhaps, with much trouble and inconvenience to all parties. To aim at leading the notions of a whole people into a channel that is not natural to them, may prove the ſource of political diſorders. That the American ſtates will beſt promote their intereſt by conſidering France and every other nation in a friendly and amicable light, we cannot entertain a doubt; but that it is for their beſt and moſt permanent intereſt to rely on that nation as their *greateſt* and moſt valuable ally, to the comparative excluſion of others, we conſider as a very dangerous doctrine. Yet this is the political tenet that pervades every page of the preſent work. We are far from thinking that America ought in ſound policy to cheriſh a predilection even in favour of Great Britain, or of any other nation, ſo as to bring her into an undue ſtate of dependence on it. Her true intereſt requires the cautious maintenance of a friendſhip with all ſtates, while yet *independent of* all; and that by a ſtrict obſervance of juſtice to all, ſhe give offence to none. This ſhould be the view of *philoſophical* governors; but it does not ſeem to be that of our Author. Some of our Readers, perhaps, will ſmile at the following repreſentation of the general inclination of the people in America:—'The French nation is beloved in America; but it is quite the reverſe with regard to the Engliſh. We ought not, however, to confound the *nation* with *individuals*: it ſhould not be believed that the Americans can be ſo unjuſt as not to eſteem the French and the Engliſh, *as individuals*, each according to his merit. The general eſteem for the French nation is altogether a different thing; it is founded on a juſt, a ſtrong, and an honourable baſis. The commerce of the United States would be carried on with France and not with England, if ſympathy could ſerve as a rule in this particular.' He then proceeds to enumerate the cauſes which check the commerce *between France* and the United States; all of which are of a nature that muſt neceſſarily tend to eſtrange the NATIONS from each other, not the *individuals*; and among theſe cauſes of eſtrangement, the commerce with England is, '*the* INSIDIOUS *credit which the Engliſh continue to give to the Americans.*' Could any thing tend more powerfully to make the Americans *diſlike* to have any commercial connections with the Engliſh than ſuch an inſidious conduct? What! the baſe men! to pretend to ſell their goods *upon credit!* Was ever any thing ſo provoking? Is it poſſible that the Americans ſhould have any *ſympathetic* inclination to trade, to any great extent, with ſuch an *inſidious nation!*

Notwithſtanding theſe and other ſingularities in this work, the Author throws out many obſervations, of which a *judicious* perſon may avail himſelf. In the ſecond volume he corrects the numerous errors into which the Abbé de Mably has fallen; and in many inſtances the corrections are juſt: in others the corrector himſelf will be corrected by future obſervers.

The third volume is appropriated to the Abbé Raynal, on whom the Author is on many occaſions particularly ſevere.

In the fourth volume, he returns to his former ſubject, and expatiates on the following heads:—1. *The pretended anarchy of the United States.* He endeavours to prove that all is in good order there. 2. *The pretended diſcord on the ſubject of the diviſion of the States.* This he alſo treats as a mere *bagatelle.* 3. *On paper money.* 4. *Of the national debt before and ſince the revolution.* This chapter begins thus—'I have ſaid elſewhere, that the colonies, *by their efforts to aid Great Britain* during the war of 1756, had contracted a debt of near ten millions ſterling.' 5. *Of the debts of particulars, and credit in commerce.* That unreaſonable Great Britain, which firſt cauſed the colonies to run in debt, to the amount of ten millions ſterling, in *her own cauſe*, when ſhe herſelf only expended about a hundred millions, to defend *the coloniſts* themſelves from the French, is now accuſed of being villanouſly buſied in ruining the independent States, by the facility with which ſhe gives credit to any American who aſks for it! 6. *Of the cauſes which retard the progreſs of commerce between France and the United States.* 7. *Of emigration.* 8. *Of the ſociety of Cincinnatus.* Our Author, who is a ſtaunch republican, diſapproves of this inſtitution, though he blames it very gently. Speaking, in another place, of the title of *Excellency* conferred on the chief magiſtrate of moſt of the new ſtates, he remarks, 'that, beſide the ridicule inſeparable from all kind of title, it is proper to remark, that *that* of *Excellency*, being ſo common in Europe, from whence it has come to us, tends rather *to degrade than to decorate* the firſt magiſtrate of *a free people.*' Yet notwithſtanding this prejudice againſt modern Europe, eſpecially Great Britain, he is forced, in another part of his work, to acknow-

ledge

lege that the good people in America borrowed their ideas of government entirely from us. We ſhall inſert this paſſage in the Author's own words, as a ſpecimen:

‘ *Lorſque les gouvernemens des anciennes républiques furent établis, les nations etoient plongées dans les ténèbres de l'ignorance, et la plupart partagées en différentes claſſes. La diverſité d'intérêts produiſit conſtamment des querelles et des diſſentions. Chaque claſſe faiſoit des efforts pour améliorer ſon ſort, ſoit en augmentant ſa puiſſance, ſoit en diminuant l'oppreſſion. L'egalité des droits parmi les citoyens n' exiſta pas, et il ſemble même qu'elle n'etoit pas connue. D'ailleurs quand les légiſlateurs auroient été bien intentionnés et aſſez éclairés ſur tout ce qui regarde les droits de l'homme, ils n' auroient pu réſiſter aux préjugis régnans ni aux pretentions des partis oppoſés. Ils furent obligés d'adapter leurs loix a cette inegalité que les circonſtances, l'ambition, et la force avoient introduite, et ils ne purent faire qu'un aſſemblage informe de principes democratiques, ariſtocratiques, monarchiques, et militaires. Les révolutions qu' éprouvèrent ces gouvernemens furent toujours l'effet de l'influence d'un parti et non de la raiſon ; elles ſerverent à favoriſer l'ambition d'un individu ou d'un petit nombre, mais elles n'eurent jamais pour principe le calcul paiſible et reflechi du bonheur public.*

‘ Avant la révolution d'Amerique, il n'exiſta dans aucun tems une vraie republique raiſonnée, *comme l'hiſtoire en fait foi*. Les principes d'un tel gouvernement nâquirent en Angleterre, et ſont parvenu à leur maturité en Amerique. *C'eſt ſur-tout ſous le règne de Jaques* I. *et de Charles* I. *que ces principes furent développés. Nous n'en indiquerons pas les cauſes, parce que l'hiſtoire de ces tems eſt aſſez connue. Le caractere ambitieux et faux de Cromwel empecha l'etabliſſement des vrais principes républicains, et fit naître, même dans les partizans les plus zélés de la liberté, le deſir de rétablir les droits héréditaires de la monarchie et des nobles. Les Anglois qui emigrèrent en Amerique y portèrent des ſentimens républicains, et ces ſentimens ne furent point altérés par l'éclat du trône et de l'ariſtocratie quoique les gouvernemens fuſſent mixtes comme celui de la Grande Bretagne. La privation des droits héréditaires produiſoit une illuſion conſolante que couvroit en grande partie les défauts de la conſtitution, et qui entretenoit dans les citoyens les idées neceſſaires pour les corriger, lorſqu' il ſe préſenteroit une occaſion favorable. Le plus grand obſtacle étoit la prédilection exceſſive qu'ils avoient pour la patrie de leurs ancêtres, predilection que les miniſteres Anglois trouverent le moyen de detruire.*’

We muſt not ſtop to examine this paſſage, which, if analyſed and weighed, might furniſh matter for a volume of ſtrictures. We ſhall only remark, that it is as natural for men to form to themſelves an idea of a perfect government, when they ſet about new modelling one, as it is difficult to accompliſh it in practice. The political conſtitution of our own country, with all its defects, has long been admired as an incomparable model, by moſt other nations; and not till the American republics have ſtood the ſame teſt, will their panegyriſts be entitled to ſpeak of them with equal praiſe. We moſt ſincerely wiſh the Americans may be able to mark out a *more* perfect plan. We think they will be lucky if they do not at laſt fix on a worſe form, whatever are the faults of ours; and faults no doubt it has, in ſome very important reſpects, as hath been ſufficiently ſhewn by our beſt political writers.

The 9th chapter relates to *General Waſhington, the Marquis of Fayette, and the ſociety of Cincinnatus*, and contains an eulogium on the General and on the noble Marquis. 10. *On ſlavery.* Adviſes to aboliſh it entirely. 11. *Concerning the ſavages.* This is perhaps the moſt entertaining and original part of the whole work. The remarks on this ſubject diſcover the Author's enlightened mind, and great liberality of ſentiment. He ably refutes, by a number of intereſting facts, the opinion of M. de Pau and his followers concerning the American Indians. He proves that (both as to mental and corporeal powers) they are equal to other men, and that the diſadvantageous relations given of them by ſome eminent European writers, are chimerical reveries, unworthy of all credit.

The 12th, and laſt chapter, treats *of ſome late writings on the United States of America*. The greateſt part of theſe remarks relates to the travels of the Marquis de Chaſtellux [*], whoſe errors in many places he corrects with much gentleneſs and urbanity.

The work concludes with a ſupplement, in which he takes notice of ſome remarkable incidents that have occurred ſince the year 1786, when the volumes were digeſted and committed to the preſs. A great part of it is taken up with an examination of the new conſtitution lately propoſed to the United States, which is as yet under deliberation by ſome of them, and will probably, though not haſtily, be at length adopted. His remarks on this ſubject ſhew him to be an ingenious and penetrating obſerver; though they prove, at the ſame time, that, even in his own opinion, North America is not yet arrived at that happy ſtate of government, which, in other parts of his writings, he would have us believe that it actually enjoys.

On the whole, the work diſcovers the acuteneſs, learning, and genius of its Author. It evinces that he has much at heart the proſperity of his native country, and he therefore deſerves to be reſpected. If his prejudices have ſometimes got the better of his judgment, it is a circumſtance that in ſome particular ſituations a man endowed with a lively imagination can ſcarcely avoid; but we by no means conſider this performance as a faithful guide to future hiſtorians. It is a temporary effuſion that may have its uſe; and we ſincerely wiſh it may do all the good the Author intended by it.

---

[*] For our account of the Marquis's Travels, ſee Review, vol. lxxvii. p. 38.

ART. XVIII.

CHR. G. HEYNII, *Prof. Eloquentiæ Georgiæ Auguſtæ, M. Britanniæ R. à Conſiliis Aul.* OPUSCULA ACADEMICA. *Collecta et Animadverſionibus locupletata* i. e. The Academical Diſcourſes of CH. G. HEYNE, Profeſſor of Eloquence and Poetry at Gottingen, and Aulic Counſellor to his Britannic Majeſty, &c. 2 Vols. 8vo. 1785 and 1787. Gottingen.

PROFESSOR HEYNE's high reputation for true taſte and extenſive erudition, ennobled by philoſophy, will rather gain than loſe by the publication of theſe elegant, ingenious, and learned diſcourſes, though ſeveral of them are the productions of his earlier years. They were delivered in the univerſity of Gottingen, at different times and on occaſion of certain academical ſolemnities; but as they have an intrinſic merit, that will render them acceptable in all times and in all places, we think the literary public indebted to the author for collecting them together, that they might eſcape that untimely death to which ſmall treatiſes, however valuable, are expoſed when ſeparately publiſhed. Many of theſe diſcourſes were compoſed and delivered above twenty years ago; but they have the advantage of coming forth now to light, with a critical review, annexed to each by the author, in which *he* performs *our* taſk with more freedom and ſeverity, than *we* would have ventured to uſe. Thus they exhibit at the ſame time the excellence of good compoſition, and the characters of elegant and judicious criticiſm.

The ſubjects of theſe diſcourſes are all intereſting; they muſt, at leaſt, be ſo to thoſe who have a taſte for elegant and inſtructive erudition. A conciſe view of their contents will conſequently prove acceptable to our readers.

In the *firſt* diſcourſe of the 1ſt volume, our author treats of *the influence of morals* or *moral character, on the perception of that kind of beauty that is the object of the fine arts, and on the habit of delineating and expreſſing it.* After ſome preliminary obſervations on *beauty*, and the ſenſe or faculty by which it is perceived, he ſhows how this *ſenſe* and its exertion in the fine arts are improved by morals. Morals contribute to preſerve, in a right and vigorous ſtate, all the corporeal and mental powers, and thus are favourable to genius and invention, to judgment, to the pleaſures of imagination, and to that noble enthuſiaſm, that animate the pen of the poet and the pencil of the artiſt. By producing internal harmony and order, *they* render even the external beauties of nature more delightful and intereſting, than they can be to a mind degraded by vicious purſuits; and they fit us for contemplating, with peculiar advantages, harmony and order in all other objects. They form that calm tenour of

ſoul

and formal), and painte
ductions.

M. HEYNE is aware
raiſed againſt the infl
pictureſque or poetical
force of them, in the c
anticipate regular anſwe
of the accurate judgm
feelings of our reſpectal
objections more directly
objector can deſire. H
flexible genius, a lively
great natural vigour, m
natural but of moral be
and features, the vicio
them on his canvas, as
life and manners; but,
ther than the ſubſtance.
virtuous character dra
ters or poets, the obj
eaſy to aſcertain the *fa*
ſide, a man though gene
his virtuous moments;
neſs, which too habitua
ſpring and energy, were i
power.

poets, orators, and artiſts: *Can feel*; this is certain—*can expreſs*; this is alſo true, but with certain reſtrictions. A profligate painter may certainly repreſent the *continence of Scipio*, in ſeveral lines, which the mechaniſm of his art, and his *mimetic* powers, will render more or leſs expreſſive of what paſſed in the mind of that virtuous hero; but we will not be tempted to apply to his picture that line of Virgil;

MENS *agitat molem et pulchro se corpore* MISCET.

It is certain, at leaſt, that, with reſpect to *moral beauty*, which is the ſupreme charm in manners, affections and the arts, none, *ceteris paribus*, can expreſs it ſo powerfully, and repreſent it with ſuch truth, in all its various forms, modifications, and fine touches, as the artiſt, who has it in himſelf.—Therefore it follows (and this, perhaps, is the propereſt manner of ſtating and deciding the queſtion), that, other circumſtances being equal in the compariſon, the *good man* will always be the *beſt artiſt*.

We have enlarged ſo much our account of this firſt diſcourſe, that we can do little more than merely announce the ſubjects of thoſe that follow.

In the *ſecond*, our author treats of *public liberty, and its influence on the improvement of literature and the uſeful arts.* In this judicious and learned diſſertation, Profeſſor HEYNE ſtates the true notion of public liberty, and deduces its effects from the records of hiſtory, as well as from the nature of things. He ſhews, among other truths, that democratical liberty, or a popular government, never *was*, in fact, and is not, in its nature, adapted *to be*, the foſtering parent and nurſe of uſeful arts and elegant literature.

In the *third diſſertation*, we have a very learned and elegant ſeries of *obſervations on the genius and characteriſtics of the age of the Ptolemies*; in which the ſtate of literature, philoſophy, arts, and manners, during that celebrated period, is accurately repreſented.

The *fourth* contains an account of the *judgments which the kings of Egypt were obliged to undergo after their deceaſe.* This fact is here critically examined; and it is alſo elegantly employed as an introduction to the funeral eulogy of George II. the predeceſſor of our preſent worthy ſovereign. There are in this learned diſcourſe ſome very ingenious points of compariſon exhibited between the Egyptian ſyſtem of legiſlation and thoſe of modern times, to the advantage of the former. M. HEYNE acknowleges, that, in modern times, we have made great improvements in philoſophy, literature, and the uſeful arts; but he thinks, that, with reſpect to the ſcience of government and legiſlation, we are ſtill nearly in a ſtate of infancy. He attributes the imperfections of modern governments to their having

ing been formed originally in periods of barbariſm, ignorance and ferocity, amid ſcenes of rapine and carnage, and formed ſuddenly on no other principles than thoſe of conqueſt or ſelf-defence. This was alſo, as he allows, the caſe of many ancient governments, but not of all; that of Egypt, and thoſe of ſeveral Aſiatic ſtates, were derived from the more reſpectable principles and habits of ſocial life, from domeſtic ſociety, which produced patriarchal government, and afterward republican forms enlightened by the precepts and doctrines of legiſlators, who were philoſophers.

With reſpect to the *ceremony* which is the ſubject of this diſſertation, our author looks on it as partly fabulous, not, indeed, invented by *Diodorus Siculus*, but related by him on the authority of others. M. HEYNE's reflections on this narration are acute and judicious.

The ſubject of the *fourth* diſſertation is a paſſage in the verſes of Simonides, in which the poet affirms, that *perfect virtue is beyond the reach of humanity.* In the *ſixth*, our author treats of the *influence* and *utility of the ſtudy of the ancient poets in public and private education.* In the *ſeventh*, he enquires into the *phyſical cauſes of ancient mythology*, in the illuſtration of which intereſting ſubject, erudition and philoſophy go hand in hand, and throw new rays of light on a branch of ancient hiſtory, and theology, that has been equally obſcured by the ſtupidity of philologiſts and the refinements of metaphyſicians.

In the *eighth* diſſertation, the author treats of the *wiſe inſtitutions and methods of diſcipline, by which the firſt Grecian legiſlators contributed to improve human nature, in its rude ſtate of primitive ignorance and ſimplicity.* The riſe and progreſs of civilization and ſociety form, properly, the ſubject of this diſcourſe. It was compoſed, and delivered, about twenty years ago. Since that time, ſeveral learned men in Britain and Germany have publiſhed not only elaborate but elegant treatiſes on this important ſubject, to whoſe labours, M. HEYNE, in the review of his own diſcourſe, pays the tribute of reſpect and approbation which they deſerve.

The PUBLIC *benefits* of *private frugality, particularly with reſpect to population*, are demonſtrated, with great perſpicuity and acuteneſs, in the *ninth*, *tenth*, and *eleventh* diſcourſes. In the *twelfth*, the Profeſſor inſiſts on *the advantages of a moral kind, which academical diſcipline derives from the cultivation of the liberal arts and ſciences. The utility of the ſtudy of hiſtory* is the ſubject of the *thirteenth* diſcourſe, which was delivered in 1766, on the eſtabliſhment of public lectures on this ſcience.

The *fourteenth* and *fifteenth* diſſertations treat of *the rights of colonies among the ancients.* Theſe were delivered in 1766, and 1767, when, from the circumſtances of Great Britain and her colonies, the ſubject was peculiarly intereſting. Our author has, however, avoided every thing that might look like an application to the politics of modern times, and conducts his enquiry in ſuch a manner, as diſplays an intimate acquaintance with the original monuments of ancient hiſtory, together with that philoſophical ſpirit of diſcernment, which, not ſatisfied with the mere detail of events, examines them in connexion with their cauſes and conſequences, and with the ſentiments and habits of thoſe concerning whom they are related.

An enquiry into *the origin of the culture of grain and the art of making bread*, is the ſubject of the *ſixteenth* and *ſeventeenth* diſſertations. And the three remaining diſcourſes in this volume are elegant and philoſophical panegyrics on deceaſed curators of the univerſity.

The firſt fifteen diſcourſes in the ſecond volume are devoted to an enquiry into *the laws and conſtitutions of the ſtates of Magna Græcia and Sicily.* What we obſerved concerning the learned Profeſſor's diſſertation on the rights of the ancient colonies, is equally applicable to theſe, which are valuable, not only as they afford a comprehenſive view of what has been preſerved to us of the writers of antiquity on this ſubject, but alſo as they abound with excellent reflections of a philoſophical, as well as of an hiſtorical and political nature.

In theſe diſſertations, M. HEYNE has collected the fragments of the laws of *Zaleucus* and *Charondas*; on which occaſion, he introduces ſome remarks on the diſpute between *Bentley* and *Boyle*, concerning theſe legiſlators. He repreſents the former, whoſe learning and judgment, in other reſpects, he highly applauds, as prejudiced by his reſentment againſt his antagoniſt, and as maintaining ſeveral opinions, rather from a ſpirit of oppoſition to Boyle, than from an impartial inveſtigation of evidence. In this light he conſiders Dr. Bentley's denial of the exiſtence of *Zaleucus*, to which he oppoſes the authority of Ariſtotle, Theophraſtus, Scymnus, and Strabo; and endeavours to prove, not only that Zaleucus really lived, but alſo that he wrote laws for the Locrians, and that the fragments of theſe, which are tranſmitted to us, are genuine with reſpect to their ſubſtance, though it is probable they may not be expreſſed in the very words of the original author. Concerning *Charondas*, the Profeſſor's opinion is, that he was a Catanean, who lived many years before the Thurii had founded their ſtate; that he compoſed laws for his own, and ſeveral other cities of the Chalcidians, and alſo for the Regii; but that his laws were afterward adopted by the Thurii, when they eſtabliſhed their republic.

The *ſixteenth* diſcourſe is concerning *the ſtate of literature and the arts among the ancient Greeks, as deduced from the names and attributes of the muſes and other deities.* In the *ſeventeenth*, the Profeſſor gives an account of a manuſcript *Corpus Juris gloſſatum*, in the library of the univerſity, which he ſuppoſes was written in the fourteenth century.

The *eighteenth* diſſertation is concerning *the opinion aſcribed to the Arcadians, that they were of greater antiquity than the moon.* This diſcourſe was occaſioned by a paſſage in an *Eſſay on comets* by *M. Dionis du Sejour*, in which he quotes Lucian and Ovid to prove that "the Arcadians believed that their anceſtors had inhabited the earth before it had a ſatellite;" which has induced ſome philoſophers to ſuppoſe that the moon was originally a comet. *M. du Sejour* has indeed refuted this hypotheſis; but the Profeſſor goes further, and maintains that the opinion, as here deſcribed, was much too refined for a people ſo uncultivated as the Arcadians. He thinks that the appellation of *Proſeleni*, or *Antelunares*, has no relation to aſtronomical diſcoveries, as ſome have ſuppoſed; but was only uſed to expreſs the great antiquity of this nation by an alluſion to their rude and fabulous mythology, according to which, the Goddeſs *Luna* was ſaid to have been born in Arcadia. He takes this opportunity of cenſuring, what he calls, the viſionary notions of Meſſ. *Gebelin* and *Bailly*, concerning the great antiquity of aſtronomical knowlege.

The three laſt diſſertations contain a deſcription of a collection of Roman medals, preſented to the univerſity by his preſent majeſty.

ART. XIX.

Hiſtoire d'Elizabeth, Reine d'Angleterre. i. e. The Hiſtory of Elizabeth, Queen of England. By Mademoiſelle de Keralio. 8vo. Vols. I. II. and III. *continued* [See our laſt Appendix]; and Vols. IV. and V. which conclude the Work. 8vo. Paris. 1787, and 1788.

IF impartiality be the moſt eſſential characteriſtic of an hiſtorian, this authoreſs, as we before obſerved, will claim a high rank in that department; for this is the feature that peculiarly diſtinguiſhes the preſent work from many other hiſtorical compoſitions, that poſſeſs no ſmall degree of merit in other reſpects. Mademoiſelle de Keralio ſpeaks from the beginning, concerning Elizabeth, with a degree of reſpect approaching to admiration, which would diſpoſe ſome readers to ſuſpect that ſhe meant to repreſent her as the heroine of the piece, to exalt her virtues, and to throw the weaker parts of her character, and the blameable circumſtances of her conduct, into the ſhade. This, however, is far from being the caſe. If the bright ſide of her character is diſplayed with the moſt flowing and unreſtrained freedom, the dark parts of it are pourtrayed with equal ſtrength and juſtice. Never before did we meet with an hiſtorian who could ſo juſtly claim the merit of fidelity, preſcribed by Shakeſpeare,

“ *Speak of me as I am; nothing extenuate, nor ſet down aught in malice.*”

Nor was this an eaſy taſk in that period of hiſtory; for not only the ſovereign herſelf, but many of the inferior perſonages of the drama, who figured in thoſe active ſcenes, require to be drawn with the ſtrongeſt lights, and particularly with the deepeſt ſhades; and we are diſpoſed to think that however individuals who have formed unreaſonable prejudices, may be diſpleaſed, the public will in general be ſatisfied that the painting is ſingularly faithful, and the reſemblance juſt, in the higheſt degree.

The events which diſtinguiſhed the reign of Elizabeth, are too well known to require to be here particularized. The general train of incidents which then occurred, are neceſſarily the ſame in the preſent work as in other hiſtories of the times; and it is only from the manner in which they are developed, that the peculiarities of an hiſtorian can be remarked. Each individual tranſaction would ſeem to have attracted the ſpecial notice of our hiſtorian. Authorities have been ſearched for with care, examined with attention, and faithfully collated. Theſe authorities, as we formerly hinted, are always quoted with preciſion: and though, in the notes, the authoreſs has had frequent occaſion to point out the inaccuracies, or to correct the unfaithfulneſs, of former hiſtorians, this is always done without diſcovering either a malevolent rancour of mind, or an over-weening ſelf-conceit. Nothing ſeems to have been in view but the diſcovery of truth, and that once attained, the ſubject is no longer continued. In the text itſelf, the narration is always clear, conciſe, energetic, and frequently rapid. Tireſome digreſſions are never introduced, nor is the reader fatigued with trite moral reflections, uſeleſs remarks, or witticiſms tending to render the author conſpicuous. She proceeds right forward in her courſe, without deigning to amuſe herſelf with the *little* objects that have too often attracted the attention of even our graveſt hiſtorians, and made them turn aſide, to indulge themſelves in conceits that might better have been omitted.

Moſt hiſtorians, in modern times, ſeem to found their hopes of ſucceſs either on the peculiarities of their ſtyle, the depth of their political remarks, the quaintneſs of their expreſſions, or the theories of human nature which they take the opportunity of *developing*. Inſtead of narrating events as they occurred, *with a diſtinctneſs* and perſpicuity, their works would too often ſeem to conſiſt of a ſet of aphoriſms, the truth of which was to be ſupported by the facts they had occaſion to relate. Facts muſt therefore be bent to ſupport the theory, or ſo ſtated as to be imperfectly known; and hence the reader, though ſometimes entertained, is frequently miſled, and often finds, to his great mortification, that after having ſpent a conſiderable time in ſtudy, he is very much at a loſs with regard to the real nature of the events which are the main ſubject of the work. Mademoiſelle de Keralio ſeems to have been ſo ſenſible of theſe defects, that ſhe has even declined to ſeek for fame by the leſs blameable practice of portrait-drawing, which has been univerſally adopted in modern times, to give a brilliancy to the works of the hiſtorian which it was not thought they could otherwiſe have poſſeſſed. Her chaſtened judgment, no doubt, enabled her to perceive, that the rhetorical portrait, on many occaſions, differed ſo much from the character which the reader would have formed, from the facts narrated, of the ſame perſonage, as not to bear any ſtriking reſemblance; or, where this defect is not ſo obvious, ſhe has probably conſidered theſe portraits as a mere redundancy, an uſeleſs excreſcence, like thoſe ſongs in ſome modern operas, which are merely a repetition, in other words, of what had been expreſſed before. However this may be, our authoreſs, in general, declines the taſk of drawing particular portraits, though, from the few touches of this ſort that ſometimes occur, it is evident that ſhe could have executed them with great ſucceſs, had ſhe been ſo inclined.

No potentate was ever more admired by his ſubjects than Elizabeth was, during her own life, by the people over whom ſhe reigned: and the panegyrics they beſtowed on her having deſcended to poſterity, they have, in many reſpects, influenced the pens of later hiſtorians. She had the ſingular advantage of being trained up in adverſity herſelf, and with the *good Henry* of France ſhe could ſay,

Non ignara mali, miſeris ſuccurrere diſco.

But the natural violence of her temper frequently overcame theſe feebler influences of education. She had alſo the advantage of ſucceeding the ſanguinary reign of her weak and bigotted ſiſter, which formed a contraſt to the milder tranſactions of her government; and this made her ſubjects admire, as gentle and humane, thoſe procedings which more enlightened poſterity have deemed harſh and ſevere, if not cruel and impolitic. Our fair hiſtorian, with an unbiaſſed fidelity, places the tranſactions in their true light, without either gloſſing over the weakneſſes, or exaggerating the defects, of this ſingular princeſs.

In no particular do the character and talents of Elizabeth appear to ſo much advantage as in her conduct with regard to the ſtates on the continent of Europe. At that period, from a peculiar concatenation of circumſtances, the aid of England could frequently be of the moſt material ſervice to her neighbours; and though Elizabeth was unwilling to give unneceſſary umbrage to any ſovereign power; though ſhe was at all times deſirous to avoid war, and extremely circumſpect in regard to the expenditure of money; yet theſe conſiderations did not prevent her from acting with firmneſs in ſupport of thoſe whom ſhe deemed worthy of her aid; and it will be admitted that her political views, with regard to affairs on the continent, were generally liberal and juſt, and the means ſhe purſued for inſuring ſucceſs were ſingularly judicious and proper for the occaſion. In conſequence of this conduct, Elizabeth ſoon became extremely reſpected abroad, and her friendſhip was courted by all unfortunate ſtates. To her the diſtreſſed ſeldom ſued in vain, though they as ſeldom could prevail on her to become the dupe of their policy. She was to them a ſteady ſupport; but her cautious parſimony made her act with a circumſpection that effectually prevented them from ever having it in their power to abuſe her favours.

This part of her character is here brought forward, as a conſpicuous feature in it. To do this fully, it was neceſſary to give a very diſtinct view of the tranſactions of the neighbouring ſtates at that time, particularly of France and Spain, and the Low Countries. Our authoreſs has, indeed, entered, on ſome occaſions, ſo minutely into the hiſtory of theſe foreign ſtates, that a faſtidious critic would ſay, perhaps, that ſhe wants the art of glancing at collateral events, ſo as to give only a conciſe, general view of them, and thus to make them appear as ſubordinate, but not as principal, parts of the hiſtory. But had this brevity, with reſpect to foreign affairs, been the character of her performance, it certainly would have wanted much of the clearneſs and force which it now poſſeſſes.

But if the political portrait of Elizabeth is ſeen to great advantage, in reſpect to her connexion with the continental powers, it appears in a very different point of view in regard to her conduct in Ireland. Few potentates could be found who ever acted on leſs liberal principles, or in a more cruel and impolitic manner, than ſhe did through the whole courſe of her reign, with reſpect to that diſtracted and unfortunate country. Almoſt every part of the hiſtory of the tranſactions of the Engliſh in Ireland, is full of inſtances of perfidy and cruelty that were attended with the worſt conſequences; but few of theſe tranſactions are quite ſo nefarious as the conduct of Lord Gray and Sir Walter Raleigh; who, having refuſed all terms of capitulation, to the ſmall fort of Smerwick, which was garriſoned by *Spaniards* and Italians, who had come to aid the native

Iriſh, they were conſtrained at laſt to ſurrender at diſcretion. The diſarmed Spaniards and Italians were cut to pieces; and the native Iriſh were all hanged, except the chiefs, who continued priſoners. ‘ *Cette affreuſe exécution* (ſays Mademoiſelle de Keralio) *pénétra tous les eſprits d'horreur et d'effroi. Elizabeth fut conſternée lorſqu'elle l'apprit; elle en verſa des larmes:* mais les *pleurs, malheureuſement, ne réparent point de ſemblables crimes.*—

‘ Un commandement auſſi important n'eſt point excuſé par les marques d'une tardive ſenſibilité. *Le feu de la rebellion s'accrut dans toutes les provinces; elles vouloient au moins perir les armes à la main, parce qu'il ne reſtoit plus d'autres moyens d'echapper à l'infamie du ſupplice.*' Such was the natural conſequence of this deteſtable conduct, and ſuch conſequences had been often experienced on ſimilar occaſions. On the preſent, the queen was conſtrained to recal the obnoxious perſons, but ſhe did not think of puniſhing them. Others were appointed to command who were neither protected when they did well, nor puniſhed when they acted wrong.

As a ſpecimen of Mademoiſelle de Keralio's manner of writing, we ſhall tranſcribe her account of the conduct of Sir John Perrot, in Ireland, as it affords at once a pleaſing picture of what *might have been done* by a judicious conduct, and a melancholy delineation of what actually *was* done; while it ſhews of how little avail wiſdom and integrity are in courts.

‘ *La mort du comte de Deſmond* [in the year 1593] *et de ſes adhérens avoit rendu, pour quelques inſtans, la paix à l'Irlande; paix momentanée, que le temps et les mécontentemens devoient rompre. Perrot* [then governor of Ireland] *crut pouvoir profiter de ce calme pour établir dans ce royaume les loix d'Angleterre, et donner aux habitans une idée du bonheur qu'ils pouvoient jouir ſous un gouvernement juſte. Eclairé par ſa propre experience ſur les vrais moyens de conduire les hommes, il ne s'arma, cette fois, ni de ſévérité, ni de reproches imprudens ſur le paſſé. Ce n'etoit plus ce chef deſpotique et emporté qui puniſſoit de mort la défiance et l'incredulité; c'etoit un homme prudent et ſenſible, qui excuſoit le tumulte des paſſions, et ne penſoit qu'à les regler. Il viſita les provinces ſans éclat, ſans garde, et ſans armes, en homme qui, ne voulant point faire le mal, n'en a point à redouter. Cette conduite lui concilia le plus grand nombre des eſprits. Dès qu'il n'excita plus la terreur, il inſpira le reſpect. Mille E'coſſois, débarqués dans les provinces du nord, s'etant joints aux Irlandois, ſembloient mediter quelque invaſion; il ne marcha point contre eux, et ne parut point redouter leurs armes: en s'occupant à pacifier les provinces, il leur rendoit inutile le ſecours de ces étrangers. En effet, ils ſe rembarquerent, et Perrot, continuant à montrer des diſpoſitions humaines, ne trouva chez les Irlandois que des hommes fiers, à la vérité, dont les mœurs etoient ſauvages, le langage dur, mais dont le cœur étoit loyal, droit et ſenſible.* Pluſieurs chefs ayant *conſentis volontairement à ceder leurs terres*, ce que la force n'avoit pu obtenir. Ceux, *Perrot les leur* rendit au nom de la Reine, aux conditions qu'ils les tien-

droient à ſoi et hommage de la couronne d'Angleterre. Ceux d'Ulſter conſentirent à la levée d' onze cent ſoldats de la province, qu'ils devoient entretenir ſans aucuns frais de la part de la reine. Quelques chefs, qui n'avoient jamais vidés leurs querelles particulieres que par le voie des armes, ſe ſoumirent à la deciſion des loix civiles. Ces premiers pas étant faits, Perrot crut pouvoir hazarder la diviſion des cantons d'Ulſter, qui n'étoient point encore reformés; elle n'eprouva aucune difficulté; et dans les nouveaux comtés il plaça des ſcheriffs, des coroners, juges de paix, et autres officiers.

'*Satiſfait de ces heureux commencemens, et jugeant qu'il ſeroit facile d'entretenir la paix, il rendit compte à la cour de ſa conduite et de ces ſuccés. Il propoſa au conſeil privé de lui céder, pour trois ans, les cinquante mille livres ſterling que la reine employoit annuellement à maintenir ſa ſouverainté en Irlande; il s'obligeoit à mettre ſur pied un corps de deux mille fantaſſins et de quatre cents cavaliers; de fortifier ſept villes, chacune d'un mile d'etendue; de conſtruire le même nombre de ponts et de forts en des lieux convenables, de maniere que le royaume fût environné et défendue par des garniſons qui communiquerent facilement les unes avec les autres. Auroit on cru qu'après l'eſſai d'une conduite ſi prudente, couronnée par un ſi heureux ſuccès, le parlement, la reine, et le conſeil, lui refuſaſſent ſes demandes? L'Angleterre, dirent ils, n'etoit pas aſſez tranquille pour ſubvenir aux dépenſes qu'exigeoit le repos d'Irlande. Elizabeth pretendoit retirer la garniſon, et la faire ſervir a ſes enterpriſes des Pais Bas; le parlement avoit à peine ſa voix délibérative dans les affaires de l'etat; et le conſeil ne vouloit pas admettre un plan d'economie qui lui enlevoit l'adminiſtration et la diſtribution des ſommes deſtinées aux operations d'Irlande, et dont ſouvent il reſtoit une bonne partie entre les mains de ſes membres. Perrot, repouſſé durement, comme s'il eût commis une offenſe, ne put mettre à execution un plan ſi ſagement conçu et ſi habilement préparé. Il s'etoit déjà opéré dans les mœurs Irlandoiſes un ſi grand changement, que les chefs des tribus revoltées s'habilloient à l'Angloiſe, vivoient publiquement avec les Anglois, et faiſoient des efforts pour ſe plier aux uſages des nations policées. Quelques troubles s'elevèrent dans les provinces frontieres de l'Ecoſſe, par la faute du Roi, qui avoit promis de contenir les pirates, et ne tint point ſa parole, la prudence de Perrot retablit l'ordre et la paix; les Irlandois mêmes contribuèrent a chaſſer les Ecoſſois; et le petit nombre des leurs, qui avoient favoriſé l'invaſion, ſe ſoumit promptement à l'arrivée du gouverneur. Il laiſſa la direction de la province du Nord à Tirlough compte de Tirone, dont le nom devint fameux dans les années ſuivantes, et à d'autres chefs auxquels il croyoit pouvoir ſe confier. Mais il avoit des ennemis, et ſa prudence ne put le guarantir des effets de leur haine. Perſuadé qu'il falloit reſpecter les droits des nationaux, il avoit reprimé l'avarice et la cupidité des Anglois, mis un frein aux vexations, puni les concuſſionaires, et reſtreint le luxe du Clergé. L'archévêque de Dublin et le chancelier d'Irlande, dont les interets ſe trouvoient léſés, ne purent ſupporter long-temps ce qu'ils appelloient* le vice d'une mauvaiſe adminiſtration, &c.'

We regret that the great length of the paſſage forbids us from tranſcribing it entire.

The too ſucceſsful machinations of theſe men, and others, are laid open to our view with a perſpicuity that does honour to the hiſtorian, while they reflect an indelible ſtain on the memory of all the parties concerned, except the virtuous Perrot, and the gallant earl of Tyrone *. At laſt, Perrot, ſuſpected at court, hated by the courtiers, and deſtitute of power in Ireland, in conſequence of his being thwarted at home in every meaſure, deſired to be recalled; and at length the time arrived when he was permitted to reſign the command to William Fitz Williams.

'*Il croyoit* (ſays our hiſtorian) *trouver en Angleterre un repos qu'il avoit ſi chèrement acheté; mais en arrivant, cet homme integre et juſte fut arrêté, mis en priſon, et accuſé d'avoir tenu contre la reine des diſcours offenſans; de l'avoir traitée d'illegitime, et appellée princeſſe deſpotique et ſans foi; d'avoir ſoudoyé des pretres catholiques, traitres à l'état; d'avoir entretenu un correſpondence avec le duc de Parme et d'autres ennemis de la reine; enfin, d'avoir fomenté la revolte de Burghes et Tirowen. Les trois derniers articles lui etoient attribués ſans preuve, et ſes accuſateurs n'en purent fournir; mais il ne nia point que la conduite de la reine, à ſon egard, n'eût excité ſouvent ſon indignation, et qu'il ſe fût quelquefois ecarté du reſpect qu'il devoit à ſa ſouveraine. Cet aveu ſuffit qu'il ſubit un procès; et, ſous ce regne, il etoit dangereux de paroitre au tribunal des jurés. Ce n'etoit point encore cette epreuve* de verité *à laquelle l'humanité doit un hommage. Perrot l'eprouva; condamné comme coupable du crime de trahiſon, il mourut en Septembre* 1592, *après cinq mois de ſejour à la tour de Londres, au moment où la colere de la reine étant appaiſée, il alloit,* dit elle, *recevoir ſon pardon. On peut douter qu'elle eut en effet ce deſſein; il eſt plus vraiſemblable que la mort lui delivra des horreurs d'une longue priſon, et d'une diſgrace ſi peu meritée.* L'injuſtice d'Elizabeth à ſon égard, ſuffiſoit pour indiquer a Fitz Williams de tenir une route oppoſée. En effet, abandonnant les voies de l'equité, dédaignanant la moderation et l'eſprit conciliateur de Perrot, il ne penſa qu'à ſatisfaire l'ambition de la reine, la ſienne, et ſa rapacité.'

The reader will obſerve, by the concluding part of this paſſage, which we have diſtinguiſhed by not printing it in Italics, that our authoreſs, greatly as ſhe may, in ſome reſpects, admire the character of Elizabeth, ſcruples not to do juſtice to humanity, by expoſing, without reſerve, her errors and miſconduct. The affairs of Ireland, which are here more fully developed than in moſt of our modern hiſtorians (we muſt again repeat it), neceſſarily place Elizabeth in a light that tends very much to depreciate her character as a politician.

---

* Perrot's accuſers ſupported their charge by means of letters which they had forged in the name of Tyrone and others. No ſooner did theſe facts come to the ears of Lord T. than he ſent meſſengers to Elizabeth to detect the forgery, and do juſtice to the accuſed Perrot. But Elizabeth was not to be driven from her purpoſes by ſuch means. He was ſtill accounted guilty in her eyes.

But if the tranſactions in Ireland tend to leſſen our idea of the political character of this high-minded princeſs, her conduct with regard to Scotland ſinks her to the loweſt degree of abaſement. Mademoiſelle de Keralio found it altogether inconſiſtent with her ſyſtem of impartiality, either to diſguiſe the failings of Elizabeth, or to become the apologiſt of her crimes; and as the affairs of Scotland, during that period, were ſo cloſely intermixed with thoſe of England, our hiſtorian has developed the myſterious tranſactions relating to that country with a diſtinctneſs, candour, and preciſion, not to be found in any other narrative of theſe intereſting events. It is chiefly in this period of her hiſtory that ſhe has frequent occaſion to correct the errors, and to rectify the miſrepreſentations, of former hiſtorians. Among thoſe who are here brought under examination, are Buchanan, Anderſon, author of a well-known collection of ſtate papers, Robertſon, and Hume, each of whom ſhe charges with having diſguiſed facts, concealed evidence, and miſquoted or mutilated records. Nor does ſhe implicitly follow the writers who have aſſumed the oppoſite ſide of the queſtion to that which the above authors have eſpouſed. Neither Goodall, nor Tytler, nor Stuart, are by her eſteemed unexceptionable writers. Errors are alſo charged to *their* account, and they are here corrected. From original records and unexceptionable vouchers, which ſhe has ſearched for with the utmoſt care, and examined with the moſt ſcrupulous attention, ſhe has formed the baſis of a narrative which, we are perſuaded, will prove (with reſpect to this part of her hiſtory) highly intereſting to every candid enquirer.

Few of our Readers need to be informed that the inſidious policy of Edward the Firſt, who attempted to render Scotland a feudatory kingdom dependant on England, laid the foundation of an irreconcilable enmity between the two ſiſter kingdoms, which was the ſource of frequent hoſtilities between them, and almoſt endleſs ſtrife. Inſtigated by the French, who had become the conſtant allies of Scotland, the natives of that country were ever ready to invade the borders of England, when the Engliſh monarchs were engaged in any other arduous enterpriſe, which proved to them a ſource of perpetual trouble and expence. Henry the Seventh, when he had reſtored tranquillity to his own dominions, was ſo ſenſible of the repeated calamities that England had experienced from this ſource, that he exerted all his political talents to bring about an union between the two nations; but in vain. Foiled in theſe attempts, he next tried to enter into a league of amity with Scotland, and with a view to cement this friendſhip the cloſer, he gave his daughter in marriage to the King of Scots, hoping that conſanguinity *might pave the way* to a happy connexion between the nations at a future period. He did not then foreſee that this alliance was to prove the ſource of an unexampled calamity to his poſterity in Scotland. The headſtrong impetuoſity of James the Fourth of Scotland made him overlook all prudential conſiderations, and invade England, in which raſh attempt he was cut off in the flower of his age. His ſon and ſucceſſor, James V. left an only daughter (while yet a child) to inherit his kingdom, with a claim to the Engliſh crown, which proved to her the origin of great misfortunes.

Henry the Eighth of England, by his capricious conduct with regard to his wives, made it doubtful whether he left any legitimate children to inherit his dominion. The nation, however, received his ſon, the amiable Edward, without diſpute as his lawful heir; but when the ſucceſſion opened to the daughters, though Mary, as the eldeſt, obtained poſſeſſion of the crown, yet her title to it was never recognized by the Proteſtant party. And when Elizabeth afterward ſucceeded, ſhe, in her turn, was accounted an unlawful intruder by all the Roman Catholics; for they did not conſider the marriage of Henry with her mother as legal. In every caſe, however, ſuppoſing the deſcendants of Henry the Eighth to be ſet aſide, the title of Mary of Scotland to the throne of England, as the neareſt legitimate deſcendant of Henry the Seventh, was indiſputable. In an evil hour, Mary, while yet little better than a child under the tuition of the court of France, which at that time dreaded the power of Elizabeth, and wiſhed to foment diviſions in her kingdom, to render her leſs able to aſſiſt the perſecuted ſubjects of France, was perſuaded to aſſume the title of Queen of England. To Elizabeth, who was ever jealous of power, and who, toward the beginning of her reign, perhaps in good earneſt, feared the machinations of the Catholics, who were numerous in her kingdom, and always affected to dread them, this was an offence that never could be forgiven. And though even the bigotted Guiſes themſelves ſoon ſaw the futility of this attempt to claim the crown of England for their niece, and therefore adviſed her to abandon it, yet Elizabeth from that moment ſeems to have conceived an unalterable hatred of Mary, and to have determined to ſow the ſeeds of diſſenſion in Scotland, which ſhould for ever preclude her from being able to become her competitor in England. Thus far the policy of princes might perhaps have been pleaded as an apology for Elizabeth. But ſurely nothing, except rancorous malevolence of heart, fomented by female paſſions of the moſt outrageous kind, could have induced her to adopt the conduct ſhe afterward purſued when Mary was in her power, and by inſidious arts and devices of the blackeſt dye that have ſtained the annals of hiſtory, not only proſecuted her TO DEATH under the weakeſt pretexts, but even extend her powers to the utmoſt, by falſehoods, calumnies, and *forgeries*, to blaſt her name in future ages.

We had ſo lately occaſion to take notice of theſe particulars in our review of Mr. Whitaker's Vindication of Mary, that it will not be neceſſary here to enter into detail. It is enough for us to remark, that Mademoiſelle de Keralio goes over the ſame ground with equal care, and from arguments ſurpriſingly ſimilar to thoſe of Mr. Whitaker, draws ſimilar concluſions in almoſt every caſe. The forgery of the letters,—the different changes they underwent—the perſons who were concerned in the murder of Darnley—the knowlege and participation of Elizabeth in all theſe tranſactions—her duplicity with regard to Mary in the conferences at York and Weſtminſter—her uninterrupted protection of the Lords Murray and Morton, with all the diſingenuous ſhifts ſhe was obliged to adopt to conceal her real intentions, are alike clearly proved by both authors, though with greater brevity and more temper by Mademoiſelle de Keralio. In one particular only have we obſerved that Mr. Whitaker has brought to light an important tranſaction that has eſcaped our fair Authoreſs. It relates to Mary's marriage of Lord Bothwell, a circumſtance particularly noticed in our account of Mr. W.'s work, *the ſleepy draughts*, &c. In every other reſpect their concluſions are ſo nearly the ſame, that every reader who peruſes both muſt be ſurpriſed at the coincidence, though it is ſufficiently clear that there was no previous communication between them. It muſt appear ſurpriſing, that after the lapſe of near two hundred years, during which time the world had been deceived by an artful concealment of truth, two writers in different countries ſhould at the ſame time have undertaken to elucidate that period of hiſtory, and by arguments equally new and ingenious, have been induced to draw the ſame concluſions. This is perhaps the ſtrongeſt and moſt obvious proof that could eaſily be produced of the accuracy and the rectitude of both.

But though Mademoiſelle de Keralio is forced to reprobate the conduct of Elizabeth, as far as it concerns Mary, and to vindicate that unfortunate princeſs, it is plain that this does not proceed from any predilection in favour of the Scottiſh queen. Elizabeth is the perſon whoſe talents ſhe moſt reſpects, and Mary ſhe conſiders as being unfortunate on many occaſions from the pliability of her temper, which prevented her from purſuing, with ſufficient firmneſs, thoſe meaſures that her judgment approved. Some authors would have conſidered theſe as amiable weakneſſes, and would have painted them with all the gentleneſs of ſympathetic tenderneſs, with a view to prejudice the reader in favour of Mary. This Mademoiſelle de Keralio has not *done*. She *blames* without diſguiſe, as ſhe praiſes without exaggeration.

aggeration. The partizans of Mary, therefore, while they ſee their favourite vindicated from the blame of *guilt*, will not find her equally freed from the imputation of *error*, and may therefore be diſappointed; but thoſe who would wiſh to vindicate Elizabeth and her confederates, will, if we do not miſtake, be effectually ſilenced. Our hiſtorian deigns not to become the apologiſt of Mary, or the calumniator of Elizabeth. She is only the aſſertor of what ſhe apprehends to be truth, and this ſhe does with a dignified firmneſs, regardleſs alike of thoſe who ſhall profit or ſuffer by it *.

The conduct of Elizabeth, with reſpect to the internal management of her own kingdom, is developed in this hiſtory with equal clearneſs and impartiality. Haughty and imperious in her temper, her exertions were naturally turned toward the repreſſion of that ſpirit of freedom which was beginning to be diſſeminated in the kingdom, by the progreſs of the reformation. She was not therefore fond of parliaments, which, in ſpite of all her exertions to curb their power, were ever trenching on thoſe favourite prerogatives ſhe wiſhed to maintain inviolate. She had the judgment, however, at a very early period, to perceive that nothing could poſſibly preſerve her from becoming the dependant on this popular aſſembly, but the ſtricteſt attention to œconomy on her part. Naturally parſimonious, this conſideration ſeems to have made her ſtill more attentive to guard againſt any improper expenditure of money: and there are perhaps few inſtances to be found of a royal revenue being ſo properly applied as during the whole courſe of this long reign. She never aſked money from her ſubjects but when the occaſion for it was ſo urgent and apparent as to preclude the poſſibility of a refuſal; and ſhe took care on theſe occaſions ſo to diſplay her own unceaſing attention to their welfare, intermixed with ex-

---

* It will probably afford ſatisfaction to thoſe who intereſt themſelves in the fate of Mary Stuart, to be informed that they may ſoon expect another *original* account of the reign of that celebrated princeſs, by one whoſe ſituation will probably enable him to bring to light many particulars reſpecting her, that have hitherto been concealed from the public eye. Mad. de Keralio informs her readers, that the Abbé Gordon, Preſident of the Scots College in Paris, who had at firſt, with his uſual condeſcenſion, offered to her an unreſerved acceſs to the archives of that college, in ſearch of papers concerning Scotch affairs, found it expedient afterward to reſerve to himſelf ſome intereſting papers concerning Mary, being actually engaged in compoſing the hiſtory of her life, from authentic documents and original papers in his poſſeſſion. It is with pleaſure we have it in our power to announce to our Readers this important piece of literary news; and to add, that we believe the work is already in conſiderable forwardneſs.

preſum

preſſions of the tendereſt regard for them, as could not fail to charm the people, and render any perſon obnoxious who ſhould attempt to oppoſe her will. Never, therefore, had England a ſovereign who exerciſed a more deſpotic ſway. She ſaw, however, at times, that ſhe had misjudged, and had over-rated her own powers; but when this became apparent, and when ſhe perceived ſhe could not obtain her will, ſhe did not ſuffer herſelf to be checked by her ſubjects, but by an artful addreſs, *gave*, as of her own free accord, what ſhe ſaw would have been extorted from her; or, without compunction, ſacrificed, to ſave her own popularity, that of her miniſters who had the misfortune to have acted wrong, though in compliance with her will. In this manner ſhe preſerved, till the very end of her reign, the *appearance* of a deſpotic authority, after the ſeeds of political freedom had taken deep root in the kingdom. Her incautious ſucceſſors, who could not perceive the dexterity of her management, believed thoſe rights to be undoubtedly inherent in the crown, which ſhe had ſo boldly aſſerted, and without perceiving the circumſtances that had induced the nation ſilently to paſs over her claims, they believed they were admitted as undoubted axioms of government, which led them into embarraſſments that ended in their final deſtruction. Never did a monarch govern a nation with more artful addreſs than Elizabeth; and, making allowance for the limited degree of knowlege that then generally prevailed reſpecting the internal police of a ſtate, never perhaps was an adminiſtration conducted for ſo long a period with an equal attention to the proſperity of the people and the encreaſe of commerce.

Such is the general view that is given by Mademoiſelle de Keralio of the character of Elizabeth, in the various departments of government. Without any ſteady principle of virtue, ſhe did not heſitate at any meaſures that were neceſſary to the attainment of her ends. She depended on an artful arrangement of hidden ſprings for inſuring ſucceſs to her projects; but ſhe wiſhed every thing might appear the reſult of bold and intrepid meaſures: ſo that after having paved the way for ſubmiſſion, ſhe became imperious, and dictated in public what her ſecret intrigues had already in private firmly eſtabliſhed. It was impoſſible that this conduct ſhould not inſure to her a wonderful degree of popularity while ſhe lived: but it appears amazing that poſterity ſhould ſo long have been led to re-echo the praiſe that her flatterers, with a view to obtain her favour at the time, ſo liberally beſtowed on her. It ſeems to have been reſerved to one of her own ſex fairly to appreciate the character of this conſpicuous female.

It would lead us far beyond our limits, ſhould we attempt to *give an idea of the* character of the favourites, miniſters, and other principal perſonages, who figured during this period. Henry the Fourth of France is with our Authoreſs, as with every body, a captivating character. William the firſt Prince of Orange is pourtrayed in the warmeſt colours as the father of his country. Some ſceptical politicians will perhaps be diſpoſed to ſubtract ſomewhat from it. But if ever the pen of our hiſtorian verges toward enthuſiaſm, it is on the ſubject of the general liberties of mankind. Many who have formed an idea of the character of the Prince of Parma, from Bentivoglio, and other hiſtorians of that time, will think ſhe has not done juſtice to the military talents of that accompliſhed general. As for the ſervilities and meanneſs of the Earl of Leiceſter and Sir W. Raleigh, they are drawn in bold and proper colours; and the high-ſpirited and unfortunate Lord Eſſex has juſtice done to his merits, while his weakneſſes are not concealed.

Cecil is ſo conſpicuous a character in this period, that he muſt not be paſſed over unnoticed, and we ſhall therefore give the following picture of that noted ſtateſman in our Authoreſs's own words, as a farther ſpecimen of her manner of writing. It is on account of the propoſed marriage between the Duke of Norfolk and the Queen of Scotland that theſe few touches of his character are introduced:

'*Cecil* (ſays ſhe) *avoit un crédit ſans bornes ſur l'eſprit de ſa ſouveraine: Il en uſoit avec dexterité pour les interêts de cette princeſſe. Rien ne coûtoit pour ſatisfaire, non ſeulement ſes intentions legitimes, mais encore ſes paſſions. Homme de genie dans le cabinet, courtiſan ingenieux à trouver les moyens de plaire, flatteur ſervile lorſqu'il les avoit decouverts, ne trouvant rien d'impoſſible, rien de dur et de penible à executer, il ſacrifia tout à l'avantage de conſerver ſa place et d'acquerir des honneurs. Juſte quand Elizabeth vouloit l'être, injuſte et cruel lorſque les paſſions de cette princeſſe l'emportoient ſur ſa raiſon; tyran lorſqu'elle ſe livroit au caractére deſpotique qui lui etoit naturel; miniſtre ardent quand l'amour de la gloire reveilloit l'ame grande et ambitieuſe de ſa ſouveraine; hardi et entreprenant, prompt à executer, ſon caractère prenoit toutes les formes de celui d'Elizabeth. Il fit des maux particuliers, parce qu'elle le vouloit; mais il ne fit rien ſouffrir au peuple, parce qu'elle vouloit que ſon peuple fut heureux. Il eleva la gloire de ſa nation, il en prepara l'aggrandiſſement, il augmenta la richeſſe et la puiſſance, parce que ſa ſouveraine aimoit la gloire et ambitionnoit une mémoire éclatante. Miniſtére de Claude, de Tibère ou de Néron, Cecil auroit été auſſi redoutable que Tigellen ou Séjan. Elizabeth le preferoit à tous ceux de ſon conceil: nulle intrigue ne parvint jamais à le perdre dans ſon eſprit; elle le defendit même contre ſes favoris. Le Comte de Leiceſter, qui le haiſſoit, fut conſtraint de lui ceder; et ſouvent il eprouva de ſa ſouveraine des dédains et des froideurs que ſa ſeule inimitiê pour Cecil lui attiroit. L'ardeur avec laquelle la nobleſſe Angloiſe ſe joignit au Duc de Norfolck en faveur de ſon marriage avec Marie Stuart, avoit moins pour motif le deſir de l'elever, que l'indignation contre le perſecuteur de Marie. Et le favori d'Elizabeth ne ſe joignit à eux que dans l'eſpoir de perdre ſon ennemi.* Les moyens illegitimes lui etant familiers, il avoit pu tout *des eſpions que l'on lui rendoit fideles. Quoiqu'il eut trop bien étudié les foibleſſes de ſa ſouveraine pour ne pas s'en rendre maitre, il craignit le reſſentiment du plus grand ſeigneur du royaume; et comme autrefois le Comte de Warwick avoit favoriſé les ſecrets deſſeins de l'Amiral Seymour, afin de le ſacrifier à ſon ambition, Cecil forma le projet de ſacrifier Norfolck à ſes interets. Elizabeth ne paroiſſoit point inſtruite du projet de Norfolck, et les depêches, ſignées par la nobleſſe Angloiſe, ne parurent point lui avoir eté communiquées. Cependant, il n'eſt pas probable que Cecil eût oſé, ſans l'inſtruire, favoriſer cette correſpondance. Un courtiſan auſſi politique ne ſe ſeroit pas expoſé à n'avoir que ſa parole pour garant de ſes bonnes intentions, et à ſe trouver compromis, ſans autre defence, dans une affaire criminelle. D'ailleurs le regent d'Ecoſſe, qui entretenoit avec le Duc un commerce de lettres, et n' agiſſoit que de concert avec Elizabeth, ne lui auroit pas caché un objet auſſi important, et auſſi oppoſé du deſir de perdre Marie Stuart, qui leur etoit commun,* &c.

The paſſage is too long to be all tranſcribed; but the Reader, from this ſhort ſpecimen, will ſee the *mode* in which buſineſs was carried on at the court of this celebrated princeſs, and the way in which our hiſtorian repreſents the tranſactions of thoſe times.

Exaggerated praiſe, we are aware, is often the ſevereſt cenſure; but we hope the few ſpecimens we have given of this performance will inſure us from the imputation of this error, when we venture to give it as our opinion, that no ſingle hiſtory that hath yet been publiſhed affords ſuch a juſt view of facts and characters as this of Mademoiſelle de Keralio, and that we would therefore recommend it to thoſe who have neither inclination nor leiſure to peruſe original records, nor to collate authorities.

We do not, however, wiſh to hold it up to public view as a work altogether perfect. Like every other human compoſition, it might, without doubt, have been rendered in ſome reſpects more complete; and, like every-performance intended to inſtruct or amuſe mankind, it cannot be ſuppoſed equally to pleaſe the taſte, or to ſatisfy the wiſhes, of every claſs of readers. Thoſe who are charmed with the verſatile diſquiſitions of de Voltaire, who are enchanted with the miſcellaneous digreſſions and glowing deſcriptions of Raynal, or who are delighted with the occaſional diſſertations of Hume, will probably find, in this hiſtory, leſs ſatisfaction than it will afford to perſons of a more ſtayed and ſober caſt of mind. Even *we*, who do not ſo much admire the lighter touches of fancy, as the graver ſtrokes of judgment, in hiſtorical compoſitions, are rather diſpoſed to think that this work would have been improved by bringing more into view the progreſs of arts, ſciences, manufactures, commerce, and literature, and by tracing in a more diſtinct manner the prevailing opinions, prejudices, and errors of mankind, which by influencing the mind at one time in a manner very different from what they do at another period, have a wonderful effect on the actions of men, and even render a deed in ſome meaſure praiſeworthy at one time, which would prove highly blameable at another. We are perſuaded that our Authoreſs, had ſhe adverted to theſe particulars, could have performed this part of her taſk with a juſtneſs and delicacy which would have proved inſtructive and entertaining to the reader.

In one other reſpect, we would complain of her inattention to the convenience of her readers, and perhaps her own emolument and fame. The whole performance conſiſts of one continued narration, without a break or diviſion of any kind, without marginal references, table of contents, index, or any other circumſtance that can tend to diſtinguiſh one part of the hiſtory from another, except the date of the year marked on the margin of the page. By this want of arrangement, the reader is tired and diſſatisfied. Like a traveller through a country without a map or directory of any ſort, he knows not what he is to meet with in his journey. Having no inns for his reception, no resting place provided, or diſtinctly pointed out, he knows not where he ſhould ſtop, or when he ſhould go on. His mind is kept in a kind of perplexing ſuſpenſe during the whole of his journey; and when he wiſhes to look back on his paſt toil, he has a general recollection of circumſtances that gave him delight, or particulars that required to be re-examined with greater care; but where they are again to be met with he does not know, as no conſpicuous direction points to the place where they are to be found.

Though we do not conſider mere ornamental trappings as the moſt valuable part of hiſtory, yet we cannot help thinking that truths ſhould never be preſented in an uninviting dreſs. It would be ſo eaſy to amend this defect, by dividing the work into ſhort and convenient chapters, with contents, and it would tend to render the performance ſo much more agreeable, that we cannot help recommending this particular to the notice of the Authoreſs, as well as to the attention of thoſe who may think of tranſlating it into Engliſh. Mademoiſelle de Keralio has been particularly unfortunate in a printer, as we have already had occaſion to remark. Not only proper names are often ſo mangled as ſcarcely to be known, and dates miſprinted, but common French words, that every moment occur in the language, are frequently ſo incorrectly printed, as to render the paſſage nearly unintelligible; the blame of which muſt lie entirely with the printer. We hope therefore that as ſoon as the preſent edition is diſpoſed of, another will be publiſhed, corrected with a care becoming the importance of ſuch a work.

The fifth volume conſiſts chiefly of Pieces juſtificatifs, being a judicious ſelection of original papers, ſerving chiefly to illutrate doubtful points in the hiſtory. Many of theſe having been already printed in Engliſh books, are here tranſlated into the French tongue, and not a few of them are from MS. accounts, now firſt publiſhed. The volume concludes with a catalogue of the different authors who have been conſulted in compiling this work, with a ſhort character of each, chiefly with a view to enable the reader to judge of the degree of authority they ought to poſſeſs with regard to facts. This is a valuable directory to thoſe who wiſh to enter more deeply into the hiſtory of thoſe times.

On the whole, the world is greatly obliged to the accompliſhed Mademoiſelle de Keralio for this very authentic and elegant hiſtorical deduction; and we have not a doubt but ſhe will meet with ſuch encouragement as will induce her to engage in ſome more extenſive undertaking of the ſame ſort, for which her talents ſeem to be peculiarly adapted.

This hiſtory is embelliſhed with two prints, executed in a maſterly ſtyle, one of Elizabeth, and another of Mary Stuart; but no account is given of the originals whence they have been taken. The print of Elizabeth might have ſerved as a proper illuſtration of M. Lavater's ſyſtem of phyſiognomony, as, in our opinion, it is ſtrongly expreſſive of the character of that princeſs. The features of Mary are mild, cheerful, and inviting, and more intereſting than the other pictures of her which we have ſeen.

ART. XX.

Le Vin du Pays. 8vo. 2s. Robſon. 1787.

THE inquiry into the origin of planting vines in England, involves in it a queſtion of difficulty [*]. This Author contends, with no great plauſibility indeed, but with much ingenious argument, that we are to look for the cultivation of them in this country as early as the time of the Emperor Probus. The edict of Probus is in the following words:

> "*Unum ſane ſciendum eſt, quod Germani omnes, cum ad auxilium a Proculo vocarentur, Probo potius perſervire voluerint quam cum Bonoſo et Proculo eſſe. Gallis omnibus et Hiſpanis ac Britannis hinc permiſit, ut vites haberent vinumque conficerent* [†]."

Mr. Barrington, on the other hand, maintains that by *Britanni* we are not to underſtand the Engliſh, but a people ſituated on the banks of the Rhine [‡]. He advances nothing, however, in ſupport of this opinion; and the writer of the pamphlet before us aſks, with ſome degree of pertneſs, *on what authority Mr. B. has preſumed to talk of Britanni on the banks of the Rhine?* We are inclined to go along with Mr. Barrington in opinion, and will therefore anſwer our Author's queſtion as briefly as poſſible.

---

[*] Whether a particular *privilege* for growing them was at *any time* granted to the inhabitants of Britain?

[†] Vopiſcus in Probo, c. 18.

[‡] See Archæologia, vol. iii.

Probus, as we read in hiſtory, having defeated the Burgundians, who lived in the vicinity of the aforeſaid river, carried them into Britain[*]. This people may have been ſtyled by Vopiſcus, *Britanni*[†], though not Aborigines, on account of their reſidence on the iſland: and they may have returned to their primitive ſituation on the banks of the Rhine. That they did ſo is highly probable; for though it is agreed on all hands that they were brought into England by Probus, not the ſmalleſt traces of their ſettlement in it are to be found. It is, however, conjectured by *Gervaſus Tilburienſis*, that they were placed by that emperor in Cambridgeſhire.

This opinion, that the Burgundians were really the people included in the grant of Probus, is ſtrengthened by the following circumſtance. The Burgundians, according to *Ammianus Marcellinus*, originally deſcended from the Romans[‡]. The caſtles or ſtrong-holds built for the defence of a country, are by the Germans called *burghts*. In the maps of ancient Germany, ſeveral of theſe caſtles and ſtrong-holds are laid down; and next to the mouth of the Rhine there is one which the early geographers have diſtinguiſhed by the name of *Caſtellum Britannicum*. Now the caſtle at Leyden, which at the preſent day is called the *Bergt*, and which, as tradition ſays, was raiſed in the ſecond or third century, ſtands preciſely on the very ſpot that the

---

[*] Zozimus relates, that they proved particularly ſerviceable to the Romans in all ſeditions and inſurrections. It is therefore very reaſonable to ſuppoſe that this is the people to whom Probus granted the indulgence of cultivating vines.

[†] Vopiſcus cannot mean by *Britanni* the Armorican Britons, or the people who were ſettled at *Bretagne*, as ſome have ſuppoſed, becauſe there is no mention made of the Britons in Gaul before the arrival of the Saxons in England, by any writer whatever, William of Malmſbury excepted, who ſays, 'the *Britons* who went over with the tyrant *Maximus* were for their faithful ſervices rewarded with lands in Gaul.' But this is apparently a miſtake.

[‡] Oroſius is of the ſame opinion. 'We are told,' ſays that writer, 'that *Druſus Nero*, and his brother *Tiberius*, the adopted ſons of *Cæſar Auguſtus*, having ſubdued the inner parts of Germany, left ſeveral camps in the country, and part of their army, to keep the neighbouring people in ſubjection. From the *Roman* ſoldiers, who were on this occaſion left to guard the camps, are deſcended the *Burgundians*.'

Caſtellum above-mentioned is made to occupy in antique maps: add to this, that the whole merit of adhering to Probus's cauſe, as ſtated by Vopiſcus, is ſaid to have been in the Germans. How then, as Mr. Barrington very properly aſks *, were the inhabitants of England entitled to that emperor's protection?

The writer of '*Le Vin du Pays*' argues ſtrenuouſly for the poſſibility of growing *good* and *excellent* wine in England, and endeavours to prove that this has formerly been done. Mr. Barrington is of a totally different opinion, and thinks that the liquor denominated by ſome of our writers WINE (*vinum*) was nothing more than *cyder*, or a compoſition from honey, ſomewhat like our *metheglin*. We agree entirely with the latter gentleman in this notion, though we muſt at the ſame time acknowlege, that we do not ſee the impracticability of raiſing vines in Britain for the purpoſe here alluded to, ſince, on the continent, they are brought to a ſtate of perfection in the ſame, or nearly the ſame latitude as that in which we live. It is a well-known fact that they ſucceed the beſt in a hard and gravelly ſoil, and this ſhould particularly lead to the growing of them, as ſuch a ſoil is unfit for almoſt every other agricultural purpoſe. There is much of this waſte and unprofitable land in England. We would therefore recommend the cultivation of vineyards as a matter deſerving the attention of government. Vine-dreſſers might be eaſily procured from France to inſtruct our people in the art, and the experiment made at a trifling expence.

We cannot diſmiſs this article without obſerving, that '*Le Vin du Pays*' is, on the whole, a well written work. The Author touches on the ſtate of population in England and France, and points out a very material error in the calculation of M. Dutens. His attempts at pleaſantry, however, are often weak, and little to the purpoſe. The quibble on the word *cruche* is particularly abſurd.

We ſuppoſe this work is the production of a foreigner, though publiſhed in England.

ART. XXI.

Remarks on the propoſed Plan of a federal Government, addreſſed to the Citizens of the United States of America, and particularly to the People of Maryland. By *Ariſtides*. 8vo. pp. 48. Printed at Annapolis. 1788.

IT is not to be ſuppoſed, that while matters of ſuch great national importance, as the eſtabliſhing a new conſtitution of

---

* In his reply to Mr. *Pegge*, who ſuppoſes with our Author that by *Britanni* we are to underſtand the people in Britain. See Archæol. vol. iii.,

ſays he, " of the Ame
ers, that " he would
becauſe he did not kn
trived." My own de
I ſtanding on the verg
were left to my diſcret
Probably he would d
But thoſe who are bef
ing againſt unforeſeen e
at either unreſerved a
only time to be zealou
been tried; and we ra
thinking that, like eve
and weakneſſes, than
muſt, however, be ow
have done more for eſt
than *in their ſituation*
checked many of the p
though they dared not
phlet, it is eaſy to perc
of government propoſe
as we would ſay, devi
They have done much,
we cordially wiſh them

ART. XXII.

Saggi ſul Riſtablimento dell' Antica Arte, &c. i. e. Eſſays on the Re-eſtabliſhment of the ancient Art of Grecian and Roman Painting. By the Abbé Don VINCENT REQUENO, of the Clementine Academy. 2d Edition. 8vo. 2 Vols. Parma. 1787*.

THE Author of this elegant work is a Spaniſh friar. In his firſt volume, which was publiſhed ſome years ago, he gives a circumſtantial account of encauſtic painting, as practiſed by the ancients, by which the luſtre of their works is preſerved to this day. He proves that they not only uſed the encauſtic art in painting, but that they employed it in varniſhing their ſtatues, and even their utenſils, ſhips, houſes, &c. And this may poſſibly account for the black hue of all the ſtatues in bronze that have been found: they appear as though they had a varniſh over them.

The Author reprobates the opinions of the Count DE CAYLUS, COCHIN, BACHELIER, MUNTZ, and others who have written on the ſubject. After deſcanting on the diſadvantages that ariſe from painting in oil, he diſcloſes the method of preparing the materials employed in encauſtic painting, with the manner of uſing them; and ſubſtantiates this ſyſtem by the opinions of many members of the *Academia Clementina* of Bologna, and of ſeveral profeſſors of the Academies of Venice, Verona, Padua, &c. alſo of others who, beſide himſelf, have tried them—particularly at Mantua, where the *Marquis Bianchi* was ſo ſatiſfied on the ſubject, that, through a patriotic zeal and love of the arts, he fitted up ſeveral apartments in his palace, that the ſtudents in the academy, who could not bear the expence of providing the proper materials, might have an opportunity of practiſing this kind of painting. In brief, he ſupplied them with every thing neceſſary; conſequently many pictures were painted, of which this Author gives an account.

Some objections which were made by Cav. Lorgna and others on this ſubject, gave riſe to the ſecond volume of this work, now firſt publiſhed, in which the Abbé has made a minute inveſtigation and chemical analyſis of the wax, nitre, &c. uſed in the proceſs.

But notwithſtanding his arguments and quotations from a multiplicity of ancient Authors, as Hippocrates, Dioſcorides, Pliny, &c. &c. notwithſtanding the invention appears ſo plauſible, notwithſtanding the general wiſh that a method of painting were diſcovered that would enable the beautiful productions of art to reſiſt the ravages of time, we do not find that artiſts have been very forward to adopt it; and till we ſee it brought into practice, we cannot pretend to decide on its utility.

---

* The Editor is Mr. Joſeph Molini.

We muſt therefore conclude, that, although the ſyſtem appears to be formed on much good authority, there may be great difficulties to encounter when it comes to be carried into execution. There are various methods of painting, as—in oil, water-colours, diſtemper, freſco, crayons, enamel, and in varniſh; each of which is calculated for different purpoſes; all are convenient in the ſeveral branches of the art; and every one has its particular merit, as well as its inconvenience.

Ever ſince the revival of painting, it has always been the conſtant endeavour of artiſts to give luſtre and permanency to their colours. In many caſes they have ſucceeded; but ſo often have they been diſappointed by inventions which wear a ſpecious appearance, that they generally find themſelves obliged to return to the old beaten track, which commonly anſwers the purpoſe tolerably well; and when it fails, it is from uſing tinctures, varniſh, or colours, that ſeem brilliant, but have not been fairly tried, or by being laid on in an improper manner, for the ſake of expedition.

With regard to the ſtyle of this curious performance, it may, perhaps, by the lovers of conciſeneſs, be deemed ſomewhat too diffuſive, too much abounding with repetitions; but, on the whole, the Abbé REQUENO's work will be very acceptable to thoſe who are fond of the hiſtory of the graphic arts, and of knowing what improvements they have undergone, by new inventions, or from the recovery of old ones that have been loſt.

ART. XXIII.

Réponſe de M. de Calonne a l'E'crit de M. Necker, &c. i. e. M. DE CALONNE's Anſwer to M. Necker's Tract publiſhed in April 1787, containing an Examination of the Accounts of the State of the Finances, as delivered in 1774-6, 1781-3, and 7; with Remarks on the Reſolutions of the Aſſembly of the Notables. 4to. 10s. 6d. Boards. Debrett. 1788.

TO enter into a particular detail of the controverſy between M. Necker and M. de Calonne, would afford little entertainment to the generality of our Readers; and perhaps none of them would think themſelves intereſted in the ſubject. In his *Requête au Roi*, [See Rev. vol. lxxvii. p. 362.] M. de Calonne attempted to clear himſelf from the imputations that had been caſt on him; in the preſent work he vindicates his conduct ſtill farther, and ſhews the errors which, according to this repreſentation, M. Necker has committed in his ſtatement of the public accounts.

M. de Calonne is naturally earneſt and vehement in the juſtification of his conduct, and he ſeems, from the openneſs of his language, to be ſincere in what he advances in ſupport of the meaſures in which he had been concerned when in power, and in clearing his reputation; the reflections, however, which he caſts on M. Necker, do not, in our opinion, tend to confirm his general aſſertions. He who has a well-grounded confidence in his own innocence and uprightneſs, will ſeldom, if ever, have recourſe to the abuſe of other men, in order to make his own merit the more conſpicuous; nor will the diſcerning Public give much credit to a defence which calls to its aid the feeble help of defamation. To the auditors of the public accounts in France, we muſt apply for a review of the ſtatements given in the work before us, ſince we are not poſſeſſed of ſuch documents as would be neceſſary for the examination of the receipts and expenditures of the kingdom, as here ſpecified, although the Author has added, in the appendix to his book, 20 *pièces juſtificatives* [vouchers], to which, in the courſe of his detail, he conſtantly refers.

The appendix, beſide the papers juſt mentioned, contains an anſwer to the fourth chapter of M. Necker's treatiſe on the adminiſtration of the finances of France *, and an abſtract of M. de Calonne's plan for improving the finances of France, preſented to the King in Auguſt 1786, whence it appears that he [moſt probably the firſt] recommended the convening the aſſembly of the notables. Theſe two pieces will afford pleaſure to the politician; and M. de Calonne's animated and vigorous ſtyle, which diſtinguiſhes thoſe parts of his performance that are not occupied in calculation, muſt neceſſarily meet the approbation of every judge of elegant and nervous writing.

As we muſt not enlarge on this article, we ſhall cloſe it with an extract from the concluſion of M. de Calonne's work. In the paragraph preceding the paſſage we have in view, the Author reflects on ſome perſons who have cenſured his manner of living in England, the country where he has taken refuge.

'Shall it,' ſays he, 'be imputed to me as a crime that I enjoy the conſolations afforded me by the reception I have met with in a nation of whoſe goodneſs I have daily proofs, and with whoſe virtues I have continual opportunities of becoming more intimately acquainted? a nation, liberal, and accuſtomed to reflexion, where thoughts elevate themſelves above the eſtabliſhed rules of thinking, where diſgrace at court is not deemed any diſhonour.—Here I am beheld with compaſſion, and am overwhelmed with kindneſs and courteſy: here I am treated with even greater diſtinction than I could wiſh for: here I find intelligent men of every deſcription; and here I can make uſeful obſervations on the arts, the commerce, and the induſtry of the people, without violating the ſacred rights of hoſpitality: in fine, here, I hope, I have true friends! Let not this encomium, free as the country in which it is written, aſtoniſh or offend any one. As diſſimulation *never* entered my mind, I could not at this time conceal a truth which is inſeparably joined with the true ſentiments of gratitude.'

---

* See our account of this excellent work, Review, vol. lxxv. *page* 542.

As M. de Calonne ſeems to have cordially taken up his abode with us, we hope he will continue to feel himſelf happy in his new ſituation, and never find cauſe to repent his having exchanged the region of deſpotiſm for the land of freedom.

CORRESPONDENCE.

MR. De Lolme may reſt ſatisfied that we did not conſider his late pamphlet as a *party* publication, nor did we enter into any enquiry whether he was in a merry or a grave mood when he wrote his large work on the Britiſh conſtitution. A book may be very ſerious though written by a cheerful man; and it may be awkwardly humourous though written by a grave one. We endeavour to judge of the works that come before us by their intrinſic merits, not by extraneous circumſtances. How far we have done juſtice, in the preſent inſtance, to all parties, the public will decide.

⁎ Mr. Woodhouſe obligingly informs us that thouſands of acres in Berkſhire and Hampſhire, are watered by art, and encreaſed in value, double, or treble, by the practice; and that he has found, by his own experience, "that the ſimpleſt water, under proper management, is greatly advantageous, if the quantity merits any attention." Theſe facts cannot be too generally known. The laſt comes within the reach of our own experience.

We alſo agree with him in thinking that the practice of raiſing potatoes from ſeed, is only uſeful for introducing new kinds. We alſo have ſeen them, the firſt year, as large as a hen's egg.

He further informs us, that he has known the common Acacia make, in this country, a ſhoot of more than ten feet in one ſeaſon.

Mr. Woodhouſe thinks, that the Baron de Courſet's conjecture concerning the uſe of the tap-root of trees [See M. R. April, p. 332] is not confirmed by his obſervations. Our correſpondent thinks he has obſerved, that 'tranſplanted oaks, in which operation the tap-root is either cut off or injured, ſeldom ſhoot vigorouſly in an upright or perpendicular direction, but only in their lateral branches; whence he judges it natural to infer, that the different roots of trees maintain their reſpective branches; the tap-root the top, and the lateral roots the lateral boughs; and, as all tend to ſuſtain, ſo all contribute to ſupport, or keep ſteady, the whole elevated maſs—all acting as levers, or ropes, like the poles and lines of tents, to reſiſt every lateral preſſure."

This laſt remark we conceive to be perfectly juſt, but we are doubtful how far the former are well founded. That tap-roots, in general, tend to encourage the top-ſhoots ſeems to be contradicted by what is obſervable of the whole claſs of coniferous trees, which, in general, ſhoot upright in an uncommon degree, though they have no tap-roots at all—being entirely maintained and ſupported by lateral fibres. As to the oak, our obſervations do not accord with thoſe of our ingenious correſpondent. We have frequently ſeen untranſplanted oaks that were ſound and healthy, branching wide and low; and tranſplanted oaks, ſpiring to a great height: we have, no doubt, alſo frequently ſeen the caſe reverſed. In ſhort the ſpiring upright, or branching out laterally, ſeems to depend on circumſtances, little if at all connected with the preſence or abſence of the tap-root, as we think could be eaſily proved by innumerable facts, were it requiſite for us to enter on the ſubject.

‘ GENTLEMEN, *Bell Savage, London, July 2, 1788.*

‘ I muſt take the liberty of correcting a ſmall miſtake in your Review for April laſt, Page 335, where you mention a French treatiſe on a method of watering meadows.

‘ You there ſay you believe that Mr. Bakewell is almoſt the only perſon in this country who has carried on this mode of improvement to any conſiderable degree, *by art*.

‘ When I firſt read this, I found my jealouſy much excited, but eſpecially ſo yeſterday, when I heard, from a perſon of veracity, that Mr. Bakewell actually came into Glouceſterſhire, to the village of South-Corney, on purpoſe to learn this art.

‘ In our pariſh we have near three hundred acres of land *watered by art* (or what we call *winter-drowned)*, which have been ſo watered above twenty years. This land, I am told, before the water was turned over it, was none of it worth more than ten ſhillings per acre, and now the worſt of it will let for two guineas.

‘ I know you will not be ſorry to hear that this moſt excellent art is much practiſed in ſeveral parts of this county. Eight or ten of our labourers are out all winter, upon different ſtreams in the county for the purpoſe of inſtructing others in this mode of uſing the water. A few years ago a Captain Ogilvie took one of theſe men with him into Scotland. Mr. Coke, of Norfolk, took another into Derbyſhire; and two others were laſt winter but one at Warwick for the ſame purpoſe.

‘ I will juſt take the liberty of mentioning more particularly to you, the degree of perfection it is brought to in this place. In November, the water is made to run rapidly over the meadows, for about a fortnight at a time, till the end of February, when the graſs is always ſufficient to take any kind of cattle. This ſpring feed is frequently let to farmers, out of the pariſh, for twenty-five ſhillings per acre, till the firſt of May; then the water is turned over again for a few days; and in ſix weeks time a crop is cut, of at leaſt two tons per acre: then the water is again turned over, and an excellent crop of latter-math ſucceeds.

‘ Mr. Bakewell, before he came hither for inſtructions, uſed the water in a very different manner to the above. He confeſſed that he uſed to let the water ſtagnate upon the land the greateſt part of the winter. But a ſtagnation is what the farmers here avoid as much as poſſible, for the more rapid the water, the greater the crop.

‘ I ſhould be happy to be called upon to give a more full and minute account of this moſt advantageous mode of cultivation.

Though I am curate of the pariſh, I ſhould not think my time much miſemployed, if I could by any means forward this invaluable improvement. I am, Gentlemen,

Your humble Servant,
THOMAS WRIGHT.'

We are much obliged to Mr. Wright for his correction, and the uſeful information his letter contains, which we have publiſhed entire for the benefit of our readers. There are no doubt many uſeful practices in agriculture, confined, like this, to a particular corner of the country, where they are practiſed with much profit, the knowlege of which ought to be more generally diffuſed; and which we are happy to think will probably be the caſe in time, ſhould the laudable ſpirit for enquiry continue, which now prevails. We think Mr. Wright would confer an obligation on the Public, if he would draw up a diſtinct account of the practice and effect of watering more particular than the above, and communicate it to the Bath Society—or ſome other ſociety who publiſh agricultural tranſactions—or to the "Annals of Agriculture."

---

†*† We are obliged to Mr. Wales for informing us, that a certain reverend gentleman has declared, in a public company, that he "had been applied to, for an account of his volume of ſermons, to be inſerted in the Monthly Review." Mr. W. is hereby aſſured, that no ſuch overture ever came, or could *poſſibly* come, from the editor of this Review; nor has it been the cuſtom of its authors to permit any writer to be his own Reviewer, in *their publication*. No ſuch practice can be allowed, in a literary journal of reputation, on any terms or conditions; nor can *ſuch* aſſiſtance be accepted, by us, from ANY QUARTER WHATEVER.

Additional Articles to the *Monthly Catalogue* for JUNE, which were left out for want of Room.

IRELAND.

Art. 1. *An hiſtorical and critical Review of the Civil Wars in Ireland*, from the Reign of Queen Elizabeth to the Settlement under King William. With the State of the Iriſh Catholics, from that Settlement to the Relaxation of the Popery Laws, in the Year 1778. By John Curry, M. D. 8vo. 2 Vols. 10s. 6d. Boards. Robinſons. 1786.

THIS work was firſt publiſhed in 1775, and ſome account of it was given in our Review, vol. lv. p. 444. We are informed by the editor of this edition, who ſigns himſelf 'C. O'Conor,' that the preſent work is 'greatly enlarged from the Doctor's manuſcripts, with new matter taken from parliamentary journals, ſtate acts, and other authentic documents; to which he has added, *The State of the Catholics of Ireland*, from the above period under King William to the relaxation of the Popery-laws in 1778. The Author dying two years after, deprived us of having this valuable work ſo perfect, as if publiſhed under his own inſpection.'

Times are now greatly altered in Ireland; all the actors in the recorded enormities are gone to anſwer for their own deeds; and it may be hoped, that both Proteſtants and Catholics, forgetful of former animoſities, and regardleſs of each other's ſpeculative opinions, will, without turbulence, under a due ſenſe of the common duty and advantages of Chriſtian charity, cultivate their mutual intereſt by ſocially co-operating in every meaſure for promoting the proſperity of their country.

TRADE AND COMMERCE.

Art. 2. *A ſhort Account of the Ancient and Modern State of Crim-Tartary,* and of the Imports and Exports at the different maritime Towns on the Coaſt of the Black Sea, &c. By Richard Willis. 8vo. 2s. 6d. Fry and Co. 1787.

The deſign of this publication is to advertiſe the Public that the Author is poſſeſſed of ten thouſand acres of cultivated land in the peninſula of Crimea, which he wiſhes to let, or otherwiſe diſpoſe of, to ſuch perſons as are willing to concur with him in the formation of eſtabliſhments for the promotion of either agriculture or trade.

The account of the country and its commercial ſtate, may be intereſting to many readers. Mr. Willis profeſſes to have made copious extracts from the writings of Peyſſonel, Buſching, &c. To which are added, original papers, letters, notes, and obſervations; with many particulars that ſeem to be new and curious.

MEDICAL.

Art. 3. *An Eſſay on the Nature and Origin of the Contagion of Fevers.* By John Alderſon, M. D. Member of the Royal Medical Society of Edinburgh. 8vo. 2s. Murray. 1788.

The Author of this Eſſay confines his enquiries to that peculiar ſpecies of fever which is uſually called the jail or hoſpital fever. He firſt ſhews, ‘from indiſputable authority, that this diſeaſe may be produced in conſequence of a number of men being confined in a ſmall ſpace.’ After having eſtabliſhed this fact, which indeed is univerſally allowed, he proceeds to explain the nature of the contagion, and how it is generated, and laſtly, how it is rendered active. He thinks that contagion is an excretion from the lungs, in conſequence of fever; that it is only ſoluble in phlogiſticated air; and, conſequently, that it can only be conveyed in that menſtruum. He ſuppoſes alſo, that the infectious matter is precipitated out of its ſolution by the addition of dephlogiſticated or pure air; that this precipitate is inoffenſive and inactive, and when in that ſtate, forms the *fomes* of the fever; that this fomes, by being re-diſſolved in phlogiſticated air, becomes again active, and capable of producing fevers. Such is the ſummary of the Author's theory. His practice in preventing the ſpreading of the contagion is, to precipitate the infectious matter. To effect this, he recommends many judicious methods of ventilation, which ſeem to merit the attention of thoſe who have the care of crowded jails, ſhips, hoſpitals, &c.

Art. 4. *The Caſe of a Boy who had been miſtaken for a Girl:* with three anatomical Views of the Parts, before and after the Operation and Cure. By Thomas Brand, Surgeon. 4to. 2s. Nicol. 1787.

The caſe here recorded is uncommon: we ſhould have given an abſtract of it could we have rendered it intelligible without the engravings. The indication was too plain to have been miſtaken by the ſurgeon; and the operation was attended with ſucceſs.

VOYAGES AND TRAVELS.

Art. 5. *A Comparative View of the Ruſſian Diſcoveries, with thoſe made by Captains Cook and Clerke:* and a Sketch of what remains to be aſcertained by future Navigators. By William Coxe, A. M. F. R. S. One of the Senior Fellows of King's College, Cambridge, &c. 4to. 1s. 6d. Cadell. 1787.

This performance is a ſupplement to Mr. Coxe's *account of the Ruſſian diſcoveries between Aſia and America* *, and contains a great number of proofs that the Ruſſian navigators have been accurate in determining the ſituation of the lands, which they have either diſcovered or viſited. The proofs exhibit an almoſt exact agreement between the latitudes and longitudes as given by the Ruſſians, and thoſe of the accurate obſervers, Cook and Clerke.

In the ſecond part of this performance, Mr. Coxe judiciouſly points out the *deſiderata* toward completing the geography of the Aſiatic coaſt, of the American continent, and of the new diſcovered iſlands; he enumerates the principal objects of examination in each, and gives an account of the plan and purport of the expedition in which captain Billings is now engaged. This voyage of diſcovery was agitated and determined in 1785, and the captain ſet out from St. Peterſburgh the latter end of the year. He arrived at Irkutſk in March 1786, and at Okotſk in the July following, whence he propoſed to take his departure for Kovyma. Mr. Coxe laments that the length of time requiſite for conveying intelligence from thoſe diſtant regions to St. Peterſburgh, and the difficulty of obtaining certain information from that capital, renders it impoſſible to gratify the farther curioſity of the reader.

There is a great obſcurity in the manner in which the longitudes and latitudes are printed, viz. the uſing promiſcuouſly the character for denoting minutes, to repreſent degrees, and thoſe for ſeconds to repreſent minutes; and in ſome inſtances, as at page 9, line 4 of the 2d paragraph, uſing the ſame character to expreſs both minutes and ſeconds.

---

* For an account of this work, ſee Rev. vol. lxiii. p. 1.

INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *ſee the* Table of Contents, *prefixed to the Volume.*

ABSORPTION, power of, in different bodies, 182.

Acacia, falſe, its uſes, 335. The manner of cultivating it, 336.

Acid of vinegar, the beſt method of obtaining it, 453. A peculiar one extracted from ardent ſpirits, 622. Dephlogiſticated marine, method of producing it, 623. Various properties of, 624. Aq. Regia, properties of, 625.

Acid, Vitriolic, experiments on its congelation, 183.

Aderno, in Sicily, remains of that ancient city, 559.

Adrano, the famous ancient temple of, in Sicily, found to be only a bath, 559.

Agriculture, a curious experiment in, 41. Can never be improved if farmers are under reſtraint, 50. Premiums for improving it inefficacious, 62. Utility of ſocieties for encouraging it, ib. The royal ſociety of, at Paris, deſcribed, 154. Encouraged by the French king, &c. 332.

Aigues, le Preſident de la Tour d', on the culture of the larch tree, 581. On the ſilk-worm, 583. On the oxen of Camargue, ib. On the Angora goat, 585. On deſtroying earth-worms, 586.

Ailway, Mr. on deſtroying the red ſpider in hot-houſes, 42.

Air, hepatic, experiments on, 188.

Air, different kinds of, known to Paracelſus, 502, and to Van Helmont, ib.

Air, fixed, firſt determined to be an acid, 502.

Air, inflammable, its effect on organized bodies, 612.

Air, vital, decompoſes ſpirit of wine, 625. Combined with oils, 627.

Albanians, a colony of, in Sicily, ſome account of their ſettlement there, 560.

Alkali, volatile, analyſed, 626.

America, account of the two great party-diſtinctions there of *Whig* and *Tory*, 290. Of the French alliance with the new American ſtates, 292. Loyaliſts of, their claim on the Britiſh government aſſerted, 347. Reflections on the plan for a fœderal union of, 665. See alſo *Virginia*, and *North America*.

Amoureux, M. on the cultivation of maize in France, 413.

Anderſon, Dr. on the genitive caſe in the Engliſh language, 493. On procuring maſſes for mill-ſtones, rollers, &c. ib.

Animals, difficulty of determining the ſpecies of, 128.

Antimony, experiments on, 491.

Approximation, uſeleſs when problems can be directly ſolved, 67.

Apricot, Siberian, deſcribed, 611.

Aqua Regia. See *Acid*.

Aqueducts of the Romans, curious account of, 372.

Argyle, D. of, remarkably diſtinguiſhes himſelf at the battle of Malplaquet, 93.

Arms, coats of, not uſed in England before the end of the 11th century, 212. Not quartered before Edward the third's time, ib.

Bakewell, Mr. ſuppoſ the firſt who introd method of watering by art, 335. This ſu controverted, 671.

Barley and *Oats*, the c each compared, 580.

Barlow, Mr. his poetic the founders of the empire, 248.

Barnwell Abbey, antiq 100.

Barrington, Mr. his opi ſpecting the *Britann* On the culture of vines land, 665.

Barrows, the moſt antien ments in this country,

Bauche, M. concerning th of Frieſland, 615.

Beddoes, *Dr.* on the pro of artificial cold, 185.

Belly-ache of the Weſt 476. Method of cure,

Bengal, affecting picture preſent diſtreſſed ſtate natives of that country, Different view of, 402.

Benjamin tree, deſcribed, 1

Bennett, *Rev. Abr.* his d of electricity, 186 plants deſcribed, 611. On the Siberian apricot, ib. The ſheat fiſh deſcribed, ib. On the uſe of ſea cow's ſkin, 622.

Borax, how naturally produced in the barren mountains of Thibet, 187.

Borel, M. on reducing the meaſures in the diſtrict of Beauvais to the ſetier of Paris, 414.

Botany, the different introductory books on the ſcience, 26. Which the beſt, 27. And why, ib.

Bread made from fern roots, 413.

Breluque, Abbé, on feeding horſes on dried vine twigs, 516.

Broadſole Abbey. See *Rhadigund*.

Brocq, M. on purifying wheat from ſmut, 336.

Broom, Spaniſh, recommended as food for ſheep, by M. Brouſſonet, 331. Diſapproved by M. Thoret, ib. Its roots uſeful for making hemp, ib.

Brouſſonet, M. recommends Spaniſh broom as food for ſheep, 332. His account of the progreſs of agriculture in France, 333. On ſpruce beer, 414. On the motion in the leaves of plants, 618. On the ſpermatic veſſels of fiſh, 627. On the reſpiration of fiſh, ib Obſervations on the ſea-wolf, 628.

Brunton, Miſs, verſes in praiſe of, 241.

Bullion, Marquis de, on clover and ſaintfoin, 156. On the culture of aſparagus, 414.

Bute, Earl of, charged with ſeducing Sir John Hill from his profitable purſuits, and engaging him in a ruinous employment, 353. Alſo with cruelly abandoning Lady Hill (the *widow of Sir John*) in the *diſtreſs which his* meaſures had *occaſioned, ib.*

Butler, Mr. his valuable aſſiſtance to Mr. Hargrave, in the edit. of Coke on Littleton, 323.

CALONNE, M. de, ſettles in England, 669. His handſome compliment to our nation, ib.

Camelopard, or *Giraffe*, deſcription of that rare animal, 595.

Campo Santo, elegy on the burying place there, 56.

Cancer, a ſpecific for, 476.

Caſerta, grandeur of the royal palace there, 295. Vaſt dimenſions of, ib.

Caſſini, M. on the new diſcovered fixed ſtars, 614.

Caſtle Connel, the virtues of the mineral waters there, 191.

Catana, ſtill on the ſame ſpot notwithſtanding its deſtruction by the lava of Mount Ætna, 556. Plans of the grand theatre of, 557. Other ancient public buildings there, 558.

Catterpillars, which infeſt vines, how deſtroyed, 588.

Cattle, an uncommon diſeaſe among them deſcribed, 581. Advantages of breeding, 587. See *Oxen*.

Cecil, prime miniſter to Q. Eliz. his great character as a politician, 660.

Centurippi, an ancient city in Sicily, veſtiges of, 560.

Céré, M. on the culture of rice, 418.

Chabert, M. deſcribes a double ſocked plough, 155. A diſeaſe in ſheep, 332. A diſeaſe in cattle, 581.

Chais, Rev. Mr. Charles, his poſthumous ſermons highly commended, 565.

Chancy, M. experiments on the culture of potatoes, 584.

Chaptal, M. on the cryſtallization of oil of vitriol, 619.

Charondas, the legiſlator, debate among the learned concerning him, 647.

Chatterton, poetical tribute to the [illegible] the neglected genius, and the memory of, 440.

Chemiſtry beneficial to agriculture, 301. Much improved of late, 502. By what means and by whom, ib. Definition of, 503.

Chriſt, reflections on his character and death, 305. His religion not of an intolerant ſpirit, 544.

Chriſtianity defended by arguments drawn from the ridicule commonly thrown on the Jewiſh nation, 384.

Cloranthus, a new genus of plants, 130.

Cloth, the firſt made of French wool, 610.

Coals, mineral, whether ſo proper for iron forges as charcoal, 615.

Coffins, different kinds of, in different ages and countries, 278.

Coke, Sir Edward, his commentary on Littleton, when firſt printed, 147. Hiſtory of all the editions, ib. General character of the work, 149. His anecdotes of Littleton, 206.

Cold, artificial, how produced, 185. Beſt method of producing the greateſt, 186. Natural, in 1783, remarks on, 617.

Colignon, M. on tranſporting growing trees, 417.

Condorcet, Marquis de, on probabilities, 616. On the population of the French, 618.

Conſtable, high, account of that ancient, but now extinct, office, 208.

Cooke, See *Drill-machine*.

Copper, its purity how aſcertained, 623.

Corbet, Dr. his verſes to his ſon, 21.

Corporations, and other political regulations, their evil tendency, 411.

Coulomb, M. on the powers of torſion of wires, 612. On a ſea compaſs of a new conſtruction, 621. On electricity and magnetiſm, 612.

Courayer, Dr. his great character, 37. His opinions concerning the perſon of Chriſt, ib.

Courcet, Baron de, on the mode in which trees draw their nouriſhment, 332. An account of his meteorological obſervations, 337, 419.

Courtevron, Marquis de, his eulogy, 620.

Craven in Yorkſhire, natural curioſities in, 59.

Crève-Cœur, M. de, on the culture of the falſe acacia, 335. On boiling vegetables in ſteam, 415.

Critic, the character of, defended againſt the abſurd invectives of bad writers, 78.

Crowe, Mr. ſpecimens of his poem on Leweſdon Hill, 307.

Cunningham, Alexander, ſome account of, 89. His attachment to *Whiggiſm*, 90. Character of his hiſtory of Great Britain, ib.

Cypreſs tree, the uſes of the deciduous, 628.

DANTIC, M. on an inſect deſtructive to the vines, 418.

Darnly, Lord, obſervations on his murder, 1. Q. Mary vindicated from the charge of being acceſſary to it, 3.

Daubenton, M. on improving the breed of ſheep in France, 333. On the tumours and excreſcences on trees, 414. On ſmutty wheat, 418. On producing a large crop of leaves, and fruits, on trees, 418. On a large tree in Chili, 583. On cloth made of French wool, 610. 622.

Death, ſudden, produced by the rupture of the heart, 609.

Debt, national, ſaid to be the foundation of national

INDEX.

ſperity, 141. This opinion controverted, 142.

Deſmarets, M. on watering meadows, 335. On cleannſig ſmutty wheat, 417.

Diquemare, Abbé, on manure, 416.

Dido, Q. ſpeech of, to her ſiſter Anna, tranſlated from Virgil, 116. Extracts from Ewen's verſion of her Ep. to Æneas, 245.

Diſeaſes of the warm climates, 472. Who qualified to deſcribe them, ib. Enumerated, 473. Method of cure, 474. An uncommon one deſcribed, 609.

Diſeaſe, a remarkable one affecting the organs of ſpeech, 614.

Diſpenſatory. See *Pharmacopæia*.

Dombey, M. on a flour made of the root of alſtroemeria ligta. 414.

Douglaſs, Rev. James, on the Urbs Rutupiæ, 196.

Draining, peculiarities concerning, 580.

Drill huſbandry, ſuperior advantage of, 44.

Drill machine, a patent one, by Mr. Cooke, 42. Experiments ſhewing its advantages in oats, 43. In wheat, ib.

Drummond, his verſes on the death of a Scotch nobleman, 21.

Dryander, Mr. on the Benjamin tree, 136.

Duc, M. le, on the abuſe of gleaning, 587.

Duncan, Dr. on an obſtinate hiccough, 493.

Dundonald, earl of, on purifying ſea ſalt, 492.

Dung, as uſed in huſbandry and agriculture, general account of, 302.

Dyſentery, method of treating it in warm climates, 475. Suppoſed not infectious, ib. This opinion queſtioned, ib.

EARTH, obſervations on the figure of it, 629.

Earths, analyſis of geoponic, 587.

Echoes, See *Ulſewater*.

Education, public, Mr. Jefferſon's excellent plan for, 459.

Edward I. his inſidious policy in attempting to render Scotland a feudatory kingdom dependent on England, 655.

Electricity, a machine for doubling any quantity of, 186. Obſervable in ſeveral minerals, 621. Degrees of, meaſured by the torſion of wires, 622.

Elegy, on the burying place near Florence, 56.

Elizabeth, Queen of England, traits of her character, 650. Her baſe and tyrannical treatment of Mary Queen of Scotland, 656. Her inclination to deſpotic power, 658. Her parſimonious diſpoſition, ib. Her artful politics, 659.

Embalming, when firſt practiſed, 279. Different methods of doing it, ib.

Emperor, the preſent, of Germany, his new code of criminal laws developed, 105.

Engliſh, their national character, as exhibited in their puniſhment of criminals, 569. In their education, 571. In their reſemblance of the ancient Romans and Saxons, 572. In their pride, 573. In their generoſity, compaſſion, and ſincerity, 574. In their courage, 575. In their taſte for tragic exhibitions on the ſtage, 576. In their inſatiable curioſity, and exceſſive credulity, 577.

Equinoxes, preceſſion of. See *Vince*.

Eyes, inflammation of, cured by ſtimulating applications, 435. Caution concerning their uſe, 436.

West Indies, 474.
Fever, yellow, the terror of Europeans, newly arrived there, 470. How treated, ib.
Firſt Lines, an improper title for an elementary book, 502.
Flannel, its abſorbing qualities, 183. Recommended for ſhirts, ib.
Flour trade, the advantages of, to France, 331. A particular kind of, made from *Alſtroemeria ligta*, 414.
Fonts, the different forms of, 213.
Fordyce, Dr. Geo. his experiments on heat, 188.
Fotheringhay, the hiſtory and antiquities of, 192.
Fouchy, M. de, deſcribes a curious ſurgical caſe, 614.
Fourchet, a diſeaſe among ſheep in France, 332.
Fourcroy, M. de, analyſis of geoponic earths, 587. On ſmoking oil of vitriol, 627. On the tendons and their mucous capſulæ, 6[illegible]8.
Fox, Mr. his India bill, how far different from Mr. Pitt's, 316.
French Prophets, ſome account

INDEX.

Haüy, Abbé, on the electricity of ſome minerals, 621. On making Herbals, 628. On metallic chryſtals, ib.

Hay, method of making it from clover, 586.

Heart, obſervations on the rupture of its ventricles, 609.

Heat, experiments on, 188. Not a ſubſtance, 503.

Hemp, Chineſe, the method of cultivating it in France, 155. Made of the root of Spaniſh broom, 332.

Henry VII. his attempts to form a union between England and Scotland, 655.

Henry VIII. bad effects to his own poſterity, of his ill conduct towards his wives, 656.

Hermaphrodite fruit, what, 582.

Hiccup, an obſtinate one cured, 493.

Hill, the late Sir John, ſaid to have been ruined in conſequence of lord Bute's patronage, 353.

Hill, Lady, her addreſs to the public, on her diſtreſſed ſituation, ib.

Horſe cheſnut, a wholeſome food for cattle, 413.

Horſley, biſhop, his conjecture concerning 9 diſtinct extraordinary gifts of the ſpirit, beſtowed on 9 diſtinct eccleſiaſtical offices, 359. His notion of eccleſiaſtical polity controverted, 360.

Hotel-Dieu, its inconveniencies and faults repreſented, 619. Commiſſioners appointed to redreſs the abuſes, 620.

Hot-beds, a peculiar form of, 583.

Hothouſe. See *Air-way*.

Howes, Mr. anſwered by Dr. Prieſtley, 457.

Hunter, Mr. experiments on generation, 128. On the wolf, jackall, and dog, ib. On the ſtructure and economy of *whales*, 129. Obtains the Copley medal, ib. His opinions defended by Mr. Peake, 256.

Hurricane, a remarkable one in Barbadoes, 493.

Hyder Ally, his diſtinguiſhed character and great abilities, 400.

Hygrometer, M. de Luc's, defended againſt M. de Sauſſure, 153. M. de Sauſſure's defence of his own, 236. A compariſon between each, 237.

JACKALL, a ſpecies of wild dog, 128.

James's Powder, the receipt for it in the new diſpenſatory, above 100 years old, 454.

Ich dien, a curious criticiſm on thoſe words, 284.

Jefferſon, Mr. his valuable obſervations on the ſtate of Virginia, 337. His excellent plan of public education, 459. His remarks on manufactures and commerce, 462. Reaſon why the Americans do not engage in manufactures, 463.

Jekyll, Mr. ſatirized, 243.

Jews, the imperfections of their character, turned into an argument in defence of revelation, 384. Their religion ſuperior to that of all other nations, 385.

Imitation in poetical compoſitions defended, 55.

Impey, Sir Elijah, charges againſt, before the H. of Commons, 73.

Indies, Eaſt, ſtate of the Engliſh intereſt there, as repreſented by Col. Fullarton, 397. Contrary account by another officer in the Company's ſervice, 402.

Induſtry, houſes of, for incorporated diſtricts, diſapproved, 67.

Inks, obſervations on antient, 189. See *Manuſcripts*. Method of making a durable ink, 190.

Inſects on trees, how to deſtroy them, 586.

Johnson, Sam. defended against Mason.

there, 88. The number of acres in, 191. Controverſy with the Roman Catholics, 268. On tithes, 349.

Juriſprudence, medical, deſcribed, 436.

Jury, their inſtitution for the determination of legal trials, &c. 320. Their power explained, 321.

KEIR, Mr. on the congelation of the vitriolic acid, 183.

Kennicott, Dr. ſome account of him, 478. His early ſtudies and preferments, ib. His death, 481. His poſthumous remarks on ſelect paſſages in the Old Teſtament, ib.

Keralio, Mademoiſelle de, her collection of the works of celebrated French women, 630. Her hiſtory of Elizabeth Q. of England concluded, 648.

Kops, Rev. Mr. gains the Teylerian prize on the queſtion concerning the *unreaſonableneſs of indifference to religious truth*,

INDEX.

France, 413. 414. Beer made from it, 417.

Mangel Wurzel, the *Beta cicla* of Linné, 42. 534.

Manuſcripts, method of reſtoring them when become illegible through time, and the decaying of the ink, 189, 190. Method of making them durable, 190.

Marck, Chevalier de la, his new claſſification of vegetables, 628.

Marlborough, D. of, his good conduct at the battle of Teniers, 94.

Mary, Q. of Scots, not guilty of the murder of Darnley, 2. Her marriage with Bothwell palliated, 3.

Maſkelyne, Dr. ſhews an error in Gen. Roy's mode of meaſuring the diſtance between Greenwich and Paris, 31.

Maſon, Rev. W. his life of Whitehead criticiſed, 177.

Materia medica, deficiencies in the new, 450.

Mathematics, require ſimplicity and conciſeneſs, 349.

Meadows, a method of watering them propoſed, 335.

Meaſures, the inconvenience attending our ignorance of thoſe of different countries, 584.

Medical juriſprudence, the proper objects of, 436.

Medicines, ſome powerful ones omitted in the new *Pharmacopœia*, 455. Good ones introduced, ib. See *Names*.

Mercury, the planet, a new inſtrument for obſerving his aſcenſion and declination, 30. Why not preferable to the old, 31.

Meſſier, M. on the comet of 1784, 613. On a lunar eclipſe, ib.

Meſſina deſcribed, 299.

Microſcopes, the hiſtory of, 227. Superiority of Mr. Adams's lucernal one, 228.

Millſtones, a ſubſtitute for, 493.

Moiſture of the atmoſphere abſorbent in different quantities by different ſubſtances, 182.

Mole, the *gloſſy, green hued*, or *mole with changeable colours*, deſcription of, 596.

Mont Blanc, the height of, 152. Obſervations on De Sauſſure's meaſurement of, ib. Poetical deſcription of, 242.

Monuments, ſtyle of their architecture, and form, and ornaments in different ages, 212. 278. 280. Serve to elucidate hiſtory, 277. And the manners of the times, 281. Deſcription of that of Edward the Confeſſor, 281. Curious deſcription of Mr. Branche's at Lynne, 282. See *Ich Dien*.

Moon, controverſy concerning the origin of, 648.

Morand, M. charcoal and earth-coal compared for the uſe of iron forges, 615.

More, Mrs. ſpecimen of her poem on ſlavery, 246.

Morris, Governor, his ill treatment, 131. Forced to ſell his eſtate at Piercefield to great diſadvantage, 132.

Morriſon, a youth of 12 years old, tranſlates Virgil, 116.

Mountains, M. de Luc's theorem for meaſuring the height of, 152. Excellency of, 153. Adapted to Engliſh meaſure, ib.

NAMES of medicines not to be changed without a ſufficient reaſon, 452.

Natural hiſtory, a great work on it announced, 596.

Navigation, inland, curious account of the extent of the ſeveral canals made in this country within the laſt 50 years, 433.

Neapolitans, their character with regard to ſoperſtition, 295.

Necker, M. his excellent character as a Chriſtian and a moraliſt, 598. His admirable book on

th

ed, 137. Horrid circumſtances attending the tranſportation of the ſlaves from Africa to the Weſt Indies, 140. More on this ſubject, 159. 245. 247. 254. Sermons on, 269. Objections to the abolition of the ſlave-trade *anſwered*, 342. Arguments in ſupport of the trade drawn from the Scriptures, 344. Poems relative to, by Mr. Mulligan, 387. Farther controverſy on this ſubject, 428. 511.

Neuchatel, account of the government of, 286. Encomium on, 289.

Newton, Sir Iſaac, his philoſophy attacked, 498. But not overthrown, 500. His chronology defended, 629.

Nicholſon, Mr. his improvement of Gunter's ſcale, 28.

North America, inquiries, hiſtorical and political, relative to, 637.

Nunducomar, charges againſt him at Fort William, 73.

Nuns, their unhappy ſituation no-explained, 546. The ſubject purſued to 555.

Pike, Mr. his machine for cutting ſtraw, 42.

Place, M. de la, on the inequalities of the motions of the planets, 608. On the theory of Jupiter and Saturn, 630.

Planets, the ſecular inequalities in their motions conſidered, 608. See *Place*. See *Lande*.

Plants, motion of the leaves of ſome ſpecies of them, 618.

Plutarch, ſupplement to his lives, 392. New edition of his works, by Wyttenbach, 561.

Polwhele, Mr. ſpecimens of his tranſlation of Theocritus, Bion, &c. 309.

Poor, parochial, &c. Plan for their relief, 338. Laws relative to, obſervations on, 339. 341. Hints reſpecting, 342. The true cauſes of the increaſe of our poor, and of the rates, what to be aſcribed to, 511.

Poplars, the cultivation of, 414.

Portal, M. on ſudden deaths from ruptures of the heart, 609. Deſcription of an uncommon diſeaſe, ib.

Poſts, military, and ſituations of defence, obſervations on, 54.

Potatoes, a diſeaſe of, deſcribed, with a propoſed method of cure, 334. On the culture of, 584. 587.

Praſlin, Duc de, his eulogy, 620.

Premium of 1000 ducats. See *Windiſchgratz*.

Prior, his Nut-brown Maid criticiſed, 19.

Prieſtley, Dr. his plan for an *annual* refutation of his numerous opponents in the Unitarian controverſy, 457. His firſt publication, in purſuance of this deſign, for the year 1787. ib.

Probabilities, calculation of, 616.

Pſalm the 42d, one of the moſt *beautiful ſpecimens* of the Hebrew elegy, 313. Tranſlated by Mr. Gregory, 314.

Puniſhment, corporal, thoughts on the nature of, 106. *Severity* of, diſapproved, 107. *Certainty* of, recommended, ib. Scale of, 108. *Future*, the doctrine of the eternity of, queſtioned, 238.

QUINOA, its culture and uſe, 419.

RHADIGUND's, or Broadſole Abbey, hiſtory and antiquities of, 195.

Roberjot, Abbé, on deſtroying caterpillars on vines, 588.

Robinia. See *Acacia*.

Roebuck, Dr. on the ripening of corn in cold autumns, 492.

Rovato, F. Joſeph da, on the production of borax, 187.

Roy, General, corrects an error in his account of the meaſurement between Paris and Greenwich, 31.

Ruggle, George, author of the comedy of Ignoramus, 198. Account of him and of his play, ib. Hawkins's edition of, 199. Specimen of that editor's notes, 200.

Runnington, Mr. his improvement of Ruffhead's edition of the ſtatutes, 234.

Ruſſel, James, his experiments on antimony, 491. Method of making tartar emetic, 492.

Ruſſia, Finland, &c. obſervations on, by M. Burja, 597.

——, brief mention of the ſtate of literature there, ib.

Rutherford, Mr. See *Barnwell Abbey*. See *Stourbridge Fair*.

Rutupiæ Urbs of Ptolemy, what, 196.

SABATIER, M. on the bite of a mad dog, 611.

Sage, M. on ſome properties of inflammable air, 612. On extracting

Now only remarked for its having *once* been *great*, 296.

Salt, method of purifying common, 492.

Sancho, Ignatius, the literary negroe, his printed letters criticiſed, 381.

Savage, Mr. his account of the civil wars of Charles I. in the inland counties, 26.

Scipio, Africanus, hiſtorical anecdotes relative to, 392.

Selinus, deſcribed, 296. Its rains, 297.

Sermons, the preſent rage for printing them diſapproved, 133.

Severn, river, obſervations on a deſign for improving the advantages of, 432.

Sheat fiſh deſcribed, 611.

Sheep, a diſeaſe in, deſcribed, 332. Improvement of their breed in France, 333. A diſeaſe in them, occaſioned by their being folded in a peculiar ſoil, 336. See *Broom*.

Sherwin, Mr. recommends the

297. Preſent ruinous ſtate of, 298.

TANNER's Notitia Monaſtica, improved edition of, 23.
Tartar, acid of, a valuable medicine, 48.
——— emetic, the beſt method of making it, 454. 492.
Teniers (or Malplaquet), relation of the battle of, 93.
Teſſier, Abbé, on improving waſte land, 335.
————, on an exudation in young poplars, 613. On the effects of lightning in 1785, 621. On the deciduous cypreſs, 628.
Teylerian Society, prize queſtions in their 8th vol. of diſſertations, 589. Candidates for, ib.
Theocritus, his 15th Idyllium tranſlated by Polwhele, 309.
Thompſon, Sir Benjamin, on the moiſture abſorbed by different bodies from the atmoſphere, 182.
Thoret, M. diſapproves Spaniſh broom as food for ſheep, 332.
Thoſſe, M. de, on deſtroying the inſects on fruit-trees, 586.
Thouin, M. on the method of raiſing Chineſe hemp, 155. On the culture of trees, 334. On ſmutty wheat, 418.
Tokay de Eſpagna recommended for its medical virtues, 70.
Toleration, the ſpirit of, ſtrongly recommended, 271.
Tombs. See *Monuments*.
Tourretia, a new genus of plants, 611.
Transfuſion, attempted to be introduced into practice, 69. Abſurdity of, ſhewn, ib. See *Sherwin*.
Trees, remark on the tap roots of, 671.
——. See *White*. Beſt mode of planting them, 41. See *Blavau*. Draw their nouriſhment by the horizontal fibres of the roots, 332. Experiments on the propagation of, 334. On the culture of, ib. The culture of the plane, 586.
Turgot, Marquis de, on the different kinds of wheat in Normandy, 155. On propagating trees by grafting, layers, and cuttings, 334. On hermaphrodite fruit, 562.

VAUX, M. on purifying wheat from ſmut, 336. 418. On boiling vegetables in ſteam, 415.
Vegetables, propoſal for a new claſſification of, 628.
Vernon, Hon. Mrs. beautiful epitaph on, 181.
Vince, Rev. Sam. on the preceſſion of the equinoxes, 30.
Vine twigs, a good food for horſes, 416.
Virgil. See *Morriſon*.
Virginia, obſervations on the ſtate of, 337. Plan formed there for the emancipation of the negroe ſlaves, 379. See alſo *Jefferſon*.
Vitriol, white, a dangerous emetic, 477.
———, oil of, its cryſtallization, 619.
——————, ſmoking, obſervations on, 627.
Ulſewater, extraordinary echoes there, 318.
Voltaire, M. de, account of his behaviour in his laſt moments, 35. Farther account of, 121.
Voſmaer, M. deſcription of a large work on natural hiſtory in which he is engaged, 596.
Uſury defended on the principles of natural liberty and true policy, 361.

WASHINGTON, Gen. poetical compliment to, 307.
Watering of meadows by *art*, where moſt ſucceſsfully practiſed, 671.

a prize of 1000 ducats for the anſwer of a problem, 494. And 50 Louis d'or each to three learned ſocieties for adjudging the anſwers, ib.

Wine, from grapes, the making of, how far cultivated in England, 665.

Winter, Mr. on the culture of turneps, 41.

Wires, the powers of torſion in them, 612.

Wolf, a ſpecies of dog, 128.

——, ſea wolf deſcribed, 628.

Woodhouſe, Mr. his obſervations relative to the growth of trees, 671.

END OF V

Stanford University Libraries
3 6105 008 463 486

DATE DUE			

STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA 94305-6004